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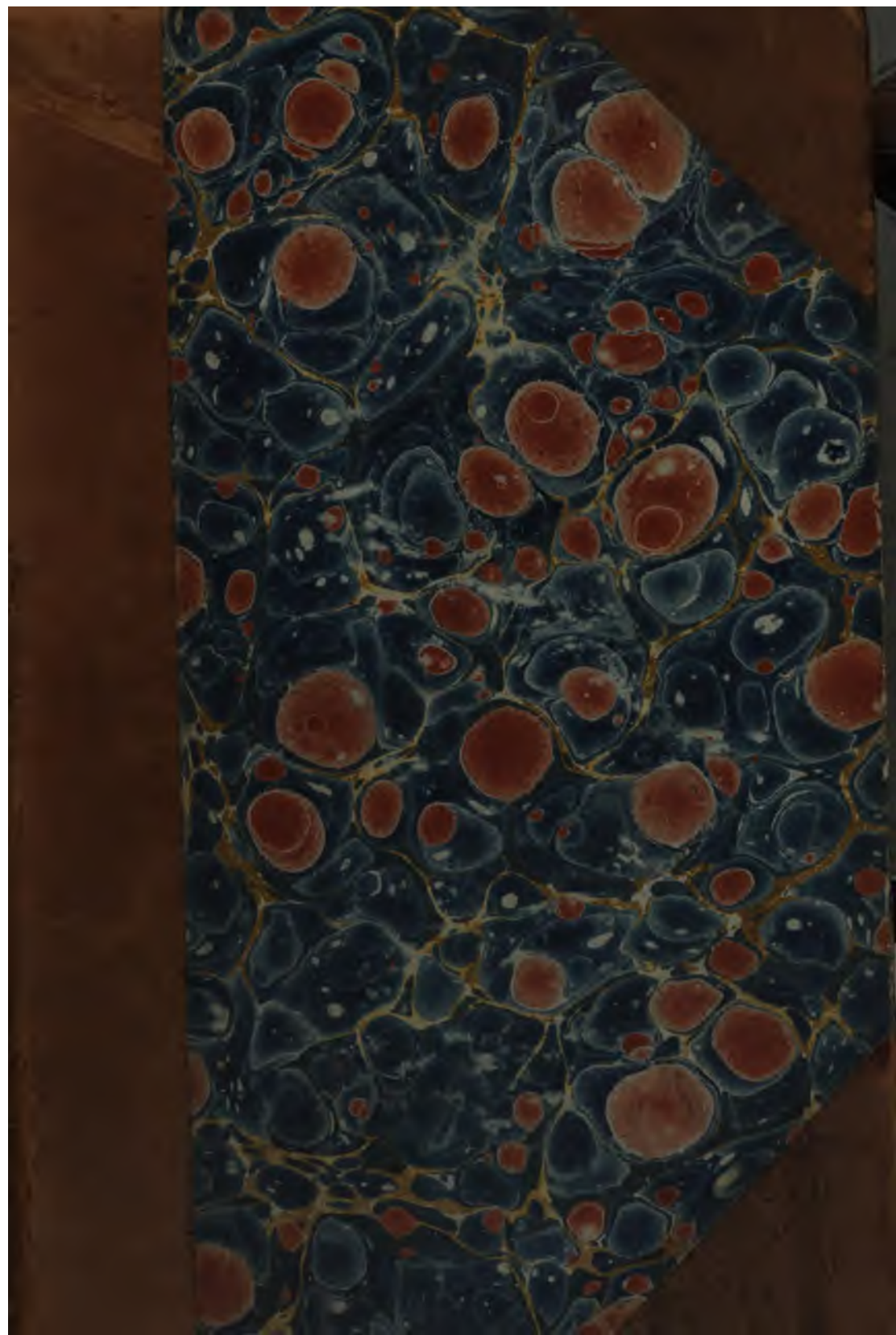
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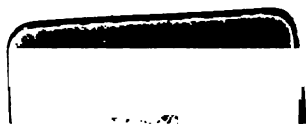
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THE
EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

1872.

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January, Rev. Saml. Martin, Westminster.	August, Rev. W. Thomas, Leeds.
February, Rev. T. G. Horton, Wolverhampton.	September, Rev. T. W. Aveling, Kingsland.
March, Rev. J. C. Rook, Thaxted, Essex.	October, Rev. J. R. Thomson, M.A., Tunbridge Wells.
April, Rev. W. Pulsford, D.D., Glasgow.	November, Rev. S. T. Williams, Leicester.
May, Rev. Alex. MacLaren, B.A., Manchester.	December, Rev. H. T. Robjohns, B.A., Newcastle-on-Tyne.
June, Rev. Thos. Toller, Kettering.	
July, Rev. Johnson Barker, LL.B., London.	



*Always Yours
Samuel Martin*

THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

JANUARY, 1872.

Eternity with Jesus Christ.

“FOR this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”—I. Thess. iv., 16.—17.

THERE is painting as well as music here. In the few clauses of this passage, as by the few strokes of some mighty artist, St. Paul dashes in the outlines of the scene which is to close the history of the present age—the scene of our Lord's second advent. And in the final phrase there lie, we may say, undeveloped worlds of meaning, “*And so shall we ever be with the Lord.*” Let us attempt to draw out a few of the leading ideas.

I. St. Paul assigns the beautiful order and method of God's working in the crisis of Christ's return and the resurrection of the saints. “And so” that is, in this order of events just described—the general doctrine being that in final access to full felicity the living shall not anticipate the departed saints. He places himself in the position of one living at the time of the second advent, whether in his own age, when most expected it, or in a future time, as history has shown it must be, and he corrects a mistaken notion very likely to invade the minds of those who might be living when the catastrophe occurs. The living generation is always disposed to centre its thoughts upon itself, and to forget its predecessors. To the living the departed are but a shadowy crowd, a company of spiritual beings out of sight, and half unreal in their invisible repose. But it is not thus with God. They all live unto Him. The living are not dearer to Him than the dead. The disembodied companies are as

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real to His sovereign omniscience as those who are still clothed upon with material forms. Those who have wrought righteousness in ages past are sleeping under a monument which is nothing else than the memory of God resting over and keeping watch upon their tombs. The graves shall be opened. Those spirits are reposing in the ever-conscious embrace of Divine love, and "all that dust shall rise." Let the Thessalonians be comforted concerning them that sleep in Jesus. They are not forgotten by the Great King. They will "rise first." And as the dead in Christ shall thus first rise, so, perhaps, the earliest dead shall earliest rise, and the grave render up successive flights of angel forms representing the successive generations of the saints departed. We know not whether this shall be so, and we nothing know on the question whether this grand spectacle will be visible to mankind, as when Elijah ascended by a chariot of fire; or whether the ascension of the dead will take place by night, as when—

"The Son of God by moonlight rose,
By all but heaven unseen."

That which is clear is this, that the pious dead are not forgotten by their Lord. On earth good men may live in obscurity and pass away unrecognised; they may spend a life in doing noble deeds, of which even Christendom ignores the glory, and they may die and be quickly forgotten in a world unworthy of them; but they pass away into the grand scene of right appreciation where fictions vanish under the blaze of reality, and every man receives in just measure the condemnation or the praise of God.

II. Note, secondly, in this "word of the Lord" the identity which characterises the present and the immortal humanity. "*So shall we be ever with the Lord.*" It is we, who are now here, who shall dwell with Him there. The mode of existence will be strangely altered. The place, the company, and the daily avocations of the soul will be changed. But the man who rises, flame-winged in immortality, to "meet the Lord in the air," is the identical man who suffered and served in the flesh below. Amidst the manifold changes of mortal life, under its occasional stunning strokes of sorrow, we sometimes seem to lose our hold upon the past, and cannot firmly seize the faith of our identity with the persons who lived in former years. This is often felt when people visit in maturity or age the haunts of their childhood. After the experiences of a lifetime they gaze upon the fields—

"Where once their careless childhood played,
A stranger yet to pain,"

and they find a difficulty in realising the fact that they who now look upon the old familiar scenes of infancy are the same persons who once

inhabited them. Much of our nature is in a flux. The body is ever changing its constituent particles. The body of the present year is not the same as the one with which we wrought in years foregone. The mind is also changing its ideas, its affections, its friendships, its pursuits. So that it seems sometimes hard to think that the ancient and the present Self is the same. Yet there is some such cognizable unity, some spiritual centre or nucleus unchanged, some vital consciousness, a soul, or single thinking substance which is variously clothed upon, yet remains the same under all-investitures, and amidst all removals of its abode. And thus, when the mutations of time are ended, and this corruptible has put on incorruption, it will still be "we" who shall be ever with the Lord.

III. Consider, next, *the oneness of the Church which will be so translated, and its perpetual presence with Christ the Lord.* We have been redeemed in one body, of which the Holy Spirit is the common Life, and Christ the common Head. It is not as a number of isolated individuals that Christians will ascend into eternal life, but as an organised and co-existent community, bound together by a power which is indissoluble and Divine. There may be many sects and, so-called, Churches upon earth, but there is only one true Church—the Church of God—consisting of all good men, those who have been born twice, and so are destined to escape the "second death." Men may denounce as "odious" the attempt to distinguish persons according to life and character on earth, and profanely oppose the apostolic rule to "put away the wicked person" from the communion; but in the future this distinction will be rigidly enforced. Those who work righteousness will alone escape. This one body of loving and believing men, when purged of all self-seekers, of all pretenders, is to shine forth in the glory of God in their heavenly Father's realm, and to be "for ever with the Lord." Wherever Christ is through eternity, there shall they be also. If He is on the throne of God in heaven, their spirits, absent from the body, are to be present with the Lord. If He descends to judge the world in righteousness, they shall descend with Him, and are to be clothed upon at His advent with immortal bodies, so that they may be sharers with Him in the judgment. If He reigns on earth a thousand years they also shall reign over the earth. And when He returns from His final expedition for the grand destruction of the works of the devil, they go away into heaven with Him to inhabit the place which He is now preparing for them. "They follow the Lamb whithersoever He goeth." Eternity is to be spent in the society of Jesus Christ, because He prayed, "*Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me, for Thou lovedst Me before the foundation of the world.*"

IV. And now let us strive to penetrate the deeper meaning of the promise, and conceive of the *rest of the soul in the presence of Jesus*. John, leaning on His breast at the last supper, is a representative type of that whole Church which is the "bride of the Lamb," destined to rest for ever on His bosom at the supper of the great God. Oh, troubled and tempest-tossed soul! what must it be to enter that heaven where not a ripple disturbs the eternal calm? What must be the unfathomable peace of that hour when first and for ever the soul feels itself to be safe? There are those who enjoy the beginning of heaven on earth in a profound assurance that they are the sons of God. But there are perhaps more who, conscious of the infirmities of human judgment, and aware that the Divine scrutiny will reverse many a confident verdict of self-love, look forward to the hour when the place assigned in height or depth will be the final expression of the supreme award. And what must that hour's experience be when the soul, freed from the dread uncertainty of a finite self-examination, and the doubts that remain even after the sentence of a good conscience has been obtained, finds herself in the arms of God, and receives the kiss of peace in the embrace of Omnipotence—when first and fully, and without any remainder of distrust, she stands upon the sunlit shore, and appropriates her Father, her Heaven, and her Immortality? What must be the first inward meditations of a soul on its own unchangeable security, and the first enjoyment of those thoughts which wander through eternity, as through the mansions of her Father's house, and her own predestined home?

There are those who affect to scorn these anticipations and actual enjoyments of a personal salvation as ignominiously selfish, and would teach us to think little of a deliverance from so great a death. But these refinements are mere affectations. The salvation made known in Christ is salvation from danger, from condemnation, from perdition; and even if the joy of its possession be *selfish*, the selfishness is such as to become a fountain of Divine love, as when the smitten rock poured forth the waters of Meribah. *We love Him because He first loved us.*

V. And this rest in Christ will be *eternal*. Now this fact, though quite established as true, and necessarily resulting from the incarnation of the Word, is one which it is exceedingly difficult to think of or properly believe. How few of us can be said to possess a practical persuasion of the truth, that any good Christian just departed from this scene of things has literally gone "far above all heavens" to be with Jesus there, and will continue to live in His society during the future ages, be they not only so numerous as those which have elapsed during the past history of the universe, but through the eternity to follow; so as to enjoy an absolutely indestructible being, so as to look on the most lasting worlds or constellations of the firmament as changing shadows, since they in

turn shall vanish, and the heavens be rolled together as successive scrolls to be cast away into the lumber of creation, while they themselves shall remain among the essential enduring realities of being, the very "sons and heirs" of the Supreme Reality Himself! No, we cannot be said to realise these things in any worthy manner, for we have but partially awoke from the sleep of infancy, and we mingle dreams and realities in a strange phantasmagoria, and feel towards phantoms and facts by the rule of contraries; setting affections where there is no duration possible, and looking with a vacant and passionless gaze upon prospects which stir the wonder of archangels, and kindle the joy of all the worlds who have heard that the law-breakers of earth are to live for ever.

And yet what depths of bliss are treasured up in this—to be *for ever with the Lord*; *with Him* to find a sufficient heaven in beholding His glory; in gazing upon the beatific vision of enthroned simplicity, and truth, and love,—a "King in His beauty," who has won His kingdom by sacrifice, and loved those whom He governs even to the death; yet *with Him* also to "sit at His feet," like Mary, and hear His words; to listen for ever to the wisdom which flows from the lips of this greater than Solomon; *with Him* to unlock the awful mysteries of the Infinite Nature; and to study the visible wonders of providence under the tuition of Omniscience; *with Him* to watch, as the disciples watched the multiplying of the loaves in the meadows of Bethsaida, the development of the Divine ideas under His all-creating hand; to see the eternal fountains of life welling up from those depths of Deity to which His own nature reaches in the God-head of the Son, He being, as the Nicene Creed confesses, **LIGHT OF LIGHT, VERY GOD OF VERY GOD**; with Him to enjoy the unwearying sunlight and repose that rests upon worlds which sin has not entered, and to open the eye on noon-tide radiance where the sun shall no more go down; and *with Him* to execute, in conjoint activity, the hidden predestinations of the Eternal Will; to carry on as fellow-kings the government of the creation—the very spectacle of whose starry depths as seen in the remote distance by the eye of sense fills the soul with awe at its vastness, and will hereafter fill it with endless rapture when the veil is taken away, and the spirit stands upon the height where the "all" shall break upon her view!

VI. And to be *for ever with the Lord* will be to enter on an eternity of service under a redeeming mercy which will exercise its "lordship" over us without end. "The government shall be upon His shoulders." There will be a moral sovereignty exercising its sway everywhere and always, and asserting the government of God over every spot in creation. **Jesus is for ever King.** When crucified in weakness His royalty was obscured in a cloud of shame, and it was necessary to write over Him

a superscription that it was a King who died. But when He comes again, His royalty will flash with sin-consuming, life-giving splendour from His countenance, and on His head will be many crowns. His servants shall serve Him. To many minds this prospect is one of the chief allurements of heaven.¹ They would shrink from an eternal state which should be a perpetual trance of selfish rapture, or dream of indolent repose in the celestial Eden, to be varied only by occasional flights or voyages of delight to distant worlds. But it is a universe that is full of life, and "full of labour," and the future existence will be one of everlasting industry. "They shall serve Him day and night in His temple and go no more out for ever." "The gates of it shall not be shut at all by day, for there shall be no night there."

And the companionship will be worthy of the Sovereignty which controls the labour. Here, in this present world, our faults mingle with our excellencies. Imperfections partially separate those whom substantial virtues and godly enterprises should make one. Few of us are devoid of infirmities of speech, of temper, of mood, or are innocent of little indiscretions, hardnesses, idlenesses, narrownesses, or chilling selfishnesses, or vain-glorious ways, which cast a shadow even on the brightest inventions. But there all will be *without fault before the throne*. Each worker, in matter or in mind, looking up to the Sovereign Lord, will behold an image of the Unseen Perfection, and looking upon his fellow-workers, will trace his satisfying "likeness" there. There will be no one in all the busy company who is unworthy of love or incapable of returning it. An earnest, transparent character will shine around each spirit like the dawn, and the only emulation will be on the question who will fly swiftest to perform the word of Him whose look once wrought St. Peter's re-conversion, and shall hereafter work the welfare of all the worlds.

Now this heaven of Jesus Christ—this only heaven which is real, and the only one which Scripture teaches—is reserved for those in whom His Spirit dwells now. It is those alone with whom He now "comes to sup" in secret and sacred communion of soul, who shall be "ever with Him" when He comes in His glory. If we are not earnestly temperate, truthful, industrious, humble, and loving now, we are not the men who will be caught up in the clouds to meet Christ in the air, and so be ever with the Lord. May the Holy Spirit stamp on us that likeness now, which the angel-scrutineers of character at the great day shall recognise in a moment, when they go forth with a great sound of a trumpet to gather the elect, as belonging to the heirs of immortality!

EDWARD WHITE.

The Duty of Openly Confessing Christ.

A LIFE derived from Christ ought to be publicly attributed to Christ; and He demands that our religious nature and its development should be open, unconcealed :

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Such a life, in its nature, and under all the conditions which are imposed upon it, must refuse secrecy. It must be open, apparent, and therefore influential. It is just as much required that we should openly let it be known to all men that Christ is the source of our life, as that it should be the fact. The fact and the disclosure of it are alike obligatory. The Spirit of Christ is one which refuses to work by the principles of secrecy. It is curious—more than curious—to observe how all the way through the New Testament there is the spirit of openness, frankness, undisguisedness, either implied or directly inculcated. Nowhere is secrecy taken into account as an instrument or an element of life. I do not say that it is forbidden in every case. I do not say that it is rejected in all things, because all things ought not to be known. The wing of the mother has a right to cover her little ones. In the household there are things which do not belong to the street; between friends there is much that would better be secluded; and there is nothing in the spirit of the New Testament that forbids this minor, and, if I might so say, incidental secretiveness. But every Christian disciple is a public witness. His whole life is a force, or should be, for good. And this force is to be open, manly, frank, avowed.

Secretiveness is an instinct of our lower nature. It is a result of the law of force, for the most part. In the sphere of delicacy it has, as I have already said, a certain range; but mostly secretiveness belongs to a state of life in which force rules, driving men to secretiveness for protection.

As we rise in the scale, however, our true nature is best served by relinquishing secretiveness to the brute creation. We are to seek honourable ends by honourable means; and both the ends and the instruments are to be plain, and read of all men.

A Christian man is seeking both a character and a destiny of which he has no reason to be ashamed; and so no delicacy requires him to hide them. The ideal Christian man is open-faced. We are not children of the night nor of darkness: we are children of the day, and of the light. This is the spirit of the New Testament. The love of secretiveness is an inferior feeling even when it is permissible. The motives derived

from it are of the poorest. And a generation of men educated to work by means of seclusion and secrecy would be moral cripples.

Fish taken in Mammoth Cave are said to have no eyes. There being no function for it, the organ itself remains undeveloped. And so, men brought up in secrecy lack that moral sense which otherwise would grow in them by use. Under despotisms, unity for liberty can only be secured by secrecy ; and the price paid in demoralization of character makes it very questionable whether it is best. The open testimony of men that believed, and their martyr sufferings, have done the world more good than any secret plottings with personal safety.

Although, then, there may be, in the retreats of the family, and in the recesses of a man's heart, some things that are to be withheld, it may be laid down as a general rule that in the operations of society, secrecy belongs to the lower range of manhood and not to the higher range and spiritual kingdom. Therefore it is that our Master makes the disclosure of one's faith and hope and character a matter of confession.

An open confession of Christ is demanded, also, by gratitude, and by the principle of honour. If there be one thing which discriminates a noble nature from a mean one, it is sensibility to obligation. A mean nature is like the sand that drinks in the rain, and never lifts up the palm or hand of one plant in grateful response ; but a rich and noble nature is like a fertile soil, which acknowledges every shower by a thousand blades of grass and leaves. The want of quick response to favours received, the easy fading of them from the memory, makes a selfish nature, which is the lowest nature upon the earth. And the reverse is true ; a noble, generous, true nature is sensitive quickest, deepest, and longest to favours ; and the least favour excites gratitude and thanks. A child that is ashamed of its parents is a child to be ashamed of. The pupil that refuses to accord to his assiduous teacher the merit which that teacher deserves, is an unworthy pupil. If one is rescued from peril ; if one by the labour of a benefactor has been raised from suffering and danger into comfort and security, and forgets to be thankful as long as life lasts, he stamps himself with the name, than which there is scarcely one more odious, of *ingrate*.

Every loyal soul owes to Christ, more than to all others, the whole realm of spiritual truth which makes us men, and lifts us above mere animals, and comes to us through the revelations of Christ.

The direct influence of God's spirit upon the soul that from day to day works by the subtle principle of spiritual life, binds us still again by the obligation of gratitude. All that reflected light which we call morality, and all those benign influences that come to us through the organization of society, the household, and law, and glorious customs, are but secondary influences of Christianity itself, which have grown

into the very physical structure, as it were, of society. All the hope which we have of immortality, and the power of that hope in redeeming this life from baseness, we owe to the Lord Jesus Christ. Whatever we are, we are by the circumstances in which we have been reared, or by parental influences which we recognize, and which are themselves our secondary forms of that great potential influence which works in all men, and is working toward the highest condition of all men. These are favours which reach far in toward the centre of a man's life, and comprehend whatever most concerns him. Honour, love, fidelity, and manhood—these things, and the influences which proceed from them, we owe to the Lord Jesus Christ. The principle of honour alone, to say nothing of conscience, should make every man not only willing, but anxious, to confess whence he derives the very pabulum of the soul.

The open confession of Christ, too, is one of the most powerful influences upon other men which we can exert. Doctrine without a personal life, or a personal life without any great truth to inspire it, are but half truths ; but both of them together constitute an irresistible power. To be a Christian is to be superior to the natural man. To confess the source of that superiority is to lead others to the fount of cleansing. Christian life *with* Christ is easy ; but *without* Christ it is the hardest of all lives. And no man has a right, by not confessing the Source of his inspiration, to let it be believed or suspected that he is good by virtue of nature, or that a man's own will is sufficient for his guidance, or that circumstances heaped around a man are so many forces against which temptation beats in vain. If a man is living a truly Christian life, he is bound not to let that life be misinterpreted and attributed to nature, rather than to the God who created nature.

(Reader, if you trust in Christ and have not yet confessed Him, begin this new year by an open avowal that He is your Lord.)

H. W. BEECHER.

Reason and Faith.

WHILE Christianity has its disclosures and its claims, reason has her rights and her prerogatives. She is the regal faculty of the mind, whose province it is to examine and determine on any subject which comes within the limits of human investigation. It has to deal with statements, to enquire into facts, to weigh evidence, to decide what is true and what is false, and to see that every conclusion rests on a solid and immovable basis. But while these are the legitimate functions of this our noblest faculty, we must be careful not to exalt it above measure, or assign to it a sphere in which it has no power to act. There are those

who speak as if there were no higher reason in the universe, or as if this were the standard by which all truth, whether physical, intellectual, or moral, were to be tested and determined. They overlook the fact that whatever is created is limited, and that there are questions and problems in the great economy of God whose solution is above and beyond our finite capacity. It takes nothing from the nobility and the dignity of man to believe that he is only the middle link in an ascending scale of existence; that there are higher orders of intelligence, and that this intelligence finds its perfection only in the Infinite and the Im-mutable. We know nothing of atheism, and decline to enter the lists with any of its followers. We have no common ground which we can occupy, no defined or acknowledged point from which we can set out on our enquiries. We have faith in God, and we have faith in man; and if men believe that the finite is and ever must be inferior to the infinite, then it follows as a sequence, that within the sphere of the infinite there must exist that which rises above the reach and the effort of our human thought.

If we assume the necessity and therefore the possibility of a Divine Revelation, we may expect to find in it facts and phenomena quite as inscrutable and above our comprehension as are some of the facts and phenomena in the wide domain of Nature. There are mysteries in Nature, and there are mysteries in the Bible. Though we are here surrounded with almost countless forms and varieties of life, to the simple question—What is life?—we can give back no answer, nor can we say what is matter and what is mind; nor what is the link which unites the one to the other; nor how it is that the conscious spirit can live in a state of separation from the body, while the body in this state of separation becomes subject to corruption. What is volition? How do we lift our hand? What is vegetation? How does a blade of grass grow? How are all the colours of the rainbow required to form the one pure white beam of light? How is it that certain atmospheric elements in a state of freedom or diffusion are not only innocuous, but conducive to life, while the same elements in combination and union prove fatal in their influence? What is gravitation? How is it that all bodies tend to some centre? To multiply these questions is only to land ourselves in greater perplexity and embarrassment. The truth is, that we are not called to believe how these things are so, any more than we are called to believe how in the one Divine Essence there is a threefold mode of existence, or how in the person of the Christ there was the union of the Divine and Human natures; or, how He in this mysterious nature could become the substitute of man, and bear both the weight and the punishment of his sins; or how His vicarious sufferings could expiate human guilt, and become the procuring cause of forgiveness and eternal life. In both instances we have to do only with the facts, of which the evidence is

incontrovertible. It is with this evidence that the reasoning faculty has to deal, and before we can reject the facts, or even call them in question, we must dispose of the proof which is adduced in their favour and support. This is any but a credulous age; whether we turn to Nature or to Revelation, to Science or to Religion, to Philosophy or to Theology, we find that every individual subject which can engage the powers of the human mind is being searched and sifted to its very depth and centre. Of this we complain not. If the light be holy which we bear in our hands it will illumine our path and guide our step, till we plant our foot on the rock of eternal truth.

We must be careful to distinguish between what is above reason, and what is contrary to reason. The law of reproduction in the animal economy is one of those profound secrets in nature which we can never hope to find out. There is the fact, but the law which gives birth to the fact is above all reach. It challenges every effort of the mind to grasp or comprehend it. But while above our reason, it cannot be said to be contrary to it. How can we make out the contrariety since the point involved is not within our reach? It requires nothing short of infinite and infallible knowledge to say what is or what is not contrary to reason. What we deem impossible may be plain and obvious to the mind of some higher intelligence; and that which transcends every created and finite understanding may exist in the mind of the Infinite as one of the profoundest and most harmonious forms of truth. If ours were the only reason, or even the standard by which every question were to be determined, we should be fully justified in rejecting whatever we could neither comprehend nor understand. But man is only a unit in the scale of creation, and in ascending the scale he can never rest till he has reached the Uncreated, and finds in Him the first and final reason of all that is—for "of Him and to Him are all things." If we will believe nothing which is not reduced to the level of our intellectual capacity, then we must abandon ourselves to all but universal scepticism. Nature has her arcana—her deep and secret things—as well as Revelation. There are in the human body certain organs whose functions are still a secret—a mystery; and there are in physics certain agencies and influences whose action is yet past finding out.

Why should water at a given temperature lose its fluidity, congeal, and become a consolidated body, and the same water at an opposite degree of temperature evaporate and pass off in the form of steam? Why should death be a condition of life? Why should all things die to live? It is in vain to complain of the constitution of things, or of the limitation of our powers. This limitation arises out of the fact of our creation, and our true wisdom is to employ our faculties in the pursuit and discovery of truth, and not in the attempt to resolve and determine what is

not within our reach, and which, for aught we know, may for ever transcend our finite understanding. Interrogate Nature as we may, there are certain questions to which she will give back no answer; and so, whether we reject the Bible as a revelation from God or not, there are in it certain points on which it has maintained and will still preserve unbroken silence. It gives us facts and doctrines on which to rest our faith—facts as the basis of doctrine, and doctrine as the embodiment of facts, in the absence of which the solution of every other problem would avail us nothing.

It may be objected, that Christianity rests on miracles, and miracles are incredible, since they involve a violation of the established laws of nature. We believe in the Divine ordination of cause and effect, and that every antecedent is followed by its corresponding sequence. But it is a mistake to describe any of the miraculous phenomena recorded in the Sacred Volume as a violation of the laws of nature. A dead man is raised to life—what law is broken? What violation is done to the existing order of things? In a particular instance the law of decay or decomposition is arrested, but death reigns as before. This effect is the result of the introduction of a new cause, and that cause is equal to any effect which does not imply a contradiction. The law of life comes in to set aside the law of death; but there is not a violation of the order of nature. Nothing is disturbed—nothing is deranged. Nature moves on as steadily and as harmoniously as before. The effect produced is the result of a Divine arrest on the further progress of decay in this individual case, by the interposition of Him who has the issues of life and death in His power, and who has thus revealed Himself to confer a higher good. If we object to the miraculous, we must in consistency set aside a revelation from God altogether, for revelation is itself a miracle. It is impossible to account for its existence apart from the supernatural. Whence came it? How did it come to have an existence in the world? With whom did it originate, and how are we to account for its unrivalled power and pre-eminence? Nor let it, once more, be overlooked, that miracles rest on evidence, and that it is the province of reason to weigh this evidence, and to whichever side the scale inclines we must be prepared to accept the conclusion. The objection of Hume, that miracles are contrary to experience, is not worthy of notice. We believe in a thousand things independently of any personal experience; nor is our individual experience to determine the experience of other men. They may be conscious of much of which we know nothing; or, we may know something of which they are profoundly ignorant. If we accept the Bible on indisputable evidence as a communication from God to man, we can by no effort strip it of its miraculous element; nor can we set aside the supernatural phenomena which it records. Could the fact of

the Saviour's incarnation, or the facts embodied in His unique and marvellous life, be in any way invalidated, it would follow that the whole Christian system must be given up; but with a foundation so deeply and Divinely laid, the superstructure is for ever safe.

With such a basis for belief, our faith should be firm and unfaltering. While it is the province of reason to weigh probabilities, it is the office of faith to embrace and hold fast the truth. It cannot exist in the region of doubt and uncertainty. It has nothing to do with what may be, but only with what is. It deals only with reality; it rests on testimony, but only when the testimony itself rests on undeniable evidence. If even the shadow of suspicion were to arise in our minds as to the authority and credibility of Divine Revelation, our faith would in an equal degree be weakened and impaired. If a statement admits of every degree of confirmation, from the merest possibility up to the highest certitude, it is on certainty only that our faith can repose; and hence the one object of faith is He whose wonderful life and work form the very essence of our Christian Revelation, who has revealed Himself as the Way, the Truth, the Life, and by whom alone we come to the Father. Faith in Him brings us into union with the Divine; and just as the life of God rises within the soul can we appeal to our moral consciousness for the truth and power of Christianity. As there is no virtue in faith neither is there any mystery. In the face of almost numberless definitions, we venture to assert that it is nothing more and nothing less than simple trust, or that spiritual conviction which springs out of the intellectual element of assent or belief, while the basis of this trust is found in the veracity and faithfulness of God. If Christianity be other than the true sayings of God, our faith is misplaced, and sooner or later we shall find the ground to yield beneath our feet; but conscious that we are standing upon rock our confidence is unshaken; and being brought by this holy principle into immediate relation to Him who is the Redeemer of the world, we look for His mercy unto eternal life.

ROBERT FERGUSON.

*Duncan Matheson, the Heroic Evangelist.**

MR. MACPHERSON says that, "Hard work, coarse but wholesome fare, a severe climate, the Bible, the church, the school, and the catechism, have conspired to develope . . . the tougher elements of Scottish character." If by "the tougher elements" be meant those strongly marked traits in the nature of our northern cousins which enable a large proportion of them to make

* *The Life and Labours of Duncan Matheson, the Scottish Evangelist.* By the Rev. JOHN MACPHERSON, Author of "The Christian Hero." Crown 8vo. (London: Morgan, Chase, and Scott. 1871.)

the best of the present world while retaining hopes of a better, we endorse his catalogue of influences to which young Scotchmen are subject, who, perhaps, above all others of Her Majesty's subjects, can testify to "the advantages of disadvantages."

Though Johnson could pleasantly joke about Scottish life and character, had he been directly asked, the lexicographer would doubtless have approved the stern regimen which ruled our neighbours' parish schools in the early days of Duncan Matheson. Is a pupil slovenly over preparing a Latin lesson—thrash him into better habits, "and there's an end on't," was the prescription of the philosopher; and this plan the northern mentors of half a century ago conscientiously adopted, their practice only finding variation when some stalwart student of half Celtic blood chose to turn the tables by resisting his chastiser. But if the school were rough, its discipline was not barren, the curriculum being liberal, and the moral code, taught and exemplified by the master, unexceptionable. Then as regards the scholars' homes, many cottage interiors corresponded with Burns's unexaggerated inimitable descriptions. Such were the earliest surroundings of the earnest and zealous evangelist, Duncan Matheson. His father was poor, but pious and hard-working. His mother was such a one as fond memory never ceases to honour; while she was a judicious adviser, her heart overflowed with sympathy for any in pain or trouble. Of unceasing industry to make the best of scanty means, and yet showing irrepressible liberality when meeting with others worse off than herself,—she was a tender flower blooming among the bleak Aberdeenshire hills.

Mr. Macpherson, notwithstanding, draws no very alluring picture of the condition of rural Scotland at the beginning of the present century. The "Moderate" party in the Church were in ascendancy, and while many of these were active agriculturalists, their religious aim, like that of our own "advanced thinkers," seemed to be a desire to excel in literary art and theological skill to the shelving of those momentous truths which make men wise unto salvation. Yet though blind leaders of the blind were sufficiently numerous, the people, happily, often evinced no disposition to follow the beaten track of the "dumb dogs" of the manse. If the shepherds forbore to warn and build up, the flock could often reprove, and reprove, too, in stinging terms. What but Scottish soil and bracing Aberdonian air could have produced the searching wit of the dame, who, on being chided for ignorance—she had said there were only two Persons in the Trinity—and condescendingly set right by her minister, replied: "Sir, I ken verra weel that the Catechism says sae; but whether am I to believe the Catechism or yoursel'? . . . Ye never sae muckle as tauld us whether there be ony Holy Ghost, let alane our need o' His grace?"

Those were the days when George Cowie, a grand uncle of Duncan Matheson, in apostolic boldness went forth to preach the Gospel in the towns and villages of the north of Scotland. Like Whitfield and Wesley, he encountered fierce opposition; but he was a man of dauntless courage. For his zeal, somewhat irregular, he was excluded from the ministry of the Presbyterian Church, in which he had been ordained. We seem to see him standing on a chair or bench in some market-place or village-green, his clear

voice rising above the din of the ungodly crowd, though it could not shield him from their missiles : " Courage, friends, the devil is losing ground ! "

Of Duncan Matheson's early days, a limited space will preclude our dwelling at large. Always honest to himself, as well as outspoken to others, he early turned aside from the tempting path to the ministry, through the university, which he might have taken—his unanswerable reason being that he was not converted. But while refusing to violate conscience, ambition fired his blood. Though only a poor mail-runner's son, he would yet work and rise. In these youthful days his lot much resembled that of Hugh Miller. Like the amateur poet and geologist of Cromarty, Matheson worked as a stone-cutter ; and like him, while thrown among vicious company, he strictly preserved his uprightness and morality. In the matter of religion, however, Duncan was more than simply careless ; for he shunned any reference to sacred themes in conversation ; neglected the Bible, and trembled at the horrible idea of death ; so that when conversion really did come, it came with the terrors of Sinai, and forced his passage through a fierce ordeal, which, consuming the dross, sent forth his sterling nature refined and fitted for active service. Painful though it was, he accounted this discipline of great value to himself in after years, when he came to deal with the doubts and fears of others ; and not least among the evangelist's characteristic sayings was this : " It is a solemn thing to say ' to-morrow,' when God says ' to-day ; ' for man's to-morrow and God's to-day never meet."

No sooner was Matheson converted than he found himself led away by an extraordinary and irrepressible love of souls, which he himself declared amounted to a passion ; consequently, uncalled by man, he boldly set out on what was destined to be his life work, by voluntarily going among the poor to impart religious instruction. Contrary to the rule framed by the Committee of the London City Mission, prohibiting visitors from dispensing temporal relief, Duncan held that the missionary had his hands strengthened by an ability to grant assistance in urgent cases. Acting on this principle, he carried into many a poor home the things of this world as well as the bread of life eternal. In this way spare hours were fully occupied, and he achieved a success corresponding to his faith and earnestness. News of his doings reaching the ears of the pious Duchess of Gordon, and her Grace desiring that such eminent gifts should be wholly devoted to Christian labour, she offered the amateur missionary an allowance of £40 a year, and throughout life his stipend never exceeded that amount.

Being now fully committed to the cause of evangelization, that indomitable power of will, which in this instance might be named genius, was not long in showing with what consummate energy its subject could pursue any undertaking to which he set his hand. He was not satisfied with doing good merely ; taking God into his counsel on every occasion, he would strike away from beaten paths and discover extraordinary means of gratifying his one absorbing desire. His own means being more than ordinarily scanty, he was debarred from giving of his substance according to his wishes ; but of his little he not only gave willingly, he gave it in a manner which proved that the withholding would have given more pain than the sacrifice.

Matheson had a high opinion of the utility of tract distribution, and

accordingly, soon after settling down into the profession of an evangelist, an idea struck him that it would be well, because safe and economical, to provide his own material—in other words, to combine in his own person the functions of author or editor, composer, printer, and publisher ! As, however, he was totally ignorant of the delicate art of printing, besides possessing neither press nor type, paper nor money, the scheme from any standpoint but his own looked much like the dream of a visionary. Eventually he obtained an old machine and type at a cheap rate, when amid his joy he found troubles were really only beginning. The press appeared clumsy, and the type became unmanageable in his unpractised hands ; but the strong will, which knew what it was to gain moral victories, would not cry defeat to a lumbering press and a mass of seemingly obstinate type. Night after night, instead of taking necessary rest, he persevered at his novel occupation, with no other idea than that of conquest and success. “How I did toil, and sweat, and pray at it,” he himself says of this experience. Bring faith and energy like this into a task, and who can help succeeding ? Duncan was soon a fair printer, who had a hundred thousand tracts in circulation, many of which were his own composing, while others were taken from standard divines. The country around Huntly, his native place, was soon sown with these messengers of truth, the evangelist never doubting that fruit would appear in the great Husbandman’s own good time. He occasionally replenished his funds by selling tracts ; and donations sometimes came from a distance. The sympathy of his near neighbours was expressed in a solitary half-crown, given by a poor widow.

In the course of providence circumstances were now conspiring to effect this zealous man’s temporary removal from England. The terrible and never-to-be-forgotten winter of 1854-5 saw Duncan Matheson in the Crimea, spending talents and physical strength in the capacity of a herald of mercy to literally perishing thousands. Shocked beyond expression at seeing brave British soldiers short of proper nourishment, and insufficiently clothed, he unhesitatingly gave away such of his own garments as could be spared. Nor was this all ; for the stranger, who among Aberdonian villages did not scruple to go about begging a little food or fuel for a needy family, would now be found in the harbour successfully negotiating for coals to be sent to the half-famished Highlanders, who were encountering greater enemies in cold and hunger than in the Russians’ shell and musketry. Naturally loving and sympathetic, the spectacle of so great an amount of physical and moral misery, joined to the appalling spiritual destitution, seemed to arouse Matheson to a state of activity equal to enduring any fatigue. Assiduous in attending to the sick and dying, neither pelting rain nor searching blast prevented his tramping up and down the trenches to speak to the men on duty, or even to carry them provisions. His lodging at this time—luxurious when compared with the homes of many others—was an old stable, exceedingly well ventilated ; but partially cured of draughtiness by the skill expended in pasting paper over its shattered windows. It was not badly furnished either as things then were in the Crimea. A bed served well enough for sleeping upon by night, as well as for sitting down upon by day ; and while the evangelist’s cutlery consisted of a clasped knife, his earthen-

ware of a brown basin and two jars, a stick made an excellent substitute for such superfluities as spoons and forks. In this home the good missionary, whose accomplishments included the ability to make a room clean and tidy or cook a meal, found plenty of reason for satisfaction. Indeed he would have ventured no complaint had he not been besieged by rats, which crawled over the bed at night in their general search for plunder. Finding it necessary to stand on the defensive, his ready genius devised a scheme likely to secure peace by promoting the discomfiture of the invaders. Near at hand was a huge store of lucifers, never likely to be in demand, the soldiers needing materials for burning rather than means of lighting fires. Accordingly, each time he awoke in the darkness to find his domain trespassed on by the foe, Duncan fired a box of matches, the phenomenon of which, in a state of combustion, surprised and alarmed the rats, and sent them scampering to their holes.

Housed no better than this, and yet thinking it too good while others were severely suffering from privation and exposure, the missionary spent his days in earnest toil, distributing Bibles, books, and tracts, and in speaking of the One Thing Needful to sailors in the harbour and to fighters in the trenches. Nor did evening bring repose. By night, often too when the guns were roaring around him, he sat alone in the old stable, writing letters to England, some on his own account, but in numberless instances labouring as the amanuensis of those who, by sickness or ignorance, were unable to do the office for themselves.

"Sad were the sights witnessed by the Scripture-reader every day. Hundreds of sick and wounded were brought down to Balaclava—famished, emaciated, clothed in rags, many a noble form a total wreck from lack of timely aid. He wept at the sight. The sufferers fixed their eyes on him in touching appeal, and many uttered a piercing cry for water. He did what he could. Some of them he saw die on the wharf. On board many lay huddled together under the open hatchway. Some lay on bags of biscuit—everywhere, anywhere in the hurry and helplessness. 'Scotland I'll never see again!' was the heart-piercing lament of a poor Scotch soldier laddie. Ah no! poor boy, he never did see Scotland again. A Lincolnshire lad, whom he sought and found, was unable to speak a word. 'Your mother bade me seek you,' said the missionary. At this word the dying soldier suddenly revived, and exclaimed, 'My mother! O my mother!' It was the last flicker of the candle. He said no more, and died. The last tender throb of his heart was given to her who had known its first gentle beat."

G. H. PIKE.

(To be concluded next month.)

The "Old Catholic" Church Movement.

If any enthusiastic persons have been expecting a thing so unprecedented in history as the sudden, complete crystallization of a sound, orthodox, evangelical Church from within the Church of Rome, the news from the Liberal Catholic Conference at Munich has served to disappoint and disabuse them; and they are probably ready now to denounce the whole of the marvellous movement of opinion which was there manifested as a bad business—not

much better, in fact, than flat Popery. On the other hand, some sanguine and sentimental people may be ready to declare that the programme laid down by the Munich Liberals is quite satisfactory; that henceforth there is no dogmatic bar between them and Protestants; and that we may give them the right hand of fellowship. We are disposed to think that sensible folks generally would choose to take a second look at the "programme" before committing themselves so far.

The articles of it are, in substance, these :—

I. Rejection of the dogmas proclaimed by Pius IX., and especially that of infallibility.

II. Adhesion to the Tridentine constitution of the Church; declaring especially :

(a) That an Œcumenical Council is necessary to make authoritative decrees of dogma; and even this cannot make such decrees in opposition to fundamental truth and past history.

(b) That the decrees of a council must conform to Catholic belief and tradition, and may be judged by this test by Catholic clergy and laity, as well as by theologians.

III. Reform of the Church by abatement of abuses, and admission of the Catholic peoples to a share in the direction of ecclesiastical affairs. Under this head it is declared :—

1. That the Church of Utrecht is unjustly excommunicated for Jansenism, being in fact orthodox.

2. That there is no dogmatic hindrance to a hoped-for reunion with the Greek and Oriental churches.

3. That *in the progress of science and Christian culture* it is to be hoped that an understanding may be reached with the various Protestant Churches, especially with the Episcopal Churches of England and America.

4. Liberal education of the clergy, and protection of the lower clergy from Episcopal tyranny.

5. Loyalty to civil government, and, therefore, repudiation of the *Syllabus*.

6. Condemnation of the Jesuits as a mischief-making and demoralizing institution.

7. A claim to the church property for themselves, as the true representatives of the Old Church as it was before the Vatican Council.

8. Assertion of the right of the censured priests in circumstances of necessity to perform ecclesiastical functions, and provision by which such services can be furnished where they are needed. Further, an assertion of the right in the circumstances of inviting foreign bishops to perform episcopal functions.

This eighth article, which will be recognised as the practically important one of the whole paper, inasmuch as it looks to organization and action, was brought in as an amendment to the original draft by Dr. Dollinger, and carried through against his strenuous opposition. His abhorrence of the idea of schism, the growth of nearly fourscore years, forbade him to tolerate what can hardly bear any other name than the organization of a sect—or, at best, a national church in protest against the Holy See. Happily for the vitality of the movement his counsels were overruled; and the Old Catholic Church of Germany—perhaps we may also say, with Father

Hyacinthe, not of Germany, but of Europe and the world—is henceforth a new factor in ecclesiastical history.

Considered as a beginning, this programme will do very well. On the whole, it is a much better beginning than the Anglican departure (to which it bears some obvious points of resemblance) under bluff King Harry VIII. But, considered as a *conclusion*, it is somewhat “lame and impotent.”

Happily, this programme is only a beginning. It is a programme which it will be impossible to adhere to. Already the breaking loose of the Conference from the cautious plans of Döllinger is a hint to the leaders that great religious movements are not always bound by a programme. We believe that there is a Divine work here. We see its long preparations not in the shrewd forecast of men, but in their unconscious labours, and even in their mad folly and vanity and fanaticism. If it is God’s work, it will go on in God’s way, not in the way that the Congress has chalked out for it; and this platform so carefully drawn up at Munich will be interesting only as an historical landmark from which to measure its future advancement.

Meanwhile, it is most unjust to accuse the caution or conservatism of the great theologian who is looked up to as the father of this movement, as if it were timorousness or cowardice. It does not yet appear that “the courage of his convictions” has been lacking in Döllinger; and that other courage which is common enough in history—the courage of other people’s convictions—is hardly to be reckoned as a necessary attribute to a great leader.

Döllinger is the Moses of this new Exodus. He is “not eloquent, but slow of speech and of a slow tongue,” and must have some Aaron to “be to him instead of a mouth;” and, when the hot fight is fairly joined, at last, some Hur will have to stand beside him to bear up his aged arms. He may not expect to share in the consummation of the work on which he has entered. And, if his

—“long experience doth attain
To something of prophetic strain,”

and it be given him, as from a mount of vision, to explore the future, whither the great events in which he is involved are tending, he can but descry it afar off, and dim and indistinct as it is distant.

N. Y. I.

Paradoxical Science.

I WENT to an afternoon tea at a house where I was sure to meet some nice people. And among the first I met was an old friend, who had been hearing some lectures on botany at the Kensington Museum, and had been delighted with them. She is the kind of person who gets good out of everything, and she was quite right in being delighted; besides that, as I found by her account of them, the lectures were really interesting and pleasantly given. She had expected botany to be dull; and had not found it so, and “had learned so much.” On hearing this, I proceeded naturally to inquire what; for my idea of her was that before she went to the lectures at all she had known more botany than she was likely to learn by them. So she told me that he

had learned, first of all, that there "were seven sorts of leaves." Now I have always a great suspicion of the number seven ; because, when I wrote the "Seven Lamps of Architecture," it required all the ingenuity I was master of to prevent them from becoming eight, or even nine, on my hands. So I thought to myself that it would be very charming if there were only seven sorts of leaves ; but that, perhaps, if one looked the woods and forests of the world carefully through, it was just possible that one might discover as many as eight sorts ; and then where would my friend's new knowledge of botany be ? So I said : "That was very pretty : but what more ?" Then my friend told me that she had no idea before that petals were leaves. On which I thought to myself that it would not have been any great harm to her if she had remained under her old impression that petals were petals. But I said : "That was very pretty, too ; and what more ?" So then my friend told me that the lecturer said "the object of his lectures would be entirely accomplished if he could convince his hearers that there was no such thing as a flower." Now in that sentence you have the most perfect and admirable summary given you of the general temper and purposes of modern science. It gives lectures on botany, of which the object is to show that there is no such thing as a flower ; on humanity, to show that there is no such thing as a man ; and on theology, to show that there is no such thing as a God. No such thing as a man, but only a mechanism ; no such thing as a God, but only a series of forces. The two faiths are essentially one ; if you feel yourself to be only a machine, constructed to be a regulator of minor machinery, you will put your statue of such science on your Holborn Viaduct, and necessarily recognize only major machinery as regulating you.

I must explain the real meaning to you, however, of that saying of the botanical lecturer, for it has a wide bearing. Some fifty years ago the poet Goethe discovered that all the parts of plants had a kind of common nature, and would change into each other. Now this was a true discovery and a notable one ; and you will find that, in fact, all plants are composed essentially of two parts—the leaf and root—one loving the light, the other darkness ; one liking to be clean, the other to be dirty ; one liking to grow for the most part up, the other for the most part down ; and each having faculties and purposes of its own. But the pure one, which loves the light, has, above all things, the purpose of being married to another leaf, and having child-leaves, and children's children of leaves, to make the earth fair for ever. And when the leaves marry they put on wedding-robes, and are more glorious than Solomon in all his glory, and they have feasts of honey, and we call them "flowers."

In a certain sense, therefore, you see the botanical lecturer was quite right. There are no such things as flowers—there are only leaves. Nay, further than this, there may be a dignity in the less happy but unwithering leaf, which is in some sort, better than the brief lily of its bloom ; which the great poets always knew well,—Chaucer before Goethe, and the writer of the first Psalm before Chaucer. The botanical lecturer was, in a deeper sense than he knew, right.—*Fors Clavigera*. By JOHN RUSKIN.

Work and Worship—Here and Hereafter.

We are speaking of work ! Divine is this thing, work ! An eternal idea in the mind of God—of God who is from everlasting. Work is a condition of being, known to God from the beginning. God is the first worker, and the last, and the chief. “My Father worketh hitherto,” said our Saviour, “and I work.” Necessary work is not a curse, but a blessing ; not a hardship, but a privilege.

Work creates worship, and worship inspires work. The seed we cast into the ground seems safe when we have prayed over it. The blades of corn are more beautiful still when we have read God’s covenant with the earth and God’s promises over them, and the sheaves of corn are more golden for a Psalm of Praise sung to the Creator. Business sought of God and found is not likely to hurt us. Money taken from God’s hand is clean, and will not defile ours. The work that leads to worship is upright, honest labour, and the worship that assists work must be worship in spirit and in truth. Such work is worship. *Laborare est orare*. Blessed are the workers whose work leads them to worship. Happy are the worshippers who, in the very spirit of their worship, are diligent and constant in work. Work and worship make life holy, and, at the same time, full and rich.

And has our departed friend ceased to work and worship ? There are those who think that the redeemed of men sleep between death and resurrection, waiting the adoption—the redemption of the body. Others hold that a body is prepared at death, so that the spirit is never unclothed but immediately arrayed in a new corporeity. In either case the dead in Christ have before them immortal work, and everlasting worship. Between the work and worship of earth, and the work and worship of Heaven, there may be an interval of inactivity and of silence, and, if there be, it is not a painful interval ; but we believe that work and worship on earth are immediately connected with work and worship in the skies. Our friend is working still and worshipping still. Heaven, although a place and state of rest, is not a place and state of inactivity.

What the occupations of the dead in Christ may be, I cannot tell. This we know, that they are chosen by God—appointed and given to the worker by God—approved and blest by God, and fully accepted by God. And we further know that all work is adapted and congenial—restful and peaceful—cheerful and holy—partaking of the nature of service to God and to Christ. Moreover, work in time is education for work in immortality, so that we go to heaven trained to work there. And, as Heavenly employments are numerous and varied, the different training we have now is required to meet the demand for work of a varied character hereafter. Think !—all fingers skilled fingers—all arms strong—and all hands finding the work to which most adapted ! Think of the redeemed as holy and able workers with God !

Of the worship we know more than the work. The redeemed in heaven offer incense, and discourse sweet music, and cast their crowns before the

throne, and fall upon their faces, and shout with sacred joy, and sing Divine songs. But the very existence in Heaven of redeemed sinners is worship. Their very presence in Heaven is worship. All their work is worship.

"Everlasting worship!"—cries the sleepy child, in a close chapel, on a hot summer's day, "I do not wish to go to Heaven!" "Everlasting worship!"—exclaims the uninterested and unbelieving attendant on Church ordinance—"What a weariness!" But the worship of which we speak is worship with everlasting life, with everlasting strength, with everlasting godliness, and with everlasting joy. The altar fire will never go out. The sacrifice will never be all offered. The incense will never be consumed. The harp-strings will never be broken. The voice will never be out of tune. The heart will never be deserted by the spirit of devotion. Every stroke of work will be a note of worship, and the whole life a "Te Deum"—a broad, deep, lofty hymn of sacred praise.

"WORKING STILL! WORSHIPPING STILL!"

—*The Rev. SAMUEL MARTIN, in a Sermon on the death of Joseph Crane. Printed for private circulation only.*

The History of Protestant Theology.*

MANY works have been written which describe the outward movements of the German Reformation. In the vast and fruitful field of the history of this period many Protestants have laboured with singular success; and even Catholics, like Michelet, have felt the mysterious influence of Luther's character and experience; and it may be safely affirmed that interest in this work of God will constantly maintain its hold on the imagination and the heart. Thankful as we are for the lights which the diligence and learning of other labourers have shed upon this part of Christian history, we hail with satisfaction the work which Dr. Dorner has produced at the express desire of the Historical Commission of the Royal Academy of Sciences at Munich. He has written the history of its Theology, which comprises a brief review of the urgent need for Luther's work, from the prevalence of unscriptural doctrine, and the corruptions of social life. Seizing and yielding to the constant guidance of a few master principles, such as justification by faith, and the universal priesthood of believers, the Reformer assailed numerous errors, and led to "the solution of a whole row of problems." Although there were eighteen editions of the German Bible before Luther issued his translation, it may be said that his immense influence and public labours quickened the surrounding populations, and strengthened the secret desire of many for better things. Dr. Dorner notes the contributions of Melancthon to the work of Reformation, admires his constructive skill, and the ethical tendencies of his mind. To him may be attributed the fact that the Lutheran Church

* "The History of Protestant Theology, particularly in Germany, viewed according to its fundamental movement, and in connection with the Religious, Moral and Intellectual Life." By Dr. J. A. Dorner. Translated by the Rev. George Robson, M.A., and Sophia Taylor. (Edinburgh: T. and T. Clark. 1871.)

never assumed the theocratic aspect which the Swiss movement wore under the influence of Zwingli and Calvin.

It has been customary with Romanists to charge upon Luther's activity and success all the wild excesses of Münzer and the vagaries of the mystics ; but this volume shows with admirable force that the accusation rebounds upon the Catholic Church itself, which brought the population into such a state of mental darkness and intellectual puerility, that when light broke upon them they were bewildered, and acted more like inebriates than sober men. The history of the Reformation-principle is traced with singular skill and exhaustive completeness ; and its lamentable decline—until the revival under Spener, and subsequent labourers—is minutely and faithfully described. The Divine truths which Luther restored to the Church were exposed to the most diversified hostility ; and in turn the relation of God to the world—the doctrines of original sin—the process of Salvation—the Holy Trinity—Scripture and sacraments were discussed with great acuteness and occasional audacity of temper. The previous training and immense knowledge required for the production of Dr. Dorner's work on "The Person of Christ" enable him to understand these various assaults, and to suggest satisfying defences of sacred and essential truths. From the earliest date of the Reformation until the blighting influence of English Scepticism in the seventeenth century (from which pious Germans prayed that their sons might be preserved), and onwards to the time when Philosophy, in all its forms, invaded the region of Christian truth, and Strauss, Renan, Baur, and Schenkel assailed the veracity of the New Testament, and the many noble defenders of our faith who confronted these adversaries, the details are full, and the temper of the writer firm, calm, and impartial. Many of the sketches of divines, poets, and philosophers make the work valuable as a book of reference ; and there is a courageous avowal of evangelical truth everywhere. One sentence will show the prevailing spirit of the author, who says : "The vitality of religion depends on the atonement furnished by Christianity in the Person and work of Christ." (p. 83, Vol. II.) The volume concludes with a survey of the present condition of the Reformed Faith in other parts of Europe and in North America, of which the outlines are necessarily brief, and fulness of detail was less needed for English students. In some parts Dr. Dorner has been indebted to his translator for corrective and supplementary notes ; for it was to be expected that in so wide a range of subjects some would require the contributions of other hands to give them completeness. Occasionally we find names introduced with special commendation which seem to have retreated to the shades of forgetfulness. We read of "the celebrated Old Testament Exegete Hackspan," "Sagittarius, the renowned historian," "Höpfner, celebrated for his work on Justification," and the "immortal Schelwig" (p. 105, Vol. II.) ; but as the last was an opponent of Spener, it is probable it should be read "immoral Schelwig." Considering the large number of proper names the errors are extremely few ; and as in the Preface Mr. Robson describes the difficulty of translating Dorner from his cumbrous style, of which we know a little, the work in its present form reflects the highest credit on the skill and patience required for its introduction to English readers. Messrs. Clark have done well to publish this able

instructive treatise; and as the congratulations of the New Year are drawing nigh, it would be pleasant and useful for congregations and Christian friends to embody their good wishes and kindly feelings in a present of these volumes to pastors and students, who would find them helpful in their important work.

Household Treasury.

GOLD AND DROSS.

A STORY FOR THE NEW YEAR.

A GRAY, cold sky hung over the old town, and the snow was falling, not swiftly and merrily, but slowly and mingled with a mist-like, tearful rain, as if it bewailed its own fate in falling on those dark muddy streets and damp sidewalks. There were few people out—no pleasure seekers or gaily dressed promenaders on such a day; and Marion Graham, sitting in her sister's parlour, turned her listless gaze from the window with a little sigh of weariness, and drew her chair still nearer to the cheerful, open fire in the low grate. Whatever the prospect might be without, it was very cheerful within. Bright roses looked out from the mossy green of the carpet, and sunny pictures gleamed on the walls.

Opposite Marion sat her sister, Mrs. Wilnot, with busy fingers showing white against the crimson merino she was fashioning into a dress for little Miss Nannie, and eyes wandering smilingly, now and then, to the corner where the child was amusing herself with a squash which she had borrowed from the kitchen. She had abandoned her whole family of dolls for this new object of affection, and was hugging it closely in her arms, rejoicing in its size and its "nice crooked neck." Presently the servant's red face appeared at the door.

"Ah sure, Nannie, darlint! an' ye've got the pumpkin up here, an' me a-sarchin' the house over for it! Let me have it now till I make the nice pie for dinner," and she seized the prize and marched off with it, leaving the little one gazing disconsolately after her.

"Well," said Nannie, recovering a little from her astonishment, "I tink it's a queer country where folks' child'en can be carried off and made into pies. I tink I'll go and see her chopped up," she added philosophically, determined to derive some pleasure from the affair, and trudged off after Bridget, the servant.

The mother laughed, but the smile that flitted over Marion's face was not altogether one of amusement.

"Poor Baby Nannie!" she said. "That is always the way! Our fairest ideals prove to be nothing but squashes that must be converted into dinner if we would live in this matter-of-fact eating world."

"Your doleful moral is slightly twisted, my dear," laughed her sister. "The trouble is that we will persist in placing our affections upon squashes that were designed for dinner from the first. The 'chopping-up' follows inevitably."

"Possibly. But I can't see that we have much choice—it's squashes or nothing," retorted Marion. "Oh dear! what a day it is! That steady drip, drip, from every house corner makes me nervous. It sounds like some monotonous funeral march; and as for that grey sky, it really doesn't look as if the sun ever could shine through it again."

Mrs. Wilmot glanced over the street where the houses showed dim through the mist, and the leafless trees trembled in the cold and rain.

"Thy lot is the common lot of all,
Into each life some rain must fall;
Some days must be dark and dreary,"

she quoted a little dreamily.

"Well, there is no particular comfort in that, so far as I ever can discover," said Marion. "I remember when we were children we all had the scarlet fever at the same time, and our old Irish nurse used to say to me: 'Sure ye mustn't fret so, dear; aint the other children all down wid it, too?' But I couldn't see that that fact made my headache any less, my fever any lighter, or all the abominable doses any easier to swallow. It may be poetic consolation, but it isn't practical. Just fancy yourself trying to summon up courage to have a tooth extracted by the reflection that at that very moment there are probably ten thousand different persons, sitting in ten thousand different dentist-chairs, with their ten thousand mouths open, waiting for cold steel and agony!"

Mrs. Wilmot laughed, yet bent a quick, searching glance on the fair face opposite to her. There was a vein of bitterness underlying all this seeming lightness.

"What is it, Marion?" she asked. "It has taken something more than this rainy day, I know, to turn all your gold into dross."

Marion lifted her eyebrows as if about to express her inability to see what connection this bore to her last remark, but a second impulse prompted her to answer soberly.

"I don't know that anything has done it, Helen. In fact I don't know what is gold and what is dross."

"Which means that you do not know whether to answer yes or no to a question that was asked you last night?" queried Mrs. Wilmot, venturing upon a shrewd guess.

Only the sudden flush that swept over Marion's cheek and brow told that she had heard the question. She gazed steadily into the fire for a moment or two, and then took up her book again. Her sister watched her a little anxiously. She felt sure that Marion had come to a place in her life where two diverging paths awaited her choice, and that to-day's disquiet and unrest sprang from a heart ill at ease and undecided. The offer that had been made the young girl was a brilliant one—wealth, position, power—and against the offerer there was little to be said. He was neither immoral, ungentlemanly, nor disagreeable. In fact his virtues were nearly all negative ones, and it was this very want of something positive about him—deep convictions honestly carried out, an earnest purpose in life—that troubled Mrs. Wilmot most. Marion had both heart and soul, and she wondered if she

could be content to look with him merely on the surface of things? If she would not starve on the husks that satisfied him?

Marion was pondering that question too; trying not to put it quite so strongly, however, for the pomp of place and the glitter of gold had blinded her a little. This man's friendship was pleasant enough, but she did not love him. He fell far below her ideal of a true, noble manhood. Through all his conversation there came no ring of deep thought, of honest opinions carefully formed: of a brave, earnest, unselfish purpose in life. He could not even sympathize with, or comprehend, such things. But Marion was trying to persuade herself that what she could not find in him was not to be found anywhere. He was no worse than others. Heroes did not exist except in books and fancy; and for the sake of visions and dreams should she turn away from what the most of her acquaintances would call wonderful good fortune—a golden opportunity? She would have wealth, and with it position and influence, as this man's wife; yet her cheek flushed at the last three words, even though they were spoken to her own heart alone—it seemed so much like selling herself. Why should it though? she asked herself persistently. If she did not love here, neither did she elsewhere, and no one would be wronged. She could give all he asked or cared for—a placid, good-natured liking. Deep, fervent love he would never require or even comprehend. That was one trouble, indeed; there were depths in Marion's nature that he would never know. She felt, even while she reasoned with herself, that if she entered upon this path, her old high thoughts of life and all its noble possibilities, her best resolves and highest aims, her truest self, must be put aside, or would die in the atmosphere that would surround her. It would be dwarfed and starved by the influence of a life that should be one with hers, and yet would be altogether diverse. True, it was only what others were doing all around her, and calling practical and sensible, but was it not a deep sin against her own truth and womanhood? Despite all the offered pleasures that it held out to her, would there not come many days like this one, that would shut away the world and force her back upon herself? Would there not come many hours of loneliness and forced introspection, when the life to which she was looking forward would seem empty, worthless, and false?

She was not ready to answer these questions yet, and the busy thoughts that she could not put aside wearied and troubled her. She could not interest herself in the book she had taken up, and the room seemed strangely silent now that Nannie's merry prattle was gone. She was about to go in search of the child, when Bridget once more appeared at the door.

"There's a man out here, ma'am, wants to know does ye want any umbrellas mended?"

"No," Mrs. Wilmot answered carelessly. "Oh yes, I do, too!" she added with a quick second thought. "Nannie broke one the other day, trying to use it for a balloon. Where is he, Bridget?"

"Out in the hall, ma'am." And Bridget returned to the kitchen, while Mrs. Wilmot hunted up the article with fractured ribs, and carried it out for inspection.

"A little, spare, thin man stood there, leaning slightly upon his bundle of

umbrellas to afford support to one limb that was shorter than the other. His coat, a rather shabby one, was buttoned closely around him, and his cap was drawn well down over his iron-gray hair; but from under this latter article a pair of bright, keen eyes were surveying his surroundings. A little boy—a shy, pale-faced, sad-eyed child, was with him.

“Got something for me to mend, ma’am?” the man asked as Mrs. Wilmot approached him, and his voice sounded wonderfully cheery and pleasant to come from such a person, and on so forlorn a day. “Yes’m, yes, indeed; this is easy mended, We’ll have it all right in a hurry, won’t we Johnny? If the lady can give us a bit of a place to sit down, we needn’t take it away at all.”

Mrs. Wilmot glanced at the child’s little hands, blue with the cold, and turned involuntarily toward the bright, warm room she had just left.

“It won’t make much dirt, I suppose?” she questioned, pausing for a moment, with a housewifely regard for her carpet.

“Oh no, ma’am! dear, no! Nothing more’n a piece or two of whalebone and a bit of wire, at the most.”

Mrs. Wilmot was re-assured, and throwing open the door, she gave them comfortable seats by the fire, noting, as she did so, how eagerly the two pairs of hands were held out towards the warming blaze.

“Trying to limber my fingers a little before I begin, ma’am,” the man said with a smile. “It’s a cold, bad day out, but I s’pose you wouldn’t feel it much here,” he added, with an admiring glance about the pretty apartment.

“Does you live good ways off, little boy?” queried Nannie, brushing the curls away from her face, and making hospitable advances towards a conversation with the young stranger. But he only looked at her wonderingly, and moved a little uneasily in his chair.

“Ho, now, Johnny! why don’t you talk to the little girl?” said the father briskly; then apologetically to Mrs. Wilmot, “He haint been out with me many times, you see. I’m only just beginning to take him because he can help to carry the umbrellas sometimes.”

“How many children have you?” asked Mrs. Wilmot, kindly.

“Only four ma’am; Johnny, here, is the eldest. We did have three elder, but they’re gone away now.”

“Away—out at places you mean?” questioned Marion, not quite comprehending, and beginning to feel interested in the odd, cheery little man, with his quick movements and his readiness to talk.

He paused an instant in the act of laying out his tools, and looked toward her.

“Yes, ma’am, to the very best kind of a place—up there, you know. There’s no danger that they’ll ever want for anything, or ever be turned away.”

There followed a moment’s silence, which he was the first to break.

“It did seem dreadful hard at first—just as they was getting old enough to work and help a little. But then, as I said to Marthy, what more did we want than to see ’em do well? and if I tried and worked my hardest I couldn’t have got ’em into no such good fortune as they’d know now. It’s

better for them, so we won't fret if it is a little harder for us, will we, Johnny?"

"But it must be hard for you to take care of four little ones, just in the way, with no one to help you," Mrs. Wilmot said.

"Oh, I don't! Marthy helps a good deal—takes in washing and such things, you know. It's pretty hard work sometimes, but still we get along. I didn't take to this always though; I used to be a bricklayer before I got the fall that lamed me; but I never could do much at it afterward."

"You do not seem unhappy with it all," commented Marion, colouring suddenly, however, when she found that she had spoken her thoughts aloud.

But the stranger was not well enough versed in the ways of society to perceive anything strange in the remark, and he answered it unhesitatingly.

"Unhappy! No, to be sure I aint. Why, dear me, I aint got no reason to be! You'd say so too, if you could just see the misery there is in this world." He worked busily a few moments, and then added, as if his thoughts had been wandering away to the many scenes of suffering he had witnessed, "You aint no idee! Nobody can have unless they've seen. There's some that's better off'n I am, that's sure; but there's many that's enough sicker worse. I've seen a good deal, tramping about this way, ma'am."

"Many of those that are better off are not as contented and cheerful as you are," said Mrs. Wilmot, giving utterance to a thought that held some self-reproach in it.

"Well, I don't know. I aint no ways extraordinary that way myself—not like I ought to be—but I do like pluck and good spirits, I tell you! I ought to be better'n I am, because I've had chances, you see. We did have a hero in our family once, ma'am."

"Who was it?" asked Marion, amused.

"My brother, younger'n me. He was a real out-and-out hero, wasn't he Johnny? You see, Miss, I've told Johnny so many times that he knows it about as well as I do myself. David, his name was; he was a bricklayer, too," he continued, answering the question in Marion's eyes. "He wasn't a bit like me. He was a great, tall, strong, good-looking fellow, with just the heartiest laugh you ever heard—a prime workman, too! No danger of his ever being out of work, he could always get it, and good wages besides; so he and Mary—that's his wife—lived as snug as could be for two or three years. Everybody liked him, and that was the beginning of the trouble—they liked him too well. He must go here, there, and everywhere with the other men, and he liked to please 'em. Then he must treat once in a while, for he made more money than the most, and it would seem mean if he didn't; that's what he thought, and so he got from buying it for 'em to drinking it with 'em. I expect I needn't tell you much how things went after that; you know how one thing follows another on that track. He wasn't one of the sort that could keep on that way for years and never show it; it told on him fast. Why, his hands, that used to be so strong, would shake like a leaf of a morning before he got his bitters. That would steady him up a little, and he managed to do considerable work for all. He wasn't never cross and quarrelsome, and he never got dead drunk, but he would

drink much every day. It worried me dreadful, and I don't know how his wife stood it. 'David,' I'd say to him, 'You're a-going to ruin just as fast as you can take yourself there.' 'I know it ; but it ain't no use to talk ; I can't help it,' he'd say, and so it went on.

"One day there was a few of the men sent out on the railroad, to see about taking some work two or three miles out of the town. David was one of 'em, and not hardly as steady as usual, even. After the train got going pretty fast he went out on the platform, and tried to step across to another car. He staggered and slipped, and just saved himself by one hand from going right down between the wheels. It was a minute or so before he could get rightly on to his feet again ; but when he did he was sober, and knew how near he'd come to being crushed to death under the wheels. The idee of an awful, sudden death like that, and going into the other world drunk, as you may say, to meet everything that's to come, is enough to make any man stop a bit and think. It did him. He didn't talk much to anybody the rest of the ride, and the first thing he did when he got home that night, was to hunt up one of them temperance societies and take their pledge.

"Well, we were pleased enough when we heard of it, and you never did see such a glad woman as Mary. But David couldn't work the next day—he was so shaky without his sperits—and the day after 'twas the same thing. We thought he'd get over it in a few days, and get used to doing without ; but he didn't. I s'pose it had took too deep hold of him, and he just got weaker and weaker. The doctor told him it was stopping so sudden, and that he'd have to take a little liquor along to keep him up till he'd get stronger. But David only shook his head and walked off. That doctor tried it over and over again—I s'pose he meant well, too—and he said 'twas the only thing would help him ; but David wouldn't give up—I 'sworn,' says he.

" 'A bad promise had better be broken than kept,' says the doctor.

" 'It's the best promise I ever made,' David tells him.

" 'Well,' says the doctor, 'I dont say you ain't right to want to stop drinking ; it's the way you do it that's the matter. You'd oughter stop by degrees—a little to-day, and a little less to-morrow, and so on.'

" 'You've learnt a good deal, doctor, and I think a good deal of your opinion, but you needn't ever tell me that a man can get rid of a sin by holding fast to it. I know what I am, and what the first taste of liquor'd make of me. I've sworn I wouldn't touch it, and I won't,' says David.

" 'Then, my man, you'll die,' says the doctor. 'There's nothing else 'll save you.'

"David looked out of the window a minute, kind of steady like, and then he smiled.

" 'Well, I'll die a sober man,' says he, 'and I'll keep my pledge, shan't I, Mary ?'

"Her face was most as white as his, ma'am, but she just said : 'Yes, David,' and they stuck to it, both of 'em. We could all see how it was going after that, but he never changed his mind ; he'd only be troubled a little, sometimes, when he looked at Mary.

" 'Can't help you any. I've killed myself, Mary,' he'd say, 'but still it ain't so bad as it might have been. Read to me what the Bible says about

him that overcometh.' And she'd read to him all that about the star, and crown, and white robe, you know.

"He died in a few months. The doctor said he was a fool, but I never could believe it was looked at just that way up yonder. Mary and me, we called him a hero. She saved money by sewing and one way or another to buy a little white stone for his grave, and I'll tell you just what she had put on to it: 'Faithful unto death!'"

The little man looked steadily into his umbrella for a few moments, and hammered vigorously at a rivet. Presently he raised his eyes again, clear and bright, to Mrs. Wilmot's face.

"I used to think, ma'am, that when the Bible spoke about the great number up there that had 'come out of great tribulation, and washed their robes in the blood of the Lamb,' it meant just the martyrs and such. But I tell you I know that now there's a good many sorrows worse'n death, and to live for Him is harder'n it would be to die for Him sometimes. But there's a good many brave, true souls that's a-doing it—more than most folks think for; only they keep up such cheery faces, some of 'em, that nobody but God will ever know they did come out of great tribulation. There, ma'am, your umbrella is mended—done good and strong, if I do say it myself, and likely to last a good while yet, and go through a good many storms," he said, returning the repaired umbrella for inspection. "I often wonder what sort of errands they'll go on—those that I mend—and who'll go under 'em."

"Both glad ones and sad ones, no doubt," Mrs. Wilmot answered, smiling a little at the fancy, "What is the price?"

"Thirty-five cents—thank you, ma'am. Come, Johnny, my boy, we must move on. Much obliged to the lady for giving us such a nice warm place to rest in, aint we? Good morning, ma'am," and the little man shouldered his bundle of umbrellas, and limped away, followed by Johnny.

Marion stood at the window as they went down the street, and watched them with thoughtful eyes. Some things that she had been that morning trying to persuade herself were far off and visionary seemed suddenly to have grown near and real. Gold and dross were not the same; there was coming a fiery test that would try them. Truth, nobleness, and an earnest life were something more than a name or fancy. The "great multitude that no man can number," to which the finger of revelation pointed, proved that. There were many brave, patient hearts, pressing stedfastly forward, as the old man had said; and she—? No, she would not barter her truth, fetter her soul, and lower her life from its highest aims for any position the world could offer. The love of Christ had conquered.

She stole away to her own room to write the answer that left her true to herself and to God; and the old umbrella-mender went on his way, and never dreamed that he had been Heaven's messenger to a fellow pilgrim.

KATE W. HAMILTON.

"THE LOVE OF CHRIST CONSTRAINETH US."

I MET with a beautiful example of the power of the love of Christ over man's nature a few weeks ago, and I think you would be interested to hear of it. I

was going through my tract district when I came to the room of William Reed—"Old Billy," as he was generally called. I had known him for rather more than two years, and a more pitiable object I never beheld. He was between fifty and sixty; and from time to time I gathered the history of his troubles. When first I saw him I was quite unable to understand a word he said, his utterance was so defective. More than thirty years before he had fallen from the top of a mast-head upon the deck, and his back had been so fearfully injured that his head was pushed back, his arms and legs partially paralyzed, and his whole body so distorted that it was painful to look upon him. The marvel was how he had survived such an accident for so many years. This poor man lived by himself in one room at the top of an old tumble-down house; it was generally clean and pretty tidy, wonderfully so, when you consider that he had to carry all his water up two flights of stairs, and did almost all his own house-work.

From my frequent conversations with him, I felt some ground for the hope that he was a lowly follower of our Lord, and was striving to walk in His footsteps. He was exceedingly attached to a large Bible which a friend had kindly sent him, keeping bits of paper tucked into his favourite places to assist him in finding them; for it was a great labour to turn over the leaves. The Psalms were his most constant reading.

On the afternoon to which I refer, after changing his tract, something led me to speak of Rochdale, when he said he had lived there for two years.

"Have you any friends there, Billy?" I asked.

"Friends! No! I have a brother, the wretch!" He spoke so vehemently I could hardly catch what he said, and asked again: "Have you a brother living there?"

"Brother! the wretch, he doesn't deserve the name!"

This was so different from his usual manner, for at the same moment he clenched his hand, and with all his power shook it, that I said, "Why, what is the matter, why do you call him such a name?"

"Because he is a vile, mean wretch, I'll never forgive him, never! He took all the money my father left me, a poor cripple, unable to work, he took it from me every farthing. I'll never, never forgive him."

I waited a minute, looking steadily and quietly at him, and then, with an earnest petition for help, that I might speak the right words, I said, "Billy, do you love Jesus Christ?"

He glanced up at me with a surprised look, though it was not the first time I had asked him the same question, and then answered softly. "Yes, I try to, I do."

"Do you remember those words in John's epistle, 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' 'He that hateth his brother is in darkness.' 'He that loveth not his brother abideth in death.'"

"But he has wronged me, I can't forgive him!"

"Do you ever pray for him?"

"No, never, I couldn't, I hate him!"

"Christ would have us pray for those who wrong us, and we are taught to forgive even seventy times seven."

"But he has treated me so cruelly."

"Would you have anything to forgive, if he had done you no harm? Do you never pray the words Christ taught us, 'Forgive us our trespasses, as we forgive those that trespass against us?'"

"Oh, yes."

"And do you want that prayer answered? Do you want Christ to forgive you as you are forgiving your brother? Do you remember, too, His command, 'Love ye your enemies?'" There was silence in the room for a little while, and I watched the sad face before me, and asked our Father that His strength might be made perfect in weakness, and that Christ's love might constrain him to this difficult task. Presently I saw the tears well up, and soon they over-flowed and trickled down the worn and furrowed cheek. I turned then to Christ's parable of the servant who could not pay his lord's debt, and slowly read it to him, explaining a little as I went on; but when I reached the last verse, I could hardly read it, for I dreaded lest it should be too hard a struggle. "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one, his brother their trespasses." Again there was silence, and he slowly lifted his head from his hands, and looking up, he said, "I'll try and forgive him now, I'll pray for him every day."

And so I left him with the calm quiet look of peace upon his poor face, which only comes when we have been made more than conquerors through Him who has loved us, and have heard His voice saying, "Peace, be still."

I. S. A.

Poetry.

"AS A LEAF."

THE leaf presents to God
Its finished story,
Receiving at His hand
Its meed of glory;
And floating gently down,
With mission ended,
Moulders beneath the bough
Its life defended.

Freely it gave its all
The tree to nourish,
That by its tiny power
The oak might flourish.
For 'tis the blossomed branch
Whose vital juices,
Fed by the foliage dense,
The fruit produces.

So God delights to teach
This lesson ever,
That His success depends
On our endeavour;

That, lovingly performed,
Each lowly duty
Adds to the inner strength
And outward beauty.

Yet are we slow to learn
That death is glorious,
Only to those who rise
O'er self victorious.
Only to those who find
The bliss of living,
In ever, like the leaf,
Receiving, giving.

To such, life's autumn day
Yields rich completeness,
Whose mellow splendours dim
Youth's early sweetness;
And when to false and true
Rewards are meted,
With Jesus' sweet "Well done!"
They shall be greeted.

NETTIE M. ARNOLD.

Obituary.

OBITUARY OF THE LATE REV. PATRICK
THOMSON, M.A.

PATRICK THOMSON was born on the 2nd of March, 1808, at Lochee, near Dundee, where his father was at that time minister of a Congregational Church. He received his University education at Marischal College, Aberdeen, to which city the family removed when the Rev. Alexander Thomson accepted an invitation to become pastor of the Church at George Street. From boyhood, the minister's son was a disciple of the Saviour, whom his father preached. In his early youth Patrick Thomson devoted himself to the service of Christ in the ministry of the Gospel. He pursued theological studies at Highbury College, London, where he enjoyed the respect and affection of tutors and fellow-students, whilst he prepared himself with diligence for the work before him. Preaching was at that time, and throughout his whole life, his most congenial occupation. He possessed many qualifications for pulpit usefulness. A handsome presence, and a fine, full, and musical voice, gained the good-will of hearers; and well-studied sermons, delivered by the aid of a very remarkable memory, abounding in apt illustrations and a felicitous use of Scripture, and concluding with affectionate and winning appeals, were very generally appreciated, and gained for him, among the cultivated, a high reputation as an able, and in the best sense of the word, a popular preacher.

His stated ministry commenced in 1830, when he settled at Liverpool, as minister of Newington Chapel. He soon removed to Edmonton; but this, like his first pastorate, was brief; and in 1834 he accepted an invitation to become co-pastor with the venerable Joseph Slatterie, of Chatham, whom he soon succeeded in the sole charge of a large and important congregation. Mr. Thom-

son's labours at Chatham extended over twenty years, and were attended with great blessing in the conversion of souls, and especially in the gathering of the young into the Church of Christ. His ministerial career in this place was one of almost unbroken success and popularity. In 1854, however, he removed to Manchester, where for eleven years he occupied the pulpit of William Roby and Richard Fletcher, at Grosvenor Street, and where he was surrounded by a loving, generous, and appreciative people. It was at Chatham and Manchester that Mr. Thomson chiefly made his mark as a preacher. But his labours during upwards of forty years were spread over a wide surface: from a memorandum in his handwriting, it appears that he preached in upwards of 290 different churches and chapels, including fifty in London.

The last few years of Mr. Thomson's life were somewhat unsettled. He was minister of the old meeting at Castle Green, Bristol, and of a revived Church at Leominster; but in the former place he had to contend with a schism in the society, and in the latter he suffered from the comparative isolation of his position.

It was a great pleasure to him to accept an invitation he received in the spring of 1871 from the congregation at Rochester, which was an offshoot from his beloved Church at Chatham. His health was impaired, but he went to Rochester with the hope that the closing years of his life might be passed in familiar scenes, and in the society of many who had received spiritual blessing from his ministry, and who loved him with grateful tenderness. These fond anticipations were not fulfilled. He went back to the friends of his earlier days only to die in the midst of them. He preached at Rochester only a few Lord's days. His life's work was done. After an illness of several months, he quietly

and unconsciously breathed his last on the 8th of November. He was buried at St. Nicholas' Cemetery; the Rev. G. L. Herman, of Chatham, conducted the funeral services, and five hundred mourners assembled to take the last leave of their loved one. The funeral sermon was preached by Dr. Halley, who had been his tutor at Highbury, and who spoke with much appreciation and affection of his former pupil and friend.

Very fragrant with all saintly sweetness is the memory of this faithful servant of the Redeemer. His character

was guileless and blameless, his disposition amiable and gentle; and all who knew him loved him as few men are loved. He made full proof of his ministry. His motive throughout life was his Saviour's glory, and all his toil was directed towards the attainment of wisdom to win souls. Very many must greet him with their grateful love and joy in the day of the Lord Jesus!

Mr. Thomson was a trustee of this Magazine, and an occasional contributor to its pages. His portrait appeared in the magazine many years ago.

Notices of Books.

Ecclesia: a Second series of Essays on Theological and Ecclesiastical questions. By various Writers. Edited by Henry Robert Reynolds, D.D. (London: Hodder and Stoughton.)

This second series of essays by writers connected with the Congregational denomination is, in our judgment, quite equal, and in some respects superior, to the first. It contains seven essays, only two of which are by writers who contributed to the former volume. The subjects are:—1. Baptismal Regeneration, by Enoch Mellor, D.D. 2. The Incarnation, by W. L. Alexander, D.D. 3. The Catholic Church, by the Editor (Dr. Reynolds). 4. Art and Religion, by Josiah Gilbert. 5. Rule of Faith; or, Creeds and Creed, by Henry Batchelor. 6. Our National Universities, by A. S. Wilkins, M.A. 7. The idea of the Church in relation to Modern Congregationalism, by R. W. Dale, M.A. There is, of course, a wide difference of style, as there is of subject in these essays, but all are able and scholarly disquisitions, presenting a breadth of thought, an extent of culture, an earnestness of purpose, and a catholicity of spirit which must command respect, even from the most bigoted op-

ponents of Nonconformity. If Mr. Matthew Arnold would but read this volume and its predecessor, surely he would be constrained to admit that all the "sweetness and light" do not belong to Churchmen only. The logic of Dr. Mellor is resistless, and the learning of Dr. Alexander full and clear, in their respective essays. Dr. Reynolds, on "The Catholic Church," is rich in quiet thoughtfulness as well as powerful in argument; while Mr. Gilbert's essay on "Art and Religion" is a perfect picture, beautiful and suggestive. Mr. Batchelor discusses his theme with much acuteness, and the subject of the Universities receives at the hands of Mr. Wilkins such treatment, for competent knowledge and breadth of view, as it has not received from a Nonconformist before. Mr. Dale's essay, which occupies the last place in the volume, is full of power and eloquence.

Discourses Illustrative of Sacred Truths. By WILLIAM COOKE, D.D. (London: Hamilton, Adams & Co.)

This volume of able sermons will be received with a full welcome by those who are conversant with the various and vigorous productions of Dr. Cooke's pen. They are fitly called by him discourses, rather than sermons: most of them

having been delivered on public occasions, their publication was repeatedly requested. Several of them were preached before the Conference of that branch of Methodism to which the intelligent writer belongs. The nineteen discourses extend to 534 pages, allowing considerable space for that kind of collateral argumentative eloquence in which the Doctor delights. For ourselves, perhaps, we might have preferred a still greater variety of the purely sermonic element from so efficient a minister of the Gospel, but are quite thankful for what we find. It is remarkable that the last sermon, on the "Universal reign of Christ," was the first published by Dr. Cooke, having been preached in Guernsey in 1836. We cordially recommend the work to our readers, who will find throughout the prevalence of the governing desire, expressed by the author, which is "to establish God's people in the faith, to promote sound doctrine, and a healthy, earnest, and benevolent Christianity."

The Biblical Museum: A collection of Notes, explanatory, homiletic, and illustrative, on the Holy Scriptures. By James Comper Gray. Vol. I. Containing the Gospels of Matthew and Mark. (London: Elliot Stock.)

Admirable! A rich and valuable repository of materials, suited to help and stimulate preachers and Sunday-school teachers. Mr. Comper Gray's diligence and care, in the special department of labour to which here and in "Topics for Teachers," etc., he has given himself, are worthy of all praise. Most heartily do we recommend this book, and trust the author will be enabled successfully to complete the series of which it is the first volume.

The Hive. Vol. IV., 1871. (London: Elliot Stock.)

We cannot give this new volume of "The Hive" higher praise than that it is worthy of its predecessors. All Sunday-school teachers should have it.

Memoirs of the Rev. William Legg, B.A., of Reading. By GEORGE COLBORNE, M.A., his successor. (London: Hodder and Stoughton.)

This little book will be very welcome to the large circle of friends in Reading and elsewhere who knew the worth of Mr. Legg, and to others beyond that circle it will be useful as the record of the life of an able, devout, and faithful minister of Christ's gospel. It was our privilege to know Mr. Legg well, and we can heartily endorse what is here said about him. Mr. Colborne has done his work with judgment and good taste, and evidently *con amore*.

ILLUSTRATED BOOKS AND BOOKS FOR THE YOUNG.

Sunday Half-hours. In fifty-two Chapters. With Illustrations on every page, and sixteen tinted Engravings. (London: James Sangster and Co.)

The title of this book explains its nature and purpose. It is a beautiful idea beautifully carried out. The earnest thought of the Christian teacher, the genius of the poet, the skill and taste of the artist, are all brought under contribution to render Sunday half-hours profitable and attractive.

Percy Raydon; or, Self-Conquest. By EMMA LESLIE. (London: Sunday School Union.)

An excellent story, illustrating and rendering attractive one of the most important lessons a boy can learn.

Rays from the East; or, Illustrations of the Holy Scriptures. Derived principally from the Manners, Customs, Rites, and Antiquities of Eastern Nations. (London: Religious Tract Society.)

Everything which throws light on the meaning of Scripture should be welcomed by Christians. The Bible in its general structure and many of its details is essentially an Eastern book, but with a world-wide application and bearing. The

observations of travellers, the researches of historians, the discoveries of explorers, and the sketches of artists are brought together in this handsome volume, to illustrate and explain the Book of books. It will be a work of permanent interest and utility, and we heartily recommend it.

Millicent's Home. By EMMA TEMPLE.

Era and Bertie. A Tale for Little Children. (London: The Religious Tract Society.)

Little volumes well-suited to interest and rightly impress little folks.

The Circling Year. Coloured Pictures and Wood Engravings. (London: The Religious Tract Society.)

The letterpress of this book is partly original and partly selected. The pictures and engravings have mostly done service before, in the *Leisure Hour* and the *Sunday at Home*. Nature in its various aspects is thoughtfully described, and the desire is manifest throughout to lead the reader from nature up to God. The book is a beautiful one for the drawing-room table.

Learning to follow Jesus; or, Leonora's Trials. (London: Hamilton, Adams & Co.)

Leonora, with her brother Christoph, went to America from a remote German village, at the invitation of an uncle. This book narrates in an interesting way their voyage and subsequent experience on the other side of the Atlantic, the triumphant death of the brother, and the return of Leonora to her early home, a true disciple of the Saviour. A capital book for Sunday School Libraries.

Readings for Winter Gatherings, Temperance and Mothers' Meetings. (London: The Religious Tract Society.)

These readings have been selected and edited by the Rev. James Fleming, B.D., of Camberwell, and are exceedingly well

adapted for their avowed purpose, as well as interesting to the general reader.

Sketches and Stories of Life in Italy. By an Italian Countess. (London: Religious Tract Society.)

Interesting stories written in an attractive style, throwing light on religious feeling and facts in modern Italy. The sketches here gathered together in a volume, are beautifully illustrated, and well adapted for a present or a prize book.

The Sunday at Home, 1871.

The Leisure Hour, 1871.

(London: Religious Tract Society.)

These volumes are worthy of their predecessors. The periodicals themselves are unsurpassed for sound instruction, general interest, and artistic illustrations.

The Child's Own Magazine, for 1871. (London: Sunday School Union.)

A pretty little volume, with instruction suitable for a child.

The Seven Golden Candlesticks.

By the Rev. H. B. TRISTRAM, LL.D., F.R.S. (London: The Religious Tract Society.)

The substance of the chapters of this book appeared in a series of papers in the *Sunday at Home*. But in putting them into a volume, Dr. Tristram has added much new matter, with a valuable introductory chapter. He studied the Epistles to the "Seven Churches of Asia" amidst the ruins which yet remain of the cities, and, with many engravings from his own sketches taken on the spot, he has given us a volume abounding in practical instruction, and rich in attractiveness.

Little Lisette, the Orphan of Alsace. By the Author of "Louis Michaud." (London: Griffith and Farran.)

A touching story connected with the recent war between France and Prussia. Well adapted for children.

Divine Footprints in the Bible ;
or, Christian Evidences for Christian
Youth. By FOLLAND. (London :
James Clark and Co.)

This is an admirable summary of the evidences in favour of the Divine authority of the Scriptures. It will be a most useful book for young men, especially in Bible-classes.

Prayer and its Answer. By
MRS. ROBERT PREDDIE. (London :
S. W. Partridge and Co.)

A practical exposition of the principles upon which answers to prayer are given. It will encourage a prayerful spirit—one of the great wants of the times.

Bye-Paths in Baptist History.
By the Rev. J. J. GOADBY. (Lon-
don : Elliot Stock.)

This is a thoroughly denominational work. Its record of events in the history of Baptist churches will mainly interest those who are associated with such churches. Along with some noble instances of fidelity to conviction, there are some curious illustrations of narrow-mindedness.

Within the Gates ; or, Glimpses
of the Glorified Life. By G. D.
EVANS. (London : Elliot Stock.)

The subject is attractive, but the manner of treating it is somewhat wearisome. Of this particular class of literature we have now enough.

Miss Herbert's Keys. By Mrs.
H. B. PAULL. (London : Sunday
School Union.)

A domestic tale, describing the advantages of parental training in honesty and truthfulness. Every artisan should read it.

George Clifford's Loss and Gain.
By the Author of "Stories and
Pictures from Church History."
(London : The Religious Tract
Society.)

The mysteries of Providence, and the benefit of sorrow to the young, are beautifully illustrated by this rather sensational tale.

Hope for our Race. By JACOB
BLAIN. (London : Elliot Stock.)

This is an abstract of a larger work by the author, in which the idea of a future state of existence, equivalent to a second probation, for those who have not profited by present advantages is advocated. The writer appears to have read the Scriptures with this idea in his mind, rather than by fair criticism to have deduced it therefrom.

Peace and War. By W. BOSTON
KIRK. (Bristol : J. E. Chilcott.)

An earnest discourse, but scarcely worthy of publication.

Breaking the Rules. By Mrs.
H. B. PAULL. (London : Sunday
School Union.)

Mrs. Paull is doing good service by her tales. Boys at school will read this with delight, and find it helpful in the formation of a noble character.

The Gate and the Glory beyond it.
By ONYX. (London : Hodder and
Stoughton.)

This tale of the Franco-Prussian war is written in favour of the notion that the spirits of departed saints minister to the living. It is pleasant to think so, but when the Scripture is silent our speculations are practically of little use.

Lucy, the Light-Bearer. By
GEORGE E. SARGENT. (London : The
Religious Tract Society.)

The power for good possessed by a child who loves Christ is so presented in this work as to interest children, and to encourage them in holiness of heart and life.

Family Prayers for one Month.
New series. (London : Religious
Tract Society.)

Among the numerous manuals of prayer which have appeared within the last few years, this fresh arrangement of a volume, edited some time ago by the late Rev. Charles Hodgson, may take a high place. The prayers are comprehensive, simple, and deeply devotional, and well fitted for family use.

Faith or Fancy: An examination of "The Gates ajar." By E. S. JACKSON.

Taking no Thought: An examination into the actual meaning of the words contained in Matthew vi., 24—34. By F. W. P. (London: Elliot Stock.)

The Path we Tread; or, the fields of literature. An Allegory. By ALFRED RUSSELL. (London: J. Blackwood and Co.)

The first of these pamphlets is a severe and one-sided criticism on "The Gates ajar" in a series of letters; the second is a kind of exposition, full of words but yielding no fresh light; and the third is an allegory, consisting simply of the stuff dreams are made of, and having a purport known only to the author.

Essays on Christian Unity. By HENRY BANNERMAN. (London: Hodder and Stoughton.)

The title of this volume will not invite readers, nor does it furnish an accurate idea of its contents. With more propriety it might have been designated, "The true idea of a Church, and its wide-spread perversion." Mr. B.'s notions are notions, but the manner in which he traces early defection from apostolic principles and teaching is at once interesting and instructive. His chapter on "The Apostasy" may be accepted as furnishing a fair general idea of that mysterious question of which such widely different solutions have been given to the world. The author's chief dread, and that against which he expresses himself most strongly, is what he calls "a man-made ministry." But this, rightly understood, is equally condemned by all enlightened men as the bane and scandal of the Church.

Our Chronicle.

THE MANAGERS' MEETING.

The half-yearly meeting of the Managers of THE EVANGELICAL MAGAZINE will be held at the Guildhall Coffee House, on Tuesday, January 9th, at One o'clock precisely.

MARKET HARBOUROUGH.—The Rev. William Clarkson having resigned his pastoral charge at Market Harborough, and accepted the oversight of the Congregational Church at Salisbury, was presented, at a farewell tea-meeting, held on Wednesday, the 22nd November, with a purse of fifty guineas, and Mrs. Clarkson with a gold chain and brooch, in token of the loving regard in which they were held by the people whom they were leaving.

BRIGHTON.—The iron chapel in which the congregation of Clifton-road Church worshipped, before the opening of their permanent place of worship, has recently been removed from the Dyke-road to

the Lewes-road, where there is the nucleus of a new church and congregation under the ministry of the Rev. A. Foyster, late of Eastbourne. It holds about 500 people, and was opened in its new site on November 23rd, when a sermon was preached by the Rev. A. M'Auslane, of London. Thus a new centre of religious interest and action is commenced in Brighton, where ritualism is so rampant, and we most heartily wish it success.

STRATFORD, ESSEX.—The handsome new Congregational church recently erected in this place, at the cost of upwards of £13,000, has at length been vested in trust for the church and con-

gregation. At a meeting held on November 30th, at which Mr. Samuel Morley, M.P., presided, the handing over of the trust deeds was celebrated, and it was stated that all liabilities had been reduced to about £2,000. Mr. Sottles, a gentleman in the neighbourhood, had contributed, reckoning the interest of money advanced, £8,000 to the building of the church. Mr. Morley and others spoke gratefully of the success of the ministry of the Rev. J. Knaggs, the pastor.

SURREY CONGREGATIONAL UNION.—The annual meeting of this Union was held, on December 5th, at Bermondsey, under the presidency of Travers Buxton, Esq., the chairman for the year. Upwards of one hundred ministers and delegates assembled from all parts of the county. On the previous evening a sermon was preached by Rev. W. A. Essery, at Union Chapel, Horselydown. The income of the union was reported to be £500, and the labours of the Evangelists in different parts of Surrey had been attended with gratifying results. Resolutions were passed in favour of unsectarian education, &c., and at the public meeting in the evening stirring addresses were delivered by the Revs. John Hart, of Guildford, W. Clarkson, of Croydon, and others:

SHEFFIELD.—On Thursday, the 6th December, the members of the church at Mount Zion Chapel, in this town, met, under the presidency of the Rev. Dr. Falding, to celebrate the completion of the twenty-first year of the pastorate of the Rev. David Loxton. The senior deacon, in the name of the church, presented Mr. Loxton with a purse containing £180 and a beautifully illuminated address, as a token of the respect and love cherished towards him by his flock.

STEPNEY.—On the evening of December 14th, a public meeting was held in

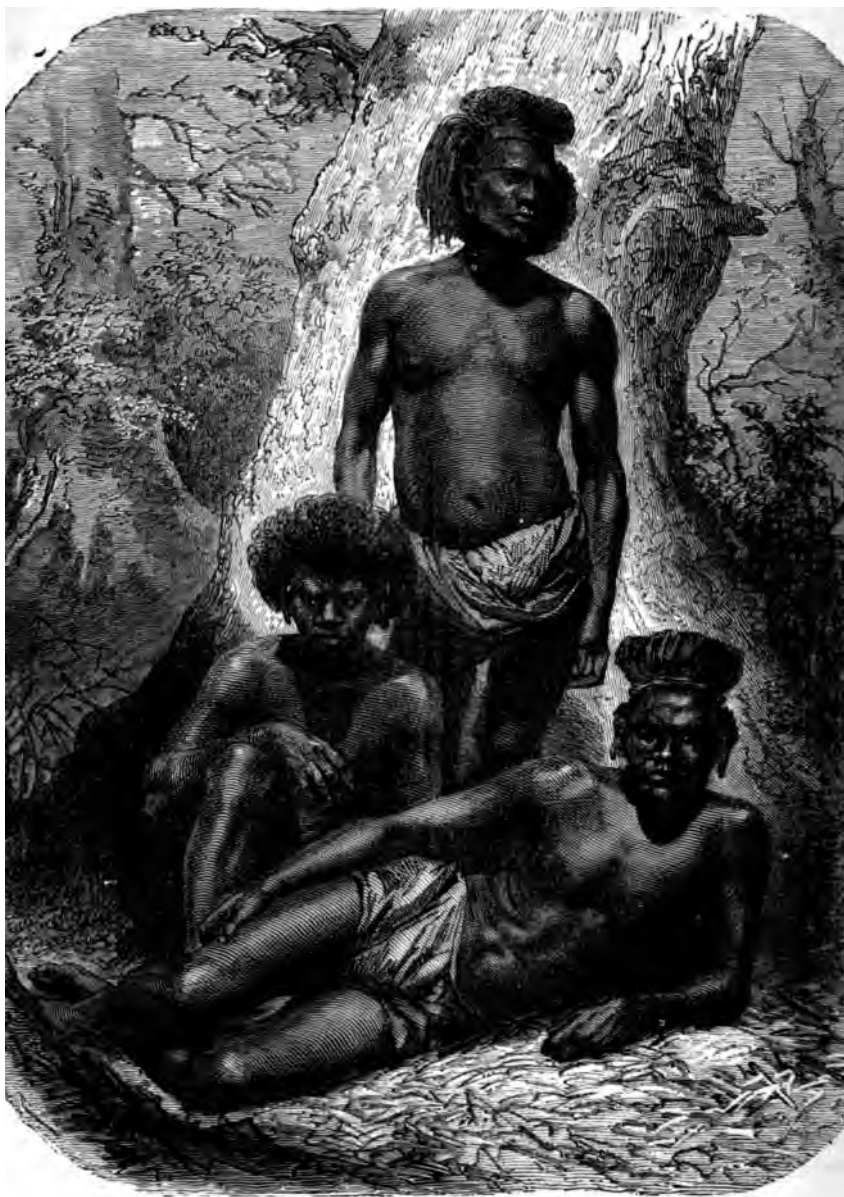
Stepney Meeting House to celebrate the completion of the twenty-fifth year of the pastorate of the Rev. John Kennedy, M.A. The chapel was crowded with friends, many of them old Stepney people, from all the suburbs of London. On the platform were not only Independent, Baptist, and Presbyterian ministers, but several clergymen of the Established Church, including the rectors of Stepney, Bow, and Whitechapel, and the Vicars of St. James', Ratcliffe, St. John's, Limehouse, St. Stephen's, Bow, St. Benet's, Stepney, and Trinity, Stepney—the last being president of Zion College. The Rev. T. Binney presided. The Revs. J. Viney, S. McAll, Dr. Halley, Dr. Wardlaw, and the rectors of Stepney, Bow, and Whitechapel, took part in the proceedings of the evening. W. E. Franks, Esq., the senior deacon of the church, presented to Mr. Kennedy, in the name of the church and congregation, 250 guineas and a silver salver, bearing a suitable inscription, as a token of esteem and affection. T. Scrutton, Esq., read an address from the church to the pastor, and the Rev. W. Tyler read an address from the ministers of the neighbourhood expressive of their love and regard. Mr. Kennedy very suitably replied. The engagements of the evening were characterised by a spirit of devout thankfulness to God, and of very warm attachment to the pastor, who has presided over the church for a quarter of a century.

NOTES OF THE MONTH.—A pleasing instance of Christian Catholicity has recently occurred. A young man of the name of Price died at Cheltenham in November last. He was a member of the church worshipping in North-place, belonging to the Countess of Huntingdon's connexion. During his illness he had been frequently visited by his own pastor, the Rev. J. Trotter, and once by Dr. Walker, the rector.

After his decease his parents desired that his remains should be interred in the consecrated part of the cemetery. Dr. Walker gave Mr. Trotter a cordial invitation to assist in the service, which was at once accepted. On the occasion of the funeral, Dr. Walker provided Mr. Trotter with a surplice, and both gentlemen received the corpse at the entrance of the Church of England chapel, stood together at the reading-desk, and both took part in the reading of the service for the burial of the dead. They then walked abreast to the grave, where the rector read the other part of the service, Mr. Trotter joining heartily in the responses. How beautiful such a sight as this, contrasted with the scenes sometimes witnessed at the burial of Nonconformists, and caused by the bigotry of the clergy!—It seems we have not heard the last of the proposed Madagascar bishopric. Notwithstanding the letter, recently published, from the Prime Minister of Madagascar, denying the statement that an English prelate is desired by the Queen of that island, and notwithstanding the well grounded opposition of the Church Missionary Society to the scheme, the Propagation Society is still pressing it. "The Society," it says, in an official statement just put forth, "at first entered on the Mission in obedience to what seemed a call from the great Lord of the harvest to the Church of England; and the Society desires to carry on the mission so long as the Church supplies the men and the means, in manifest accordance with the distinctive principle implied in its declaration, "that from the Apostles' time there have been those orders of ministers in Christ's Church—Bishops, Priests, and Deacons. The Society is convinced that, as the Christian faith advances, the want of a resident bishop, already sufficiently apparent, will become more and more imperatively felt." We are disposed to ask wherein is the want of a *prelate* apparent? There are many Christian bishops already in Madagascar, whose labours God is blessing

abundantly.—Mr. William M. Spence (son of Dr. Spence the Editor of this Magazine), the third wrangler at the University of Cambridge, in January last, was, on December 4th, elected to a Fellowship in Pembroke College. This election is among the first fruits of the Act of Parliament passed last session, abolishing University tests.—The hearing of the case against the Rev. Mr. Bennett, of Frome, occupied five days, in the beginning of December last, before the Lords of Council. The conclusion of Dr. Stephens, the counsel for the Church Association, was to the effect that if their lordships affirmed the doctrines of Mr. Bennett, "first, that the body of Christ is present in the elements upon the altar; secondly, that the priest makes a real offering of Christ to God in the Eucharist; and, thirdly, that adoration is due to Christ in the consecrated bread and wine—then there was no substantial distinction between the doctrine of the Church of England and the decrees of the Council of Trent in reference to the real Presence, the sacrifice of Christ by the priest, and the adoration of Christ in the elements. Then Cranmer, Ridley, and Latimer could no longer be regarded as martyrs who suffered for the Truth, and the Reformation itself would become nothing more nor less than an unjustifiable, and, therefore, sinful, act of schism." Mr. Bennett put in no appearance either personally or by counsel. Much as to the future of the Church of England may depend on the judgment of the Court, which will not be given till after Christmas.—At the time of our writing (December 16th) the pressure of a great fear, and the shadow of a great sorrow are passing from the nation, in the more favourable symptoms which have appeared in the illness of the Prince of Wales. May hope be realized regarding him! The tide of sympathy which his affliction has drawn forth towards him, the Princess, and the Queen, has been great and significant.





A GROUP OF PAPUANS.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Vital Force.

BY THE EDITOR.

MANIFOLD are the blessings of a constitution sound and strong. The man who possesses bodily vigour, whose limbs are muscular, whose organs are well formed, and in whom the power of life wells up like a perennial spring, finds work a pleasure, leaps over difficulties with a bound, and meets without fatigue those special claims which the many contingencies of human life once and again make upon his strength. Such a man draws refreshment from the east winds, to which the frail succumb; easily resists the wear and exhaustion of tropic heats, and bears with little discomfort even Arctic cold. Not seldom great physical strength enables an inferior mind to accomplish great things, because the full measure of its powers is made available for the duties to which it is called. But when united to a vigorous mind, educated highly, truly disciplined, full of knowledge, spiritually guided, the highest expectations may be formed of the usefulness of the man's career.

Sound health is dependent on many conditions. Pure air in abundance, nourishing food, hours of active exertion alternated with peaceful sleep, are all required to develop bodily strength, and to repair its daily waste. In hours of sickness, when some poison has entered the blood, or external influences have repressed the vital force, how much benefit is secured by special care. Good nursing is even more valuable than medicine, and protection from outward harm is as needful as hourly efforts to develop and sustain strength, because all curative power is within, not without. By stimulating agencies, sea air, new scenes, the gradual exercise of organs that had grown weak, we seek to call forth the inner strength, and enable the crushed life to cast off the burden by which it was oppressed. But to all this there is a limit. We cannot give

vital force, we can only develop it. No longer can we pluck from "the tree of life" the fruit which would cure all diseases, renew the power of life within, and enable man "to live for ever." The maintenance of a healthy Christian life depends on similar conditions; but on one point it seems to occupy a superior position to that of life in [the natural world. New life, new supplies of vigour and health, can be constantly secured by the believing soul and by the Church which such souls form. The Redeemer is the fountain of life to each and all of His children. He is the living bread which came down from heaven; He is the living water; He is the sunlight which quickens and stimulates all the soul's powers; He is the air we breathe. By faith we take Him as our own; and according to the grasp of our faith, according to its strength, its steadfastness, its completeness, are the completeness and the force of the life which we live in Him. Begun by faith, by faith that life is maintained—by meditation, by instruction, by the exercise of patience, by watchfulness, by prayer.

There is one thing which we specially need to notice in Christian life, as in natural life—the healthful influence of activity. The child cannot keep still because of the bounding force of life in its little limbs. Few things sooner destroy the fibre of the frame and dull its nerves than indolence. Work, in due proportion to rest, promotes health and upholds it. Man was made to give out; he was made for service, and in active service mind, heart, and body, all find blessing. How truly Christian life is nourished and invigorated by efforts to live the truth, to teach the truth, to draw others to holiness. Christian service of all kinds rendered to those who need it strengthens holy life and holy principle in those who render it. Never has the Church grown so rapidly as in the present age. Never has it held the truth in greater simplicity or with a firmer hand. What multitudes of Sabbath-school teachers, of Church officers, of home missionaries and Bible-women, have found their own piety nourished and their happiness increase, while striving to benefit the world around them. Missionaries in heathen lands are among the happiest, safest, and most devoted Christians which those lands possess. What multitudes of blessings have fallen upon our country from the reflex influence of the efforts made in foreign missions.

If such active exertion and self-denial are the duty of every healthy Christian and of every healthy Church; and if, recognised as duties, they are put forth to the manifest profit of all who exercise them, what a powerful appeal is now being uttered to the friends of this Society in relation to their missionary work.

Five years ago the Society needed a time of rest, of examination, of reconstruction. That examination has been made; that reorganisation has been completed; and on every side the plainest evidence has been given that, under God's blessing, the Society has secured and possesses health and vitality of no mean order. Well established Churches in many of its missions; a rapidly growing native ministry; experienced missionaries; well-tryed principles of evangelisation; plans shaped out by years of effort, and fitted for the sphere in which they are tried; all these we have.

At home the Churches are more numerous than ever; their members are numerous; their home efforts in Sabbath-schools, ragged schools, village and town missions, were never greater. The wealth of our Churches is very great. Great funds for public objects have been established among us with little difficulty. Our chapel building never ceases, and chapel debts are soon paid off. Would that our faith were stronger, our spirituality more deep, our motives more lofty, our whole life more heavenly. "We have not yet attained, neither are already perfect." But we thank God for the grace which He has given; and we ask "more grace" for days to come.

What are all these resources given to us for? Why has the Redeemer endowed us, at home and abroad, with the vital force, the reserve of unused life, which these things betoken? "NONE OF US LIVETH TO HIMSELF." Why has He given us these vast resources, and, by reorganisation, given us the power to apply them more wisely than ever? That we may do more for Him. That we may rise to greater heights of usefulness, may spread our work over a wider surface, may preach His Gospel to a larger number of the multitudes perishing for lack of knowledge. At this moment fields of usefulness are opening before us, which only new and greater exertions will enable us to occupy.

In MADAGASCAR we have not only to instruct the quarter-of-a-million converts who have placed themselves under our care, but one new province has just been occupied, and we only need increased agencies to take possession of others. In INNER AFRICA, the chiefs of barbarous tribes having learned, at last, to appreciate the missionary's teaching, have applied for missionaries for their own uninstructed people. In WESTERN POLYNESIA, a great field, untouched by any Christian Church, has just been examined and occupied; and we find that it is open and ready for the great agencies which, in our native Churches of the older missions, are available for its evangelisation. Our missions in the EASTERN EMPIRES are languishing for that increase of men and means which

years ago were planned, but which we have hitherto been unable to supply. On every side "there remaineth much land to be possessed."

These are great opportunities; but the friends of the Society have the resources needful to meet them. Are we prepared for a new consecration of life and service? No nobler work does the world present to us. The Lord has gone before us to prepare the way. Blessings in the past have only fitted us for the great exertions to which we are now called. A larger income, wider work, deeper sympathy with the Lord's redeeming purpose, and a more complete and large-hearted consecration, are now demanded, that the duties laid upon us may be fulfilled. "God be merciful unto us and bless us, and cause His face to shine upon us." Let us "go up and possess the land: for we are well able to possess it."

II.—The Mission in New Guinea.

THE Island of PAPUA, or NEW GUINEA, ranks with Australia, Madagascar, and Borneo, as one of the largest islands in the world. It is rather a continent than an island. It lies off the north end of Australia, and is separated from Cape York by the celebrated Torres Straits. It is about fourteen hundred miles in length, and three hundred in breadth. Two great peninsulas project from the central mass toward the west and east. The eastern peninsula on both sides faces the Pacific Ocean. Down its centre runs a backbone of mountains called the Stanley Range, the loftiest peaks of which rise to a height of 13,000 feet. The eastern coast is bordered by numerous islands of great beauty. Its shores are wonderfully fertile; and its forests rival those of South America and Ceylon in luxuriance, and afford shelter to multitudes of beautiful birds. The many tribes of New Guinea, numbering at least a million of people, still remain wholly uncivilized and ignorant of the Gospel.

The last number of this periodical informed our readers that two of the missionary brethren in Polynesia, the Rev. Messrs. MURRAY and MACFARLANE, had successfully commenced the long-desired mission in NEW GUINEA. Our account was drawn from a brief notice of their voyage contained in one of the Sydney papers. Their full REPORT has since been received by the Directors, and will be published without delay. Having secured a suitable vessel in the *Surprise*, Captain Paget, they left the mission station of Lifu, in the Loyalty Islands, on Tuesday, May 30th, 1871. They were accompanied by eight teachers, with their wives and four children. They caught their first glimpse of New Guinea on Thursday, June 29th, near Keppel Point, in latitude 10° 11' S. and longitude 148° E. On Saturday, July 1st, they made Darnley Island, which has a population of a hundred and fifty persons, drawn from various localities, and they placed two teachers among them. The following incident, which occurred during the brief stay of the vessel, shows the spirit in which these native evangelists have gone to their work.

"The teachers spent a night on shore, and were in company with parties belonging to the fishing establishment—natives of different islands from the eastward. Among other subjects talked of was the projected mission to Murray Island, to which the said establishment is about to be moved. On that account those belonging to it seemed specially intent on intimidating the teachers, and convincing them that the idea of commencing a mission on that island was perfectly hopeless.

" 'There are alligators there,' said they, 'and snakes, and centipedes—' 'Hold,' said Tepeso, 'are there MEN there?' 'O yes,' was the reply, 'there are men, but they are such dreadful savages that it is no use your thinking of living among them.' 'That will do,' responded Tepeso, 'WHEREVER THERE ARE MEN, MISSIONARIES ARE BOUND TO GO.' A noble reply, worthy of a disciple of Him who commands His followers to 'Go into *all* the world and preach the gospel to *every* creature.'"

2.—VISIT TO WARRIOR ISLAND. FRIENDS PREPARED.

Sailing from Darnley Island on July 5th, they proceeded to WARRIOR ISLAND, distant fifty miles, and reached it the same day. Here they found friends in Captain Banner, the manager of a station for gathering pearl-shells; and in his native assistant, JOE. Our brethren thus speak of the latter:—

"Our falling in with the man who had charge of the boat is a thing to be specially noted. It is one of those wonderful providential arrangements which we have so often had to mark, in connection with our evangelistic efforts throughout Eastern and Western Polynesia. In all probability there is not another man who could have rendered us the service which this man did, and yet he was just put into our hands without any seeking or planning of ours. A few particulars of his history will interest, and serve to show how he is fitted to render us such important aid. He gives his full name as Joseph John, but he goes by the name of Joe. He is a native of Nukualofa, an island of the Tongan group—the Friendly Islands of Cook. He has been away from his native land for thirty years or more, and, during that time, he has made an extensive acquaintance with both the civilized and the heathen world. At the time of the Crimean War he was

in an English man-of-war, and for nearly six years he was connected with the British Navy. He resided in London for a time, and he has been to Sydney again and again. He has a very extensive island experience; especially is he well acquainted with the islands of the Torres Straits and the Papuan Gulph, and his acquaintance extends, moreover, to many parts of the coast of the mainland of New Guinea. Among the islands, and on the coast, he is better known and has greater influence than any other living man; and withal he is shrewd, sensible, and observant; and being himself an islander, and belonging to a group into which Christianity was introduced a number of years before he left his home, his sympathies are strongly with the native races, and with us in our desires to evangelize them, and he is able to deal with them in a manner which few, if any, white men could do."

3.—TEACHERS PLACED ON TAUAN AND SAIBAI.

In Captain Banner's boat the brethren proceeded, with four teachers, to two islands close to the mainland, called TAUAN and SAIBAI. TAUAN is healthy, and consists of a single hill with sloping sides. SAIBAI is more level and swampy, but is also more rich and fertile.

"Joe found that most of the people were from home: they had gone to the adjacent island of Saibai. The chief, however, and some of the principal people were at home, and that was enough for our purpose. Joe soon returned to the beach, and called to us that all was right, so we hastened on shore and received a most cheering welcome. After we had explained, as fully and clearly as we were able, the object of our visit, and our wishes, the chief expressed his satisfaction, and desire that the teachers should remain on his land; and pointing across a little streamlet that was running by, to a rising ground, he announced that that and the land beyond were at the service of the teachers, on which to build and plant to as great an extent as they pleased. We made the chief a present, with which he seemed much pleased; and so passed our first transaction on the island of Tauan."

"Saibai is about four miles distant from Tauan. Nudai, the chief, went with us in our boat; the people followed in two canoes. In an hour, we reached the part of the island to which we were bound, and drew up in a fine, safe anchorage, in front of a considerable village. A large number of people—men, women, and children—crowded the beach, and gave us a most friendly reception. The sight of the chief from Tauan with our Joe was enough to inspire confidence. The chief figured in a red merino shirt, the only article of dress he wore, and doubtless he felt himself a man of

no small importance as he moved about and related the marvellous doings of the strangers on the previous evening.

"We were led by the hand from the beach, amid the noisy but friendly clamour of the crowd, to whom we were evidently objects of great wonder. We were reminded of the astonishment which was excited by the appearance of Mungo Park in Central Africa, when searching for the sources of the Niger. Everything about us occasioned wonder, but especially our white skin. It was not enough that our hands and faces were exposed to view, we had to bare our breasts, and turn up our trousers, as if the natives were in doubt whether we really were all white. Besides, exposure to the sun and the weather had made our hands and faces about as dark as those of Joe. Hence it was only by seeing other parts that they got a correct impression. Party after party came, led by some officious youth who had already had his curiosity gratified, to see the wonderful white skins. By and by they were diverted from ourselves to the umbrellas which one of us carried—the putting this up and down, and the use of it, excited great wonder and admiration; and a watch was regarded with a high degree of astonishment not unmingled with awe.

"When the excitement had somewhat subsided, the object of our visit was explained to the chief and people, and by them warmly approved. The names of the chiefs of Saibai are Sauai and Maiak. Sauai, we were told, is a

brother of Nudai, the chief of Tauan. He was away on a fishing excursion, so we did not see him; but our present was received by Maiak in the presence of all the people, and we were assured

that the absence of the other would not affect the engagement into which we entered. And this is altogether likely, especially as the absent chief is brother to Nudai."

4.—APPEARANCE OF THE POPULATION.

In the case of these islands, our brethren found they had met with the tribes on whose behalf the new effort was to be made. These are the great race, the PAPUANS, from whom NEW GUINEA takes its native name. The word PAPUA is of Malay origin, and springs from PUA, "woolly;" it was applied by the fair Malays to their dark neighbours, from their woolly hair. They are a fine, manly people, as is evident from the specimens pictured in our frontispiece.

"We were much pleased with the appearance of the people of these islands. They are greatly superior to the natives of Darnley and Warrior Island. They are genuine Papuans—very dark coloured, and their hair slightly curled, but not woolly. They are tall and well-proportioned, and many of them have very good features. Many are as much as 5 feet 10 inches in height, perhaps some more; and muscular in proportion. And they have not the cowed, down-trodden appearance of the Darnley Islanders; on the contrary, there is an air of freedom and independence about them, which leads one to regard them as a manly and independent race. Poor fellows! it is to be hoped that the withering and deteriorating influence of intercourse with a certain class of foreigners will not reduce them to a level with other tribes to which they are now superior.

"They do not wear any clothing, and but few ornaments, nor do they seem to use paint, as do the natives of the New Hebrides, and many other dark races. The ornaments they wear are armlets, pieces of pearl-shell polished and formed into a crescent shape, and worn on the breast sus-

pended from the neck, and a kind of beads with which they adorn their ears. The mode of decorating the ear is of a character not met with among the islands to the eastward. The lob of the ear is perforated when young, and gradually distended. *That* is common among all the natives of Western Polynesia; but the singular part here is that when the distension is complete the lob is cut, and a weight is attached till it becomes elongated about an inch and a half. It is then pierced at intervals of about an eighth of an inch, and the series of holes is carried all round the rim of the ear, and in each hole a bit of red string is inserted, at each end of which a white bead is placed. This decoration must cost severe and protracted pain. It is not anything like universal; but we had a good specimen of it in one of the young men who accompanied us from Warrior Island to Tauan and Saibai. The armlets are very inferior things; they are a sort of wicker work; they extend from about the elbow to the wrist.

"The women look debased—very much inferior to the men. Polygamy, we were sorry, though not surprised,

to find, is largely practised. The Chief of Tauan has twelve wives, and his brother, the Chief of Saibai, ten. Their position seems very much that of servants—perhaps slaves would be a more appropriate designation. They do the drudgery and hard work, while the men live at their ease, and work or not as they please. They wear a girdle of leaves."

5.—VISIT TO THE MAINLAND. THE KATAU RIVER.

After placing the teachers in these islands, the missionaries paid a visit to Cape York, sixty miles away. There again they found warm friends to their new effort in Mr. JARDINE, the agent of the Queensland Government, and Lieut. CHESTER, formerly Police Magistrate. These gentlemen authorized the brethren to inform the teachers, that in case of difficulties arising, they might at once appeal to them for advice and help. Returning to Warrior Island, they found that owing to the misconduct of white men from a Sydney vessel, the safety of the teachers had been for a time imperilled. Things, however, had come right; and the brethren prepared for their return voyage. Moving slowly along the coast, at twenty miles from Tauan they came upon a fine river, went up it some distance, and anchored opposite the settlement of KATAU.

"At our first approach the natives looked shy and distrustful. Six or seven appeared, and watched us cautiously as we drew near, and it was not till Joe, and the young man from Warrior Island, were recognised, that we got their confidence. From the appearance of those who showed themselves, we felt assured that we had nothing to fear; so we moved our boat as near the shore as we could get, in order to enable the natives to reach us. So soon as we had done this they waded in to the boat, and we were soon warm friends. Among those who came out to us was Maino, the Chief, a friend of Joe, and another man of importance. Confidence soon spread, and large numbers appeared on the beach. The women and children, and old people, kept out of the way; still all were unarmed, and we could readily see that no danger was to be apprehended. We found, after landing, that the natives had hung green boughs in front of their

houses, when they saw us at a distance, as an indication of their desire for friendly intercourse.

"One of the principal men who came to the boat had a basket slung over his shoulder, containing three or four heads of cooked taro. These he offered, thinking probably that we were hungry, and being desirous of showing himself friendly."

"After a little intercourse at the boat, we went on shore, and had the high gratification of setting foot on the mainland of New Guinea, and holding intercourse with its people on their own soil. And interesting enough was that intercourse. Few of those we met had seen a white man before. Lieutenant Chester and Captain Banner visited this place during the course of last year; but they landed armed, and the consequence was that the natives fled into the bush, except some twenty or thirty. In our case there was perfect confidence. The men crowded around us to have their

curiosity gratified, and the women peered at us from the upper storeys of their houses. By the way, the houses are very remarkable. One we saw and measured was over a hundred feet long, and that was a small one comparatively, as the following extract from Lieutenant Chester's MS. proves:—"Some of them," the houses, "were upwards of three hundred feet in length, and appeared like immense tunnels when viewed inside."

"We found the people here very much like those of Saibai and Tauan, so that what has been said of the one will apply to the other. They are a mild, inoffensive-looking race, and they are industrious, if we judge from the abundance of food which they seem to possess. When they were given to understand that a little trading would be done, taro, bananas, and cocoa-nuts were soon forthcoming, and in a short time Joe and Mr. Ormiston had bought as much as we could conveniently carry away.

"We made it our special business,

of course, to try to give the chief and people some idea of our object in visiting them and their neighbours. We told them of the teachers we had left at Tauan and Darnley Island, and of our visit to Saibai, striving to convey some notion of the benefits which will accrue from the presence and labours of teachers. The chief declared his approval and his wish to have teachers to live with him; he said he would go to Tauan and see those left there, and that he would receive and provide for them whenever they might visit his land. Thus we have got an open door on the mainland of New Guinea, and who can tell the mighty results to which that may lead? There are some 600 or 700 people connected with the village we visited, and there is another settlement a little further up the river on the same side; and there is, doubtless, a large population on the banks of the river, stretching away into the great unknown interior."

G.—FUTURE PLANS. REV. S. MACFARLANE.

Writing separately to the Directors after summarizing the events of the voyage, Mr. Macfarlane thus describes the work now before us, and the resources available to the Society in prosecuting it:—

"We have realized the fulfilment of the Divine promise, 'Lo I am with you always.' From savages, sickness, sunstroke, and the dangers connected with most intricate navigation, we have been graciously preserved. As if guided by the 'pillar of cloud,' we have been led to places which appear to us remarkably well adapted for the commencement of the mission, from which we hope the light will radiate. Interpreters have been provided for us, and both on New Guinea and the adjacent islands, chiefs

have been prepared to give us and our teachers a very satisfactory reception.

"Still, we have had our difficulties, anxieties, and fears, but these are common to all great enterprises. We met with several of the Europeans in Torres Straits who are engaged in the pearl shell and trepanny fisheries, who showed us great kindness, and expressed their delight at the prospect of New Guinea being opened up by missionaries, and also intimated their willingness at any time to render us all the assistance in their power.

There are, however, some lawless characters there, who have already endangered the lives of our teachers by plundering the plantations of the natives with whom we had left them only two days before.

"We have visited both the Papuan and Malay races. The former appears to occupy the Great Bight and the latter the south-east peninsula, so that here is just the field for our Eastern and Western Polynesian teachers. We have a good deal of material on hand, raised at considerable labour and expense; now is the time to turn it to account. For the successful working of this great mission it is not necessary, in my opinion, to add a single missionary to the South Sea staff. Although a South Sea missionary myself, I am fully convinced that, considering the age of this mission, and the wants of our other missions, larger and more important than this, we have our full share of missionaries. Surely we ought, by this time, to be able to obtain from the older missions natives who are capable of becoming missionaries to New Guinea, and carrying on the work under the guidance of Europeans, two or three of whom can easily be spared, and their places filled by native pastors. There is plenty of work for us that native teachers *can't* do; let *them* become the pastors and schoolmasters, whilst we devote ourselves to translating, and raising and supervising a superior native agency."

"We have been looking out for a suitable locality for the head-quarters of the mission. It is desirable that it should be *near, healthy, and safe*; where

there is *good anchorage and good water*. Cape York seems to be just the place. With a sanatorium and seminary established there, as a refuge for the Polynesian teachers, and a training institution for the New Guinea natives, to take their place in due time, and with a small steamer, or smart schooner, to be constantly employed in fetching teachers left by the 'John Williams' at some point (the Loyalty Group, or the coast of Australia), locating and visiting them, and opening up new ground, the mission might, for a while at least, with TWO MISSIONARIES, be most efficiently and economically worked. The sickly nature of the climate, however, apart from many other considerations, requires that we should at least try the experiment of working, in some such way, this new mission, by a NATIVE AGENCY.

"We were pleased to find that the 'John Knox' had arrived safely at Darnley Island. Hoping to fall in with us at the 'Louisades,' Mr. Thorngren made for that point, but owing to contrary winds and strong tides, and not having a quadrant, he got too far to the north, and sailed along the coast of New Britain, which for a time, he mistook for New Guinea. 'It's an ill wind that blows nobody any good.' Had he not been drifted round there we should not have had any information about the natives in that direction, nor should I have had the interesting curiosities that he collected for me, which are an incontestable proof of the superiority of the natives in that quarter."

The Directors have offered special thanksgivings to God for this auspicious commencement of their new scheme, and they invite their friends to commend it fervently in prayer to Him whose message of life and love is now, for the first time, preached on the southern shores of this heathen land.

EXTRACT FROM THE MINUTES OF THE BOARD MEETING,
HELD ON MONDAY, DECEMBER 11TH, 1871.

SOUTH SEA MISSION.—The Foreign Secretary informed the Board that a successful effort had been made by the Rev. Messrs. MURRAY and MACFARLANE, of the Loyalty Islands Mission, to commence the mission, planned by the Directors, in the island of NEW GUINEA. He laid on the table the voluminous and valuable JOURNAL of their voyage, which had been sent home by these brethren, and read extracts, showing how they had placed teachers on DARNLEY ISLAND, the islands of TAVAN and SAIBAI, and had held pleasant intercourse with the natives on the mainland. He showed also, from the journal and letters of these brethren, that the Eastern Peninsula of New Guinea and the Papuan Gulf, contained an extensive population, both of Malay and Papuan origin; and that there was abundant work open among them for all our Polynesian Churches.

The following RESOLUTIONS were then adopted:—

- I.—THAT the Board recognise, with devout thanksgiving, the good hand of God in the protection of the native teachers in their first intercourse with the natives of NEW GUINEA, and bless Him for the guidance and grace which have been vouchsafed to them and to the missionary brethren in commencing this important mission among that people. The Board commend these pioneers of the mission to His continued goodness, and pray that the Holy Spirit may open the hearts of these barbarous and ignorant races to the message of love and peace which His servants have brought to them.
- II.—THAT the thanks of the Board be given to Messrs. MURRAY and MACFARLANE for the Christian zeal, fidelity, and prudence with which they have executed the commission with which they were entrusted. That the Directors rejoice with them in the present success of their enterprise; and, during Mr. Macfarlane's visit to England they commend the teachers to Mr. Murray's kindest superintendence and care.
- III.—THAT the Secretaries be instructed, as soon as practicable, to publish the journal of these brethren in a separate form; and that all details connected with the maintenance and extension of the mission be referred to the Western Committee.

The DIRECTORS then commended the new mission to God, with special thanksgiving and prayer, their devotions being led by Mr. S. R. SCOTT.

III.—The Kumaon Mission.—India.

KUMAON is a province in the Sub-Himalaya range. It consists of long lines of lofty hills, flanked by deep valleys, which are frequently overhung by terrific precipices. At times these valleys open out into little plains, full of fertile soil, and well watered. It is here that the villages are formed. The province contains six hundred thousand people. ALMORAH, its principal town, is built on a long hill, and contains about four thousand people. The mission was commenced here in 1850, by the Rev. J. H. BUDDEN. The mission at Ranee Khet, about thirty miles from Almorah, was opened by the Rev. JAMES KENNEDY, in 1868.

From New Guinea to Almorah is in many senses a long way. From isolated tribes to the land of empires; from the barbarism of untold ages, to the seat of an ancient civilization, the distance is very great. Yet the civilized Hindoos of Kumaon need the Gospel of Christ as much as the savages of Papua: and it is certain that before the latter have had that Gospel preached to them for thirty years, they will receive it in a fulness and power which it has not exercised over the former. In India the barriers raised against the Gospel are numerous and strong; and wherever caste is rigidly maintained, it is found most difficult to break them through. Missionaries have, therefore, to labour and to pray: to be "steadfast, unmoveable, always abounding in the work of the Lord." Recently a new church and school-house have been erected in the station of Ranee Khet: and about the same time, the new school at Almorah, which has been building for several months, was completed and opened. The Lieutenant-Governor of the North-West Province, SIR WILLIAM MUIR, who has kindly assisted both projects, was present on the occasion, with other English friends, many of whom reside in the Province.

1.—OPENING SERVICES. REV. J. H. BUDDEN, Oct. 21.

"Our new school building was opened on the 12th inst., last week. The Lieutenant-Governor visited the asylum early in the morning of the opening day, and gave the lepers an address at morning prayers, and ordered a dinner for them. On the next morning he inspected the girls' schools, under the care of my daughters, and after this I accompanied the Honourable J. Inglis and his lady, and Mrs. L—, to inspect the asylum. In the afternoon the party started for Ranee Khet, spending the

night at Hawulbagh. I arranged to take my daughters, and ten of our native Christians—in tents—to be present at the opening of the Union Church there, and we all arrived safely on Saturday. On Sunday three services were held: in the morning with the English troops, which was assigned to me; at midday in Hindustani, taken by Mr. Mansel, of Paoree; in the afternoon the service was opened by Dr. Humphrey, and the sermon preached by Mr. Kennedy, who afterwards administered the com-

munion. There was a good attendance at all these services. On Monday the village schools round Ranees Khet were collected, to the number of 130 boys, and inspected, and rewards given to them, by Sir William Muir. The natives of Ranees Khet have collected 300 rupees towards a new school building, which is a very encouraging fact. No doubt Mr. Kennedy will give you full particulars of all that took place. I hope he has been much

encouraged by it. I was glad to see that a beginning had been made of a house for himself. The site is an admirable one in every respect, and I shall be very glad when his family is comfortably settled in their new home. That station will become, in time, a very important centre of missionary influence, and I am very glad that it has been fully taken up by the Society."

2.—LIBERAL CONTRIBUTIONS OF THE NATIVES. THE SAME.

During the past years of the mission, a thousand lads and young men have been educated in the Almorah school. Many of these have obtained positions of usefulness in mercantile life, and more than sixty are in Government employ. On the erection of the new building, a large number of these old scholars and their friends have come forward with liberal donations to assist it; their contributions have amounted to no less than £529, as large a sum as that contributed by the London Missionary Society. The most liberal contributor to the scheme was a native lady. The Report presented to the Lieutenant-Governor thus speaks on the subject :—

"I have the greatest pleasure in expressing the thanks of the Committee and of myself to the native residents of Almorah and of the province generally (many of them former pupils in the school), who, in response to an appeal addressed to them by your honour, when presiding last year, on an occasion similar to the present one, have nobly come forward, when our funds were running low, to assist us with their liberal contributions. A list of them is now submitted for your honour's information. In connection with this pleasing fact, special mention has to be made of one whose name does not appear among them, whose contribution, though not given exactly in the form of money, considerably exceeds, in point of value, that of any other of our native friends. A native lady, Iratni

Sawani by name, who was the proprietor of several substantial and ornamental shops standing on the original site, valued at about 2,500 rupees, has most generously renounced her claim to any pecuniary compensation for them. I believe this is the first instance of so large a contribution being made by any native resident of Almorah to any public object so manifestly adapted to promote the good of the public generally. And it is the more interesting and encouraging that such an example of unusual liberality should be set by a native lady. Nor must I omit to mention, with becoming thanks, the valuable assistance rendered by our treasurer, Jai Sah, who has for some months readily advanced to us all the money necessary to meet current expenses, without asking any interest on the loan of it."

3.—NEED OF PROGRESS. THE SAME.

In this somewhat isolated province, the numerous Christianizing influences at work in the cities of the plains have had less effect in the minds of the respectable classes, and producing innovations on old mode of life, than the same classes have felt in those cities. For education, therefore, has scarcely commenced among the Hindu Kumaon. But it is hoped that things will move more rapidly in future. The old scholars are in positions of influence, and their cannot but prevail ere long. Would that they would receive, truly, completely, that Gospel of love and grace which they have learned which has not yet deeply touched their hearts.

"There may be yet some little delay before this building is fully taken possession of for the daily work of the school; but when this occurs the former building will be available for an object in which your honour, and all true friends of India, take the deepest interest. It is hoped that those who have in such large numbers derived benefit from the Mission School, may gradually be inclined to send their young female relatives to that building, to receive instruction there from persons qualified and anxious to impart it to them, without any improper interference with long established customs or with those social feelings which are entitled to respect. I cannot but believe that at no very distant date the respectable young native ladies of Almorah will attend that school as readily, and in as large numbers, as their fathers and brothers have for many years been doing. For until this takes place the full benefit of the education formerly received and now being given in this school, can never be realized by those receiving it, or by their families. And these are the persons to whom we must look for zealous and successful efforts in promoting female education in Almorah.

The great importance of this object I believe, openly advocated by all. One of the successful competitors for Major Fisher's prizes, about awarded, makes distinct mention of this subject, and says, that a suitable opportunity is wanted someone to lead the way, to success. This opportunity—unquestionable, I venture to think, in particulars—will now be afforded, it remains to be seen who will be the hero to lead the way, and thus an inestimable blessing, not on his own family, but on the province generally.

"In the other successful mention is made of the desire to impart some kind of education to the labouring classes, who, for various reasons, are unable to attend school. A proposal was, a short time since, made on this subject by one of our native Christian brethren, seconded by the others, to give gratuitous services in an evening for the benefit of this neglected class. I am not without hopes that it will be possible to apply the building now used for the Lower or Bazar Vernacular School to this object, when the Upper and Lower Schools are installed in this building."

IV.—South Africa.—Revision of Missions.

IN the revision of the Society's work throughout the world, undertaken by the Directors in the spring of last year, the SOUTH AFRICAN Mission occupied an important place in their thoughtful deliberations. The Directors are happy to state that the views they have formed have been cordially accepted, and warmly responded to, not only by their missionaries generally, but also by the Christian communities under their care. From recent letters of our brethren we select the following extracts:—

1.—OUDTSHOORN. REV. B. E. ANDERSON. AUG. 31.

Respecting his own station, some three hundred miles east of Cape Town, Mr. Anderson writes:—

"I agree to the justice and propriety of such a resolution on the part of the directors, for after having supported our churches in the colony for a long period, some over thirty years, it is time

that our people should now be taught to look to themselves for the maintenance of their own religious privileges, and that the Society should direct the attention to what is purely mission work."

2.—KAFIRLAND. REV. J. HARPER. OCT. 27.

In communicating the views of the Kafirland District Committee, the brethren give the following details:—

"The burden of responsibility in maintaining the means of grace has been transferred from the Society to the churches, and they have accepted it, and we hope that by having this principle kept steadily before them, they will, in coming years, take a growing share in the expense of their support until they reach the point of entire independence.

"The Church at King William's Town has undertaken the support of the various activities connected with

it, leaving the support of the missionary to the Society.

"Knapp's Hoppo Church has accepted this position also.

"The Church at Peelson is in exceptional circumstances, being occupied in raising a new church. Their contributions being absorbed by this undertaking, they must continue to depend on the Society's aid for maintaining the means of grace until they are in a position to undertake this duty themselves."

3.—KING WILLIAM'S TOWN. REV. J. HARPER. OCT. 18.

Having laid the Directors' communication before his Church, and explained to them the principle by which the Board is henceforth to be guided, Mr. Harper, at their request, conveys their views in the following terms:—

"They regard the desire of the Society to extend their labours into the interior with sympathy as right and reasonable, and as the Directors think they must withdraw from these older stations, if they are to establish new ones in the interior, they purpose

to endeavour to carry on the work here as efficiently as may be, without that amount of help which they have hitherto received from the Directors, and express great thankfulness that the Directors have still continued the support of a teacher to them."

V.—Chills in the Tropics.

THE health of our missionary brethren is an object of the first concern. Most of the stations maintained by the Society are in the tropics, or in districts which border closely upon them. They are, therefore, subjected to influences different from and more trying than those which their health had to bear in their native land. Great heat, damp winds, sudden chills, heavy rain, are well known to them all ; and however strong the constitution, even with the greatest watchfulness, a break-down of health is only a question of time. Few things more frequently contribute to ill health than sudden chills ; but when these are carefully guarded against, undoubtedly one great class of evils will often be avoided. No resident, indeed, in the tropics can be too particular on this point.

“The baleful effect of sudden severe climatic changes,” says the *Christian Union* of New York, “has been observed from the earliest times. In hot countries the period of transition from the hot season to the cool, is always malarious in proportion to the degree and suddenness of the change. The close of an unusually hot period is likely to be attended with outbreaks of fever in the most salubrious climates, while a season of unusual heat followed by one of severe cold has engendered epidemic fever even in Ireland.

“In 1868 Northern India was fearfully scourged by malarious fever. It was most severely felt, as autumnal fevers always are, in damp, low-lying places ; but other and generally healthy localities did not escape. ‘All the circumstances attending this epidemic of fever,’ says Dr. Oldham, ‘point to climatic influence as the cause. The poorer classes suffered more than the richer and better clad. The rural population were attacked more generally than the people of the large towns ; the natives of India more than Europeans.’ This discrimination against the poorly clad, poorly fed, and poorly sheltered natives, is a characteristic of the malarious diseases of India. It is unaccountable except on the theory that malaria is *chill*. When equally well housed, or as warmly clad at night, the natives are uniformly less subject to fever than strangers.

“There is a tribe in the Punjab—the Jervas—which affords a living illustration of this fact. Employed in fishing and hunting wild-fowl, these people spend a large part of their time in the midst of malarious swamps ; yet they enjoy comparative immunity from disease. They have no belief in any exemption of their race from fever or dysentery ; they wear no veils nor respirators ; they take no pains to avoid the inhalation of poisonous germs ; they do not hesitate to drink from the marsh. Experience

has taught them that the one precaution needed is to *keep warm*. To ensure this, they have invented a night costume of peculiar character and efficiency, consisting of a large thick-wadded coat, which covers the body from head to foot. 'Wrapped in this garment, and with a smouldering fire in his boat, the Jeva paddles out toward the centre of the swamp, and there, bending down the tall reeds to form a roof, he spends the night in watching his nets, unharmed in the midst of "malaria."' "

"Dr. Oldham tried a similar experiment upon himself while stationed in an annually flooded jungly district between the rivers Ravee and Sutledge. In the months of July and August the heat was intense, and the water, which was from a few inches to some feet deep in the jungles around, became putrid, stinking, and covered with a thick green scum of low vegetable forms. The air during the day was like a vapour bath; at night it was dank and clammy. Here, where miasmatic conditions were most abundant, Dr. Oldham slept in the open air (save where rain was actually falling), close to the ground, and fully exposed to exhalations during four months of the hot, rainy, and autumnal seasons. His only precaution was the provision of sufficient bedding to preclude the possibility of chill. He took no fever. His escape could scarcely be due to any want of susceptibility to 'malarious influence,' since he had suffered from several attacks of intermittent fever only the year before. The first was brought on by sleeping, with insufficient covering, in a draft of air between two open doors. On another occasion he sat down in a cool room under a fan, after a mid-day ride in the sun and hot wind. Within ten minutes he was struck with chill, and, shivering with ague, was put to bed by his friends. In both of these cases he was in perfect health the day before, and had not been in any malarious locality.

"Cold night-winds are especially dangerous in hot climates. Describing the diseases of Peru, Dr. A. Smith says that near Payta, from six in the morning to six at night, all is sunshine and heat; 'but at sunset an icy wind blows down from the Cordilleras, so that no bed-clothes are sufficient, and causes a malaria so active that it produces the most malignant remittent and intermittent fevers.' The purest air may thus be more noxious than the dankest, rankest emanation from a mangrove swamp.

"Hot and barren rocks frequently abound with malaria. As, for example, the '*laxas negras*' of the cataracts of the Orinoco. The heat of these pestilential rocks during the day is like the heat of a furnace. At night-fall they cool rapidly, causing an enormous precipitation of moisture. The malarious rocks at Hong Kong attain sometimes a temperature of 220 degrees Fahrenheit during the day. At night, when radiation is excessive,

they rapidly become chilled and surrounded by a cold, and generally damp atmosphere. It is to this great and rapid variation of temperature that the unhealthfulness of such localities is due, rather than to any peculiar emanation or magnetic influence.

"We have seen what an efficient prophylactic is found in warm clothing at night. Fire is another. Its protection is sought by natives of malarious districts everywhere. In this country there is an absurd prejudice against fire in a sleeping-room at night. No greater mistake could be made. Judiciously placed, an open fire is the safest if not the only means of ensuring proper ventilation and pure air in a bedroom.

"There is another current fallacy which is responsible for much of the fever and ague that prevails in this country. It is the belief that the early morning air is peculiarly wholesome. Generally speaking it is peculiarly unwholesome; not from the presence of miasmata, but because it is cold and damp. To leave a warm bed, when the system is relaxed, and expose one's self to chilly morning air, unfortified by food or drink, is simply to invite disease."

A little book has just been published in London, called *The European in India*, by Mr. Hull and Dr. Mair, in which the whole question of health has been carefully discussed. The book thus sums up the advice which its authors are anxious to give to all residents in the tropics:—

The following brief set of rules, having for their object the *mens sana in corpore sano*, will be easily remembered by every one:—

1. Always sleep on an upper storey, or as far from the ground as possible. Go to bed early; take plenty of sleep, but rise early, so as to be out of doors by sunrise. Always have as much good air playing about your room as possible, and sleep cool, while carefully guarding against chills at night, as well as by day, especially those arising from exposure to land wind.

2. Take plenty of open-air exercise, but be careful to avoid over exertion, or undue exposure to the sun.

3. Eat plenty of good wholesome food, but be at the same time moderate. Avoid stimulants, and things

that are very heating, such as oatmeal, much coffee, &c. Smoke as little as possible, if at all.

4. Drink no water that has not been either well filtered or boiled, or such as the natives recommend and use themselves for drinking purposes.

5. Work as hard as you like while you are about it, but confine your work to certain hours—not after sunset; allowing due provision for relaxation and repose. Above all, avoid working by night as well as by day.

6. Preserve a calm and contented spirit, guarding as much as possible against needless worry and irritation.

7. To do this, it will be necessary to take a lenient and impartial view of native peccadilloes and peculiarities.

VI.—Widows' and Orphans' Fund.

NEW YEAR'S SACRAMENTAL OFFERING.

TWENTY years have passed since the Directors made their first Appeal to the friends of the Society on behalf of this Fund. During the years that have since passed the great increase made in the number of the Society's missionaries, together with the lengthened service of those previously labouring in various parts of the world, has naturally produced an increase in the number of widows and children thus thrown on the Society's care, and a corresponding increase in the expenditure which it entails. Though actually called the WIDOWS' AND ORPHANS' FUND, it should be distinctly understood that it seeks the comfort, not only of the families of DECEASED MISSIONARIES, but also of RETIRED MISSIONARIES themselves. During the year the fund will have to provide for THIRTY-EIGHT WIDOWS of missionaries; for TWENTY-SIX CHILDREN; and for TWENTY MISSIONARIES, who, by length of service or through broken health, have been compelled to retire from their accustomed work.

While paying due regard to every case that may be brought before them, the Directors are anxious to administer the funds placed at their command wisely, and with care. They would wish that this Fund should completely meet all the claims made upon it. The obligation which it acknowledges is of a distinct kind; and the Directors feel sure that the friends of the Society prefer that it shall continue to be met in this distinct way. They venture to ask, therefore, on behalf of this Fund, the increased contributions of which it stands in need. Last year it was deficient by £783. The Directors feel sure that the increased number of Churches aiding the Society, their increased resources, and their growing liberality, are more than sufficient completely to meet these increased claims. And they trust that at the first Communion Service of the new year, the widow and the fatherless will be remembered with loving sympathy, and the wants of those who have served Christ's Church in bygone years will be fully and fitly provided for.

ROBERT ROBINSON,	} <i>Secretaries.</i>
WILLIAM FAIRBROTHER,	
JOSEPH MULLENS,	

MISSION HOUSE, *November 21st*, 1871.

VII.—Notes of the Month.

1. DEPARTURE OF MISSIONARIES.—The Rev. JAMES DUTHIE, of Nagercoil, and the Rev. T. E. SLATER, late of Calcutta, now appointed to Madras, with Miss Slater, embarked for India, per *Good Hope*, November 25th.

VIII.—Contributions.

From 22nd November, to 16th December, 1871.

LONDON.		Bristol Auxiliary		Warwick. Brook-st. Chapel ..	
Henry Dunn, Esq.	10 10 0	F. Froar, Esq. (L.S.)	10 0 0	Westbury. Old Meeting.....	14 0 4
William Chubb, Esq.	5 0 0	Brighton Legacy of the late		Winslow.....	6 13 7
Do, for Kuruman Institute ..	5 0 0	Richard Dixon, Esq., duty		Witham. Mrs Charlotte Cottle	0 2 0
T. R. Allan, Esq., for Widows' Fund	5 0 0	free	500 0 0	Wolverhampton—	
Mrs Brown.....	4 0 0	Bristol—		Joseph Jones, Esq., for Kuruman Institute	5 5 0
A. B. Hobson, Esq.	1 1 0	Mrs Witherforce Tribe, for Kuruman Institute	5 0 0	Henry Woodruffe, Esq., for do.....	1 0 0
Do, for Madagascar ;	1 1 0	Miss Tribe, for do.	1 0 0	York Auxiliary	250 0 0
Mrs Gayner, for Kuruman Institute	1 0 0	Carlisle. Charlotte-st. Church	37 19 3		
A Student of St. Thomas's Hospital, for Kuruman Institute	0 2 6	Chalford.....	2 6 7		
Legacy of the late Mr W. J. Carr, of Camberwell, for China Mission	10 10 0	Chesterfield	39 16 4		
Blackheath J. Pearson, Esq. (a).....	2 10 0	Devizes Auxiliary	110 11 4		
Brixton. Trinity Chapel.....	54 5 4	Deesbury District Auxiliary. Springfield Church.....	25 9 6		
Clapham Auxiliary.....	21 0 0	Essex Auxiliary	100 0 0		
Kingsland Congregational Church. Young Men's Auxiliary	5 15 0	Frame Auxiliary.....	99 5 3		
London Bible and Domestic Female Mission. Per Mrs Banyard, for Bible Woman, Madagascar	20 0 0	Gomersal. Grove Chapel	11 10 5		
Paddington Chapel	8 15 0	Great Bourton—			
Peckham. Clifton-road Chapel, Miss Neeton, for Kuruman Institute	1 0 0	G. W. Parker, Esq. (a)	5 0 0		
Westminster Chapel.....	18 3 1	Great Wakering.....	3 0 0		
York-street Chapel, Walsworth	7 8 10	Hatfield Auxiliary.....	14 6 0		
COUNTRY.		Holt Auxiliary.....	23 0 7		
Alford. Contributions.....	2 6 8	Ipswich. Mrs Reeve, for China Do, for Kuruman Institute ..	25 0 0		
Bath. A Friend, per Rev. W. Slater, 2nd donation	60 0 0	Jersey Auxiliary.....	31 3 0		
Auxiliary	60 0 0	Kew. worth. Abbey Hill Chapel	6 16 0		
Benminster. For Native Child, Poreychaley	3 0 0	Lancashire Mid-Auxiliary....	5 0 0		
Bicester.....	4 0 0	Lynn	5 0 0		
Boston. Grove Chapel.....	8 12 4	Margate Auxiliary.....	45 17 2		
Bourn	6 7 6	Matlock Bath	3 2 0		
Bradford Auxiliary	102 5 0	Melbourn, Cambs.....	29 6 11		
Breintree—		Mere Auxiliary	173 4 11		
Miss Carter and pupils, for Kuruman Institute.....	10 10 0	Middleton-by-Yougrave	3 6 0		
Mr. Carter, for do.	10 0 0	Newton Abbot. Salem Chapel	7 9 6		
		Newton-le-Willows	3 8 2		
		Pewrith Auxiliary	51 12 10		
		Rockdale Auxiliary	22 2 0		
		Sale Auxiliary	66 10 0		
		Scarborough. Legacy of the late J. N. Carter, Esq.	21 10 0		
		Sedburgh.....	5 10 0		
		Uverston. R. Hannay, Esq. 20 0 0			

SCOTLAND.

A. F. D.	90 0 0
Do, for Madagascar	100 0 0
Do, for Widows' Fund	100 0 0
Aberdeen. Legacy of the late Mr Alexander Minty.....	51 0 0
Ayrbroath	5 17 6
Dalkeith. East United Presbyterian Church	15 0 0
Dundee. Miss Baxter	500 0 0
Do, for Kuruman Institute.....	500 0 0
Old Scottish Independent Church.....	4 0 0
Edinburgh. R. W., per Rev. J. H. Wilson, Barclay Church, for Madagascar.....	50 0 0
Forres. Mrs Black, for Bangalore	5 0 0
Kirkcaldy. Mrs James Mainland, Farm of Trotland	0 10 0
Letham	1 15 0
Peterhead. A Family Offering	6 0 0
Stromness. United Presbyterian Church	0 10 0
Whitehill. New Deer—	
A Friend at Turrid, per Rev. J. Paterson.....	0 5 0

IRELAND.

Elbermain Auxiliary. Per Rev. George Fritchard	92 0 0
Dublin. Miss M. Symms, for India	60 0 0

CANADA.

Bowmanville, Ontario	6 3 7
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TASMANIA.

Hobart Town—	
Legacy of the late Henry Hopkins, Esq., less charges	989 10 0

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Ransom, Bouverie and Co., and Post-office Orders made payable at the General Post-office.

N.B.—It is urgently requested, that when any Boxes or Parcels are forwarded to the Mission House, to be despatched abroad, there may be sent to the Home Secretary also a clear and full description of their CONTENTS and VALUE. This information is necessary for the guidance of the CUSTOM HOUSES in the countries to which they go.

Yates & Alexander, Printers, Symonds Inn and Church Passage, Chancery Lane.





Yours very faithfully
T. J. Arston

Engraved by J. Cochran from a Photograph.

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FEBRUARY, 1872.

The Ministry of Suffering.

Of the prevalency of suffering in the world it is needless to say much. It is too stern a fact to be disputed. Some speak of the mystery of suffering. But is there any mystery about it? There may be, and there is, mystery in its cause—in sin, in which it originates; still, that cause existing, in the sufferings which flow from it there is very little mystery. They are its inevitable consequences in the present constitution of things—just what we might expect. Another phrase is more appropriate. The ministry of suffering is preferable. The effect of a previous cause, it has its own part to fulfil, its own work to do, which ought to be understood, and the rather since obscure, not to say erroneous, conceptions exist in many quarters on the subject. It may be possible, in brief compass, to indicate what seems to be the teaching of Scripture in relation to it.

We may notice at the outset that all suffering is under the direction and control of God. “He kills and makes alive, He wounds and heals.” It is true, as already intimated, the immediate cause is sin. However it may have been with the irrational brute creation from the first, it is certain that with accountable creatures, as we are, there would have been no place or occasion for suffering had we not sinned. A condition of perfect moral purity would have been one of happiness and freedom from all evil. Sin has, however, opened the door wide for suffering. Yet the suffering itself comes from God, by His order and arrangement. The forms which it assumes, and the direct sources from which it comes, may be, and are, various, but over them all God has unlimited control. The seeds of physical and mental distress lurk within us, and without us the elements of nature and providential arrangements may inflict pain. We live in a world in which every thing, consciously or unconsciously,

yet under Divine direction, may be the means of afflicting us. God has not only given to everything the properties which distinguish it, and determines the place which each occupies, with all its surroundings, but He continues to retain complete mastery over them all; so that they operate, or are restrained from operating, according to His will. He does not simply give existence to all things, furnish them with their appropriate powers, arrange their several positions, and then leave them, like a beautiful and complicated machine, to work out their results as they may, without further care over them. This seems to be the notion of some. The representations which they give of the matter amount to this. The very perfection of the order with which they have become familiar imposes on them. They speak as if they imagined that God had quietly renounced His sovereignty, and left things very much to take care of themselves. They practically put God aside—have made His works control Him, and left Him powerless to direct or restrain their operation—a false conception, from which reason revolts, and which Scripture repudiates. God rules supreme, and ever must do. It is true that everything which occurs is dependent on some preceding cause. In the ordinary course of His providence there are no visible breaks and violent interruptions which leave us in helpless bewilderment. A famine, for instance, may be traced to its natural cause—the source of a pestilence may be ascertained—and so of other things; but it does not, therefore, follow that God has no direct hand in them. That we do not see how He directs and overrules all things according to their several natures, to accomplish His own ends, is no proof that He does not do so. This would be to make our ignorance of the mode in which God acts, a demonstration that He does not act at all. The folly of this is almost incredible. Such is the unerring wisdom of the Divine mind, such His boundless resources, such His mastery over all things, that He can surely and effectually, but silently, and without disturbing the natural order which He has established, originate movements, direct, modify, and control them, so as to make them subservient to His own purposes. His sway is not the less but the more perfect in that it baffles our observation.

These are the views which Scripture teaches us to entertain on this subject. All things are under the power of God, and are obedient to His disposal for His own purposes. In this view, suffering in its form, season, measure, and duration, is from God, and His are the ends which it is designed to serve. This is a truth not to be surrendered or qualified. It enters into all right conceptions of God. It belongs to Him, as Supreme Governor of the universe—is the source of manifold instruction, and is needful to the support and consolation of all who trust Him.

Keeping this in view, it may be affirmed that suffering, in all its

forms, is primarily of the nature of punishment. It bears a penal aspect on the face of it. As far as we are concerned it is found only where sin is. It is the expression of the Divine displeasure against this evil. It is wrath against sin. Statements to this effect are so numerous and strong in Scripture, that, by no process of evasion, can we escape from them. They express an awful reality. Wrath is a feature essential to the perfection of the Divine character. It is hardly needful to say that this wrath of God, while a real affection, possesses nothing of the infirmity, the turbulence and tumultuating heat, of such a passion in man. It is a calm, settled, and orderly affection; though, usually, terms expressive of human passion are employed to set forth its intensity and terrible manifestations. We must carefully separate from it everything which approximates to ill-regulated defect. It is not identical with punishment—the latter is the effect and expression of it. As an affection, it has a true existence in God. It becomes us to be on our guard against the attempts, now so common, of theorizing on the Divine perfections, and reducing them all to modifications of love. These attempts do mischief. They confound what is distinct, and obscure what is plain. The wrath of God is a true thing, and a distinct feature in the moral perfections of Him Who is the personal God and Supreme Ruler. Love and wrath are not identical, though the former lies yet not alone, at the root of the latter. The one has an intimate relation to the other, best expressed by the term jealousy. This is not the place to analyse the relation. It may be enough to say that it is the result of wounded love in combination with hatred to sin, and a fixed determination to punish it wherever found. Well then, how shall we know that this wrath is a real thing? How can it come to light in visible manifestation, except by the infliction of suffering? Just think a little, and try to understand the conditions of the question. Suppose that suffering, physical and mental, were unknown—is there any other way by which the reality of wrath could be proved? Is it in our power to conjecture anything else that could be a visible, tangible indication of it? There is not, so far as we can see. A simple declaration that there is wrath in God against us, in the absence of all expression coming within the range of our experience and sensibilities, would be nothing. An affection that either cannot or does not receive outward expression is no affection at all. No sinner, be his sins what they may, would believe it, or, if he did, would care for it. He could afford to disregard it. To say that this wrath might be manifested in the ultimate separation of the sinning soul from God, is indeed something; but just understand what this means. To creatures constituted as we are, this is suffering, and the severest and most intense to which we can be exposed. It is the second death—the final penalty of lost souls. It needs then only

a slight reflection to see that if God is angry with sinners that anger will be disclosed in the infliction of suffering upon them, since there is no other conceivable way in which its reality as an affection of the Divine character can be evinced. It is, in fact, a wise and considerate arrangement, in harmony with God's designs of mercy in Christ, that that suffering should not be reserved until we are suddenly overwhelmed with it at the close of life, but that it should mingle in measure with our present condition, inasmuch as it may be graciously employed, as we shall presently see, in awakening us to some sense of our guilt and danger, and in prevailing with us to accept the deliverance so wonderfully provided, and so freely offered.

The result is that suffering visits us primarily as the expression of the Divine displeasure, because we have offended and are offending. In this view of the case, the trials, calamities, and afflictions of life, whatever aspect they may assume, speak one language. They tell us of the Divine displeasure. They reveal what an evil and bitter thing sin is, inasmuch as even in creatures made in the Divine image, and whom, if I may so speak, God naturally loves, He is nevertheless constrained, by what is due to Himself and to the interests of His government, to make them feel the pressure of His displeasure when they are contaminated with it. As sinners, we are "the children of wrath," to use the language of Scripture. This is our natural condition. "All our days are passed away in Thy wrath!" is the confession of the Psalmist.

Such being the case, it may occur to some to ask how comes it to pass that the sinless One—He Who knew no sin, neither was guile found in His mouth—was the greatest sufferer on earth, was throughout His course the Man of sorrows and acquainted with grief. Being what He was in personal character, why did He suffer at all? He had no sins of His own for which He was answerable. With Him, even in His deepest distress, the Father was ever well-pleased. The rough discipline of suffering was not needed on His own account. The true explanation is, He was the representative and substitute of sinful men. This makes all plain. On Him fell and by Him was voluntarily endured what was due to them for their sins. What was thus due, what their sins deserved, was the wrath of God. The endurance of wrath enters as a necessary element into the very idea of expiation. It is sufficient here only to indicate this. It is beside our purpose to enter into further explanation.

JOHN KELLY.

(To be concluded next month.)

Short Essays.

By J. S. E.

I.

THIS year will be memorable in the history of the Church of England as that on the first Sunday of which the new "Lectionary" came into use. There is something in a Lectionary that is interesting and attractive. It is a stirring thought that the same Scriptural lessons, in other words, the same Divine utterances, are being heard at the same hour in all the churches throughout the land. It is well, too, that there should be an orderly arrangement of selected passages, including the whole range of Scripture, and extending throughout the year. It is true that such an arrangement may interfere with individual liberty—the liberty which Nonconformist ministers possess in being able to select the lessons of the day so as to give them a unity with the *texts* of the day; but, on the other hand, the fixed lesson may often aid the minister by suggesting a subject and furnishing a text, and thus securing the desired unity by another method. There is certainly an advantage in fixed lessons, as preventing the loss of time in that distraction and anxiety which often attends the exercise of weekly individual choice, as well as in the fact that the reading of many portions of Scripture is secured, which, left to themselves, many ministers would never select. It is notorious that, from year's end to year's end, whole books of Scripture are condemned to silence, they never open their lips, in some Nonconformist congregations; while it may often be remarked that when circumstances require, for a time, a succession of ministers, the same lesson will come over again and again. These things may or may not be evils, but they are facts.

II.

One of the advantages of fixed Scripture lessons might, theoretically, be supposed to be this: that minister and people alike knowing beforehand the chapters to be read, both would previously peruse them and be thus prepared to enter into the service with intelligent sympathy. So far especially as the minister is concerned it might be expected that he would have studied the chapter, observed its descriptions, exhortations, or arguments, and so entered into its spirit as to read it with such a perception of its import, and with such appropriate emphasis, as, by the very act of reading, "to give the sense, and to cause the people to understand the meaning." In cathedrals, or where two or three ministers divide the service, one reading the first lesson and another the second, it would be natural to suppose that the art of reading would be studied with religious earnestness, and that the one

thing the man had to do would be done so well as to approach perfection. It is not to be denied that admirable reading may sometimes be heard in churches ; all is deliberative, distinct, audible, emphatic—the Word honoured and the people edified. But this is the exception. As a class, most of the clergy are the worst readers anywhere to be met with. There is about them a sort of traditional *cant*, a professional tone or drawl, which is always the same whatever may be the subject of the lesson, and which shows that they have no thought, and have never had a thought, of entering into the spirit of the passage and setting it forth by appropriate utterance. In many cases it would seem as if they did not regard it as their concern that the people should either hear or understand.

III.

Among Nonconformists, comparatively few ministers, especially young ones, read well. Very seldom does the *manner* in which the Divine Word is pronounced “in the audience of the people” stimulate attention, awaken interest, and leave such an impression behind it, that that part of the service is remembered, spoken of, and referred to, as something which at once administered delight and tended to edification. The minister’s mind is so occupied by the sermon, that the lesson is not regarded or read as it ought to be. Perhaps it was not fixed upon till just before the hour of service ; in the vestry at the last moment, or even in the pulpit during the hymn. These are, doubtless, extreme cases, but they do occur ; independently of such, however, it is to be lamented that so little attention is paid to the public reading of the Divine Word, and that so few ministers are good readers. The fact is, reading is an art, and is to be studied and learnt. There is no more impropriety in thus speaking, than there is in speaking of the art of reasoning, the art of persuasion, the culture of the different faculties of the mind so as to construct an argument and point an admonition that the work of the *preacher* should be best accomplished. All natural talents, and all acquired gifts, become “spiritual,” when cultivated with a spiritual object, and devoted to high ends. Lessons may be taken in the art of reading, and time devoted to the study of it, with as much solemnity and seriousness of mind as can be given to the highest department of the ministry. *Thus* regarded and thus attended to, that the man of God may be “fully furnished” for “every good work,” there is no fear that his reading will become stilted, unnatural, artificial. The very end and object of culture and discipline is to instruct him how to avoid all that. The most unnatural readers are those who have never been taught to read ; have never learnt of themselves by thoughtfulness, experience, observation, and have had nothing to guide them *but* nature—a thing which depends very much on something out of itself to

know how to *be* natural. If "because the preacher was wise, he studied to find out acceptable words"—words that might be as "nails deeply fixed," we may depend upon it that if he ever publicly read them, he would so read, and so study to read, as to give them point and aid their penetration. It is said, indeed, that many of our students never receive any instruction in reading as a part of their ministerial preparation, or, if they do, it may be from some who don't know how to read themselves. It is the more important, therefore, that the young minister should make this high acquirement an object of special attention, and give such an allowable turn to St. Paul's words as would make them at once stimulating and encouraging. "Give attention to *reading*,"—not for purposes of display or any mean personal end—but for the glory of God, "the edification of the Church," to act in all things as a *skilled* "workman that needs not to be ashamed;" so would his "profiting might appear unto all."

IV.

"A great book is a great evil." So said one of the ancients; and many of us moderns have felt the weight and the weariness of very long and elaborate articles. It is intended in this series of "Short Essays" to avoid this, by putting a suggestive thought or two in few lines. Three or four such essays now and then may, it is hoped, be to the reader something of a recreation; while the topics, suggested by passing events, or touching on matters not ordinarily referred to, may usefully excite, here and there, reflection or enquiry. The essays will neither be exclusively on religious subjects, nor will they be always connected or consecutive. The writer will keep within narrow limits, and the very thought of that may attract the busy and comfort the fatigued. Wordsworth's lines on his use of the sonnet—the little poem he so often indulged in—may be appended here without, perhaps, requiring an apology:

"Nuns fret not at their convent's narrow room;
And hermits are contented with their cells;
And students with their pensive citadels:
Maids at the wheel, the weaver at his loom,
Sit blithe and happy; bees that soar for bloom,
High as the highest peak of Furness Fells,
Will murmur by the hour in forlorn bells:
In truth, the prison, unto which we doom
Ourselves, no prison is: and hence to me,
In sundry moods, 'twas pastime to be bound
Within the sonnet's scanty plot of ground:
Pleased if some souls (for such there needs must be)
Who have felt the weight of too much liberty,
Should find brief solace there, as I have found."

Imagination and Religion.

WHAT is religion? It is the subjection of every part of man's complex nature to the will of God, through the inworking of the spirit of God. This is a searching and sweeping definition; but the Bible does not permit one less so. God requires *the man*—every power and faculty of his nature. "Give me thy heart." "Let the same mind be in you which was in Christ." "Present your bodies a living sacrifice." He proposes also to renew and reign over all. He would have no foothold left for Satan within the town of Mansoul.

Some people seem to think of the soul as a mansion, with one secret apartment assigned to the angel of religion, and all the rest to be used according to circumstances, but chiefly for secular purposes. They have not risen to the sublime conception that the entire man may be and must be a temple sacred to God alone. Especially do they assume that the imagination is a sort of irresponsible faculty, without moral quality. They talk of "idle fancies," "wayward thoughts," "vagrant imaginings," as though there were a class of mental phenomena beyond the control of conscience and law. We invite attention to this faculty of our nature, which is so often misconceived of and undervalued, believing that it has very interesting and influential relations to religion. The existence of such relations is, to say the least, rendered not incredible by what we observe of its power in other things.

The imagination is a potent auxiliary in the discovery of truth. This sounds almost like a contradiction of terms. We are accustomed to think of the great discoverers as painfully collecting solid facts, and by careful induction from these arriving at new truths. Of all the faculties of the mind this unruly one is the last that most men would think of summoning into the chemist's laboratory, where a Faraday is bending over retort and crucible; or into the solitary philosopher's chamber, where a Newton is toiling over his diagrams. And yet, of all the faculties of the mind, there is not one of which the pioneer in science stands in more absolute need. It is this chiefly which distinguishes him from the mere scientific plodder, of whom the world hears not. He may and must tread the path of solid fact up to the extreme verge of ascertained truth; but the difficult step from the known to the hitherto unknown—that step which not one in a million ever takes—must be taken by the imagination. Almost every great discovery was conceived in the powerful and disciplined imagination of some great genius, before it was seen by his eye or wrought out by his reason. Newton *saw* the law of gravitation seventeen years before he *proved* it.

Just now, when there is so strong a drift of the educated intellect of

the world toward physical science, and when spiritual facts are derided as figments of the brain, it is refreshing to find the truth we have thus announced admitted, and even strongly asserted by one of the acutest, if not the ablest, of living physicists—viz. Tyndall. He has lately published an elaborate essay on "The Scientific Use of the Imagination," in which he shows that the undulatory theory of light and sound, and many other important truths of science, could have been discovered and can be comprehended only by the imagination. Inventors as well as discoverers are largely beholden to this regal faculty. If, then, science has soared aloft in adventurous flight, and brought back rich treasures from the realms of the unknown, may not religion, with far better guidance, do the same? What Kepler, La Place, Watt, and Morse have done in one department of truth-seeking may not David and Paul do in another? Is it past all belief that the Christian, as well as the scientist, may find "faith . . . the evidence of things seen?"

In the formation of character the imagination plays a part no less conspicuous. In childhood it is one of the first faculties that awakes to activity. Long before the reason assumes any sway the imagination is restlessly busy. Walking is not more natural to a child than delight in fables, in which brutes speak and men fly. Pictures addressed to the eye, and pictorial literature addressed to the mind, are now recognized as necessary appliances of early education. A large part of the work of moral training at this period lies in filling the imagination with noble and inspiring pictures, and keeping it pure from all that is unjust, unchaste, and vicious. One of the most distinguished of modern divines says that: "In numerous cases, if not in all, the imagination has more to do with the formation of character than any other faculty of the mind."

It is through the imagination chiefly that society is corrupted. Most temptations would appeal in vain to the other faculties. The insinuating, tainting products of the Satanic press, the opera, the theatre, the gambling-hell, the casino, the ball, the extravagances of fashion, and the pleasures of dissolute society—all make their appeal to the imagination. There are poets who, with siren notes, charm the unsuspecting victim into the jaws of destruction—poets

—"whose poisoned song
Would blend the bounds of right and wrong,
And hold with sweet but cursed art
Their incantations o'er the heart,
'Till every pulse of pure desire
Throbs with the glow of passion's fire."

There are novelists and actors, who, by similar methods, wield influences most potent for corruption and ruin. And all this measureless mischief is wrought through the imagination.

It would be strange, indeed, if religion should stand aloof from a faculty so mighty both for good and for evil. The first effect of religion on the imagination is to sober it. It does this by exalting the reason and the conscience which have been overborne by the rush of the passions, and enabling them to reassert their supremacy. It breaks in upon the wild carnival of fancy and pleasure by which the world is swept along, and cries into the depths of the spirit: "Man, thou hast a soul, a Judge, and an eternal destiny." Conversion dissolves a man's gay but misleading dreams, and sets before him grand realities. It shows him the insane folly of putting pleasure before duty, and the passing hour before the endless ages. It interprets life not as a butterfly zig-zag, leading no-whither; but as a straight and solid path, leading to joys supernal or woes infernal. It proves this brief span so full of meaning and moment as to make it a thrillingly glorious or stupendously awful thing to live.

Another office of religion is to clarify the imagination; not to destroy it. God put no wrong faculty into our nature, and sin has introduced no new one. Grace does not obliterate nor repress our powers. It restores their balance; it guides and energizes them. There is a lofty and most philosophical petition in many liturgies: "*Cleanse the thoughts*" (not of our minds, but) "*of our hearts*" (those thoughts, *i.e.*, which spring up in the glowing regions of imagination and affection) "by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name."

Christianity has rendered man yet another most important service, by laying a solid basis for the imagination to build on. It found the mind of the world occupied by numberless unreal deities, many of them impure. It swept them all away, and substituted for them the one only and holy God. It ended the reign of fable. Instead of wild and corrupting myths, it gives us solid and ennobling facts. It deals not in fancies, but in realities. It tells us what has been, what is, and what is to be. Its great themes, from Genesis to Revelation, are all real; and are presented not with exhaustive amplitude of detail, but in such general outline as to leave abundant room for the imagination to work on them and even to require this.

This outline sketch of a subject quite too large for a single article ought to lead to practical issues. Jealously guard the imagination of your child. Do all you can to keep it pure. Fill it with Scripture imagery. There is nothing better nor more entertaining.

Scrutinize with the utmost care and with the most merciless self-examination the picture gallery of your own soul. Cast out of it every picture which you would not hang on your parlour-wall. Young man, don't read a book you have to hide, nor a paper you would blush to

have your mother see. Keep the chambers of imagery pure and sacred to Jesus. And then, weary pilgrim, pressed by the toil, and trial, and temptation of life, regale thy spirit with anticipations of the coming glory. Let imagination work on those "things which eye hath not seen nor ear heard;" think on them; read about them; sing of them; and, as they grow large, and fill thy vision; thou too shalt cry: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

CYRUS D. FOSS, D.D.

The Storehouses of God.

THE sweet Psalmists of Israel generally present two features, which are seldom united in heathen compositions, and never in the same degree—namely, the genius of science and the spirit of religion. They have an eye for the grandeur of Nature and for the observation of her changing phenomena, with the eternal laws which underlie them; and as they gaze they seem to become the more inspired with the emotions which lead to worship. Of them it may be more truly said, than of any other sons of ancient song or of ancient wisdom, that they pass in contemplation "through Nature up to Nature's God," and see mirrored in the splendours of creation the more glorious attributes of the Creator. An illustration of this we have in the words of Psalm xxxiii. 7: "He laid up the depths in storehouses."

The primary reference of the words, as the preceding verse shows, is to such facts as are recorded in the first chapter of Genesis, when the Almighty "spoke and it was done, commanded and it stood forth." In these acts of power God was making provision for the future. The creation of plants and animals was the first introduction of *wants*, needing the fountains of regular supply. Accordingly, God laid up the waters in the great storehouses of the ocean, out of which the rain clouds have ever since been filling their vessels, and shedding down their precious contents on mountain tops, and diffusing them over the continents of the globe.

But these expressions are no less applicable to other providential arrangements, which are continually, though less obviously, being subserved by the working of natural laws, with a view to the regular supplies on which life depends. It is interesting to observe some other modes, in which, as it were, the waters are laid up in bond until the necessities of animated existence require them to be drawn forth.

In this respect, what are called waste lands, over which so many

bemoan themselves as capable or not of cultivation, are fulfilling meanwhile, to say the least, a most important function. We have in view such regions as the lower and softer parts of Dartmoor, the morasses of the northern counties, and in particular, a weary waste, which stretches for many miles between Brampton and Hexham, in all which are immense natural reservoirs, in the form of a deep, spongy alluvium, whence the lower levels of forests and plains draw their nourishment, and where water is for months held in reserve to satisfy the cravings of the thirstiest summers.

The Psalmists' words were particularly impressed on my mind, two or three years ago, on the occasion of a short tour among the mountains of Switzerland. In those romantic regions one is naturally struck with admiration at the sight of such enormous masses of snow, which are piled up on the summits and stowed away in the deep clefts of lofty mountain ranges and continue more or less through the summer months. This, to a superficial view, may appear a useless expenditure of power; or the smatterer in physical science may dismiss it from his thoughts as nothing more than the necessary consequence of a natural law, not caring to enquire farther. The Artist and the admirer of natural scenery may find a sufficient final cause for it, in the glorious views it affords of the marvellous works of God, without imagining that it subserves any purpose of benevolence in connection with the sustentation of living beings.

But the tourist must soon be called away from such ignorance as this. The sounds of many waters tumbling and foaming over rocks in their downward course, the sight of rivers rushing in floods from the hills, even in the continuance of summer dryness and heat, soon reveal to him the Divine purpose embodied in these mountains of snow. He may see that the soil is rocky and thin on those higher elevations, and even on the gentler slopes beneath. The rains, therefore, which fall in the winter, gathering into rivulets and swelling into torrents, pass as quickly away as they came, leaving the plains without the springs whence the needed moisture could be drawn. Hence, under the scorching suns of July and August, the verdure would wither, the plants would sicken in the fields, and general barrenness and death would ensue. Foreseeing these contingencies, the bounteous Creator piles up in winter immense quantities of water in the forms of snow and ice; He lays up the deep in these mountain storehouses, that when the rains of spring-time are over and gone, and the sun in all his fiery strength is lord of the sky during the live-long day, the very beams, which else would burn up the grass and consume the fruits, are even more rapidly melting down these snow masses, and forcing them to leap along over the plains, in living streams, which carry with them everywhere refreshment and fruitfulness.

Indications such as these of the wise care of God, even in those operations of nature in which we least expect to find them, ought to induce us to look for them everywhere, and to believe in their existence where our search for them is fruitless. But, in truth, they surround and press upon us continually. We cannot move without treading upon them. Not only in things so large and obtrusive as these mountain storehouses, where supplies from the ocean are laid up for the irrigation of the corn-fields and vineyards, but also in smaller things, in puny insects, in tiny mosses, in particles invisible to the unassisted eye, is God ceaselessly working, with the beneficent view of blessing all that has the power to enjoy.

Particularly at this season of the year it is pleasant to feel, amid the frost and snow which bring with them so much privation and suffering, that nature is but taking in her stores for our future comfort. It should move our thankfulness that what may seem to every sense to threaten the race with extermination, is surely providing the very affluence which sustains it.

Such manifestations of Divine providence should prepare us the more easily to accept the revelations of the Gospel. It is meet and right that we should feel amazed at the infinite condescension and love of God, as implied in the gift of His Son ; and only natural that at first it should appear to surpass our belief. But, seeing that His heart is warm towards the least of His creatures, it ought not to be found a thing incredible that it overflows with love to mankind. Observing how, with infinite skill, he gilds the wings of the moth, and tints the ferns with beauty, and how the poorest worm that crawls takes its food from the hand of God, and is guarded by His presence, is it too strange to be received that man should be the object of a more lasting care, a richer provision, a warmer love ?

It would be, I submit, a far sounder conclusion, that the works and ways of God in the world around us, rightly understood, should directly predispose us to meet the disclosures of the Gospel at least in the spirit of sympathy. The schools of Nature and of Revelation are both schools of Christ—the one a preparatory, the other a finishing school ; and the most learned Scientist should be the humblest Christian, and his richest discoveries should sound like a psalm of praise. Nor let the professed follower of Christ close his eyes to the phenomena of nature. If the true philosopher deprives himself of the purest light of Heaven by ignoring revelation, the mere Scripturist, by neglecting science, robs his own principles of their best illustrations. For the Bible is the world explained ; and the world is the Bible illustrated. Let us unite the two, as is so constantly done by the ancient Psalmists. “ O God, Thou art very great ; Thou art clothed with splendour and majesty. Thou

coverest Thyself with light, as with a garment ; Thou stretchest out the heavens like a curtain." "Who maketh His angels spirits, His ministers a flaming fire."

JOHN M. CHARLTON.

Duncan Matheson, the Heroic Evangelist. (Concluded.)

AFTER his novel experience with the old printing-press, we are not surprised at Matheson's life-long affection for tracts, but the satisfaction derived from putting myriads of good ones into circulation was only equalled by the gusto with which he placed beyond the power of mischief such as were pernicious, *e.g.*—

"A great heap of popish trash, full of Mariolatry, coming into his possession, he was at a loss how to dispose of them. By the help of a party of soldiers he dug deep trench. 'There,' he says, 'we gave them a decent burial;' adding, with grim humour, 'We read no burial service over them, and dropped no tears; but quietly said in our hearts, "Let the memory of the wicked rot." Such was the burial of dead tracts.' Another heap 'all about schism and not at all about Christ,' he threw into a Russian furnace, at which he and a friend warmed their toes. In all conscience they knew enough already about schism in the Crimea; what they needed was union with Christ and peace. A third parcel of rubbish he took out in a boat and cast the dangerous lies into the sea. 'We put poison out of the way of children,' says he. This, verily, was soldier-like work."

Such a man was naturally drawn into contact with Hedley Vicars, in whose tent Matheson and a few Christian friends spent a happy season, one evening, just before death struck down the amiable Captain. When the company separated, Hedley Vicars accompanied the evangelist a short distance in the direction of the old stable.

"Vicars and I stood on the plateau above Sebastopol, the doomed city, as it was often called, lying in its beauty before us. The sky was without a cloud: the sea was as calm as a pond. It was on one of these sweet evenings you never can forget. Our conversation was on the purity, blessedness, and endless peace of heaven, where the din of battle shall never be heard, nor the strifes of earth be known. We expressed to one another much longing to reach it. Speaking of some who had gone, we remembered Peden at the grave of Cameron exclaiming, 'O to be wi' Ritchie!' and our feeling was the same. We could hardly part. He agreed to meet and spend a day with me at Balaklava. On the day fixed for the meeting Hedley Vicars was taken home to his God."

Death and havoc seemed to be in supreme ascendancy, the cholera now appearing among the contending hosts to strike down the strong who passed unscathed from the ordeal of fire and steel. The taxes on the missionary's strength are constant and excessive. One hour he must attend the suffering in the hospital, and the next be administering medicine and the Word of Life to the disease-stricken English navvies. Then still heavier trials are ahead. To-day his friend, the chaplain of the working corps, is attacked by cholera and dies; to-morrow the faithful Duncan himself feels that his iron frame is giving way. Prostrated by sickness he lies alone in his stable for three days, but just as he is "turning his face to the wall to die," a friend appears and tends him until he regains his strength.

On partially regaining wonted health, Duncan redoubled his efforts for his Master's honour. The Sardinian army must have a share of attention. Cholera was decimating their ranks also, and they must have medicine; and as, with few exceptions, they were open to receive the Word, they must have Testaments in their own language. As Matheson moved about their ranks, he spoke to these brave fellows in texts committed to memory for the purpose. The kindly Italian heart was soon touched by the Scotchman's tender earnestness; and he who so cheerily went about with bags full of books, ever ready with good advice for the strong, and prayers for the sick, was soon known as the Sardinians' Friend. Well did he deserve the sobriquet; for he distributed about 18,000 Bibles and Testaments in Italian, besides myriads of publications in English and other languages. Numbers of Italian officers and men called at the stables for copies of the Scriptures, as many as seven hundred having once appeared in a single day. Occasionally too ill to rise, the missionary handed copies of the coveted Bible to his visitors while lying in bed. But at the best it was rough and self-denying work. "I am getting nearly out of clothes," we find him writing; "last week I got a present of a new pair of boots sent from England. Next day they were stolen. I had my last shirt on. I could not find another; but a staff doctor called and made me a present of one yesterday."

Matheson returned home late in 1855, but, after paying brief visits to Scotland and other places, he resumed his post on the field of strife, meanwhile refusing many liberal offers from religious societies, who coveted his services. When he finally left the Russian territory, he passed through Constantinople, Egypt, Italy, and France, meeting old friends by the way and making several new ones.

He bade farewell to the Crimea with many emotions. He had witnessed and shared the horrors of a long siege, never shrinking from duty by seeking his own ease while the soldiers suffered hardship, while men reared in affluence wanted ordinary comforts, and while the brave were dying far from home and friends. In those days of wholesale slaughter anguish pressed heavily upon him, though he had never been an uninterested spectator of the conflict. He intelligently watched how the lines of iron and fire approached near and nearer to the beleaguered city. He stood by when the French, with a dash and a cheer, planted their eagles on the Malakoff. With a bleeding heart he witnessed the furious assault of the Redan by the English; when the heavy guns, which for so long had been dealing out death and destruction, suddenly stopped for the attacking column to march to the end of their earthly course—their way lighted by the lurid glare of depôts and ships, which also illumined the ill-fated town. He said a last word to regiments going on their last fatal errand; and wept with women, who, having bade farewell to husbands marching to the breach, already accounted themselves widows. The missionary's eyes filled with tears, and his heart sickened as he longed and prayed for the day when the field of war, according to the promise, shall blossom as a garden of industry.

Following Duncan in his course, we are once more at our starting point in the north of Scotland, where, in 1859, we find him again evangelizing with marked success. He would never condescend to make even a show of com-

promising with evil. Intensely earnest himself, he longed to see others earnest also. He had inscribed on his celebrated printing-press, "FOR GOD AND ETERNITY;" and now to all candidates for the preacher's office he said "Be out and out for Christ. Nail your colours to the mast. Labour for God. Live for eternity." The conversions under his ministry, often of striking nature, were very numerous. Says Mr. Macpherson:—

"Of the converts some are now in the ministry, some are missionaries, evangelists, scripture-readers, elders, deacons, students, sabbath-school teachers, a district visitors; while a still greater number are embraced in the less known, but hardly less useful, rank and file of the king's army. Some of all those classes were converted through the instrumentality of Duncan Matheson. To his sword, indeed, which seemed seldom to return empty, ever fell a full share of the spoils of this glorious war."

Here then was a man who not only laughed at opposition, and heeded not scorn, but one who declared that he never effected anything until opposed. Meanwhile he pursued his itinerant labours, at one time directing large Revival-meetings in the park of the Duchess of Gordon, at Huntly; another, looking after old Crimean friends at Aldershot; or preaching with Whitfield-like power in the market-places of Scotland. None knew better than did Duncan Matheson, how to attract the ear of the street populace. Able instantly to make the best of an advantage, and quick at repartee, he would sometimes begin a sermon by saying, "I will tell you a thing that happened when I was in the Crimea," when all eyes would be raised in expectation to hear what was "only an introduction to the Gospel."

As there were people abroad who called the preachers mad, one of his converts replied, "If I'm mad I'll get heaven for an asylum." In secluded places the missionary collected congregations by ringing a bell up and down the villages. Native pride rebelled against this humiliating procedure, but Matheson confessed, "I never knew I had so little grace till I began to do that."

The man's courage was equalled by the tact by which he outwitted opposition. He visited one borough as an unwelcome intruder, so that at service time, in the town-hall, not even a solitary worshipper or hearer appeared:

"Most men would have looked on the empty hall as an intimation of the will of God to depart and seek a more promising field; but our evangelist opened his book and saying, 'Let us praise God,' sang one of David's psalms with somewhat of David's spirit. Thereafter he said, 'Let us pray,' and proceeded to pray aloud, as all the town were there. As the prayer was closing, a little boy dropped in, and sat down with all a child's wonder and simplicity. The Word was read, the text announced, and the sermon preached, the great voice ringing and reverberating strangely in the empty hall. Ere the close, two or three men came stealing in, from sheer curiosity to see 'a man preaching to nobody,' and sat as near the door as they could. The service ended, and the preacher announced that, having made an engagement with the great God to meet Him for prayer, praise, and preaching of the Gospel in that hall on every night of the week, he would be there, God helping him at the same hour on the following evening, come what might, come who may. Next night more came from curiosity, and ere the week closed the hall was crowded by an attentive, and, in some instances, an awakened, audience."

If his behaviour sometimes partook of a Puritanic quaintness, no less

original were his sayings. One believer, deep in despondency, assured him she had lost peace and hope, and derived no comfort from the counsels of the learned and pious ministers with whom she had consulted. "I tell you, woman," said Matheson, "if you went to hell, the devil would say, 'What is that woman doing here, aye speaking about her Christ? Put her out; put her out; put her out.'"

We talk of difficulties, perplexities, and unpleasant adventures in the work of evangelization; these were the very things which brought out our missionary's genius and provoked his strength. During one tour he found himself late one evening in the open country, far from home, and not knowing where he should find shelter for the night:—

"It was drawing towards night, and he knew not where to go. Seeing a boy crossing a field, he called to him, and said, 'Are there any godly people here about?' 'Na, na,' replied the lad, 'there is nae sic folk in this parish!' 'Are there any believers?' asked the evangelist. 'Bleever!' exclaimed the boy: 'I never heard o' sic things!' 'Any religious people then?' 'I dinna ken ony o' that kind; I doot they dinna come this road at a'!' 'Well then,' said the missionary, making a last attempt, 'Are there any people who keep family worship?' 'Family worship,' replied the lad with a bewildered look; 'fa's that?' The boy having taken his last stare at the curious stranger, was about to go. Matheson was at his wits' end, when a happy thought struck him. 'Stop!' he cried, 'Are there any hypocrites here about?' 'Ou, aye!' replied the youth, brightening into intelligence; 'the fouk say that —'s wife is the greatest hypocrite in a' the parish!' 'Where is her house?' 'Yonner by,' said the lad, pointing to a house about a mile distant. Having rewarded his guide with a penny—the last he had—he made his way to the dwelling of 'the greatest hypocrite in the parish,' and knocked at the door as the shades of night were falling. The door was opened by a tidy, cheerful, middle-aged matron, to whom the stranger thus addressed himself: 'Will you receive a prophet in the name of a prophet, and you'll not lose your reward?' She smiled, and bade him welcome. The hospitalities of that Christian home were heaped upon him, and he spent a delightful evening in fellowship. In this way a lasting friendship began; and, what was better, a door of usefulness was opened to him!"

Towards the end of 1866, symptoms of the disease appeared which hastened him to the grave. Acting on medical advice he went into the neighbourhood of Bath, and subsequently into the sunnier clime of France. He returned to Scotland and to work; but in the spring of 1868, "God sending the money," he sought benefit at the baths of Carlsbad, in Bohemia, where he distributed 600 Bibles among the people.

On returning to Scotland in the summer, the flattering hopes which Bohemian woods, baths, and springs partially engendered, were gradually dissipated, and the strong man, literally worn out by hard service, entered into rest on the 16th of September, 1869, "just as the sun was going down."

The name of Duncan Matheson belongs to the peerage of poverty. In untiring devotedness to the cause of saving the lost he scarcely ranks lower than William Burns. The events of his extraordinary career are well told in the volume before us; the flowers we have culled being specimens of many others with which Mr. Macpherson's pages abound. We may mention, *en passant*, that the cheap edition of the work, at half the price of the original issue (half-a-crown) is printed and bound in tasteful style. The book must

benefit all who read it ; and, if circulated among evangelists, this life-story of self-denying heroism will surely act as a healthy stimulus to those pioneers in the army of Christian aggression.

G. HOLDEN PIKE.

A Word to Girls at Home, by One of Themselves.

WE propose to occupy ourselves for a short time with the consideration of a very important, though quiet, every-day subject—"Woman's work at home." Not woman's mission to the world, not her rights and wrongs—her claims and disabilities—of which we hear so much now-a-days. There is noisy talking and fretful complaining as well as wise argument on these debated points, but we are not concerned with them now. The work of which we shall speak lies close to the hand of every woman, within the reach of the humble and ignorant as well as of the wealthy and gifted, if they will only set themselves to it. It is, however, so simple and unobtrusive—apparently, in many cases, so small and slight a work—that it is constantly overlooked and despised, on the one hand by women who eagerly clamour for a larger sphere for their energies, and on the other by those who need the constant stimulus of excitement, and who look upon ordinary home life as a dreary monotony.

Let us glance for a few moments at the two classes to which we allude. On the one side we have "strong-minded" women, who claim an equality with men, who desire the same sort of position, the same work, as men who would fearlessly enter the arena of public life, and would push and elbow their way to the front places if they could. In how many cases, alas ! is the intellect cultivated, the mind informed, the wit sharpened, at the expense of those gifts and graces which belong especially to women ! The domestic virtues, the home duties, are lost sight of, even dress loses its pretty feminine character, and is made to approximate as nearly as possible to that of men. On the other side we have a sadder spectacle, women and young girls given up to frivolity, to an empty, dissipating life ; their occupations—dressing, dancing, and flirting ; their literature—sensational novels ; they systematically neglect the higher, nobler faculties with which woman is endowed, and reduce themselves to mere dolls to be decked out for the amusement and admiration of mankind !

Of course, these are extreme cases on either side, but we cannot deny that there is a tendency among the women of the present day to range themselves with one party or the other ; and this must be so while they remain so clearly and sharply defined, and seem to represent two aspects of woman's nature—opposing, instead of harmonizing, them.

I think we could easily imagine earnest and thoughtful girls in the present day asking themselves seriously whether it is possible to unite high mental culture with outward grace, refinement, and womanly charm—whether sound, thorough knowledge, and an independent opinion based upon that knowledge, on large and important subjects is compatible with womanly reserve and modesty ; whether hard thinking is not opposed to good dress

ing, and whether scientific knowledge must not necessarily usurp the place of cooking and housekeeping ?

We believe profoundly that it is not so. We believe that we women of the present day have to prove that it is not so ; we have to show as far as in us lies what woman *as woman* can do for the home, the Church, and the world ; and to do this we must become, not less, but more, womanly—more complete women, as God intended us to be—none of the faculties that He gave us neglected or stunted—our sensibility not hardened, but quickened—our womanly instincts obeyed. We must show that culture and mental training do not make us worse, but better, housewives, sick-nurses, companions, and comforters. The larger our natures, the more we are cultivated on every side, surely the more valuable we should become for all work. Alas ! too often it is not want of power, but want of willingness which unfits us for what we are pleased to call the lower work of domestic life ; we think that anyone can do that, anyone who has not had our advantages, perhaps ; we forget that the work to which God calls us at any time in His providence—whether it be domestic, social, or intellectual—is for us the highest at that time ; and if we turn from it we know not what we are doing.

We are considering just now, specially, home and home work. We believe it is the highest work for women, though we also believe there are many spheres open to them which they may occupy, and are often bound to occupy, beyond the limits of home. I know there are many women, and these not among the least noble and capable of our sex, who are compelled by circumstances, or by their own enthusiasm, their love for God and man, to leave home and go into the world to teach, to minister, to comfort, to reclaim, their fellow creatures ; they have a great work to do—they will not lose the blessing and reward which is given to faithful workers. Among them we find some of the truest women, some of the tenderest and gentlest of God's creatures, wearing the crown of their true womanhood as the brightest ornament, the strongest shield, they could possess. And I think if we enquire, we shall find that these are not women who despised and slighted home duties, and thrust themselves out at once into the world as the only theatre of action ; but rather those who were called from home duties well-fulfilled, from the midst of domestic work, to a larger, wider sphere. If we desire to do a great work, and feel ourselves fit for it, we may be sure that we are preparing for it in the best way by doing faithfully and earnestly the work that lies nearest to us. If God has a high mission for us, He is surely training us for it in ways we little guess ; let us not dare to turn away from the humblest duty which lies in our path, or the simplest service we can render to those around us. In the ordinary round of every-day life I believe that a woman meets with just what she needs to perfect her character and develop her powers. Whatever her future work may be, I believe that home life is the fittest preparation for it—the “education” in the true sense. And let us remember that education means “drawing out,” not putting in, of knowledge, or putting on of accomplishments, but drawing out of power from within. The duties and claims, the trials and difficulties, as well as the joys and blessings, of home life are intended to educate us thus.

We all desire and pray that we may become patient, helpful, unselfish,

and cheerful. And how does God answer the prayer? Not by sending down virtues ready-made from heaven into our hearts, but by causing them to grow strong there by constant use and trial. He allows us to be tried on those special points, so that, at first, we seem always to fail where we most desire to succeed. But if we wait, there surely comes a time when the work is done, and we find ourselves richer and stronger for life and for eternity by the possession of powers which will enable us to rule, to sustain, to comfort, all who need our help. In weary watching by sick beds, in patient, cheerful bearing of the small cares and worries of daily life, in unselfish tending of the little ones, in thoughtful attention to the minor details of housekeeping and domestic arrangements, on which the comfort of all so much depends, in brave endurance of trial and disappointment, and cheerful submission to the will of God in small and great things—we are doing, I believe, our highest, noblest work—at home.

Surely we shall not look upon our home duties as small and slight when we realise what home life means; when we think of the men and women, the fathers and mothers of future generations of Englishmen, who are here being trained, receiving influence which will mould their characters through life, learning lessons which will never be forgotten, and laying up stores of faith and hope, or of unbelief and despair, for future years. When we think that with us, the women in the homes, lies the chief responsibility of this training, that by our life, our character, our influence, we are each day, each hour, acting on the lives of others—we, the daughters and sisters, as well as the wives and mothers—that by what we say and do, by what we leave unsaid and undone, we must influence for good or evil surely, home work will appear to us, not a light, but a very solemn thing, and a responsibility too heavy to be borne except we have strength given to us from above—an assurance that God will enable us to bear the burden He has laid upon us.

We talk of “woman's rights!” Woman wants more power forsooth! Alas! how little, how feebly she uses the power which is hers already! The home is her kingdom, royal are her rights and powers there, royal her privileges, unlimited her sway. How is she to gain that kingdom, you ask? By fitting herself to rule. How prove her rights? By using them. And do not let us think we need extraordinary gifts and endowments for this office—that only the rare women can exercise this rule. Not to the clever, the beautiful, the gifted, but to the gentle, the unselfish, the ministering ones is often given the most powerful and constant influence over the lives of those around them; they are the guardian angels of the home. Have we not sometimes been astonished to see how wide-spread is the influence of some modest, retiring, unobtrusive, perhaps shy and awkward, woman, who possesses, we say, “No advantages”—and why? Because in her spirit we find the purity, the truth, the faith of womanhood undimmed; because she has a strength greater than the world can give—a strength which comes from on high; because she has the peace—the only true peace—of a heart that is fixed—“trusting in the Lord.” And here we touch the secret spring of all power—*before doing must come being*. If a woman is to rule, to guide, to influence, she must herself be taught, purified, and strengthened from above

She must learn the greatness of ruling her own spirit, the power of unselfish love, of patience, of hope. She, sheltered within the home, must keep her faith strong, her eye clear, her heart firm, by communion with the unseen, by holding fast to the invisible realities of another world, so far and yet so near, the world where truth and righteousness reign supreme, where sorrow and pain shall be no more! She must learn the value of the ornament of a meek and quiet spirit. She must wear it as a crown if she would be a queen in her home. And queens we may all be if we will; none are excluded, we may all fit ourselves to reign, only we must not turn away from the training, however painful or wearying. We will not enlarge further; we can all think out for ourselves whether we are turning away from training, whether we are despising the day of small things, whether we are using or abusing the power God has bestowed on us. And I think we can all picture to ourselves something of what homes would be like, if we all fitted ourselves to be an influence for good, for comfort, for cheer, for strength to all around us.

We do not intend to enter upon the details of the home work which it may be possible for each one to undertake. The work varies with our circumstances, our character, our education, our tastes. It is better to try to point out some general principles which will guide us all, and leave it to each one to work them out.

We have said a little about woman's duty to others in the home, of unselfish devotion and ministry. A few words about another important subject—her duty to *herself*. We have said that women should strive as far as possible to be COMPLETE, harmonious women, and they cannot be so unless all the faculties with which they are endowed are used and strengthened; for want of use the mental faculties become weak or torpid, as disused limbs become worse than useless—a mere dead-weight. Now this dead-weight of unused faculty is oppressing a very large number of the young ladies of the present day, in the upper and middle classes of society. Faculty is wasted, and worse than wasted. How many girls on leaving school, unable to range themselves with either of the two parties to which we have alluded, too modest and retiring for the one, too earnest and thoughtful for the other, after, perhaps, a few efforts at keeping up study, at doing good, visiting the poor, or helping in the domestic arrangements, sink down gradually into a listless, aimless existence, needing soon something new and startling to rouse their interest; becoming wearier every day of the dull routine of life, until at last they yield themselves an easy prey to any morbid sensation of excitement, whether religious or secular, which comes in their way! Let us then refuse to be idle, determine to use every power we possess in some way, and be sure, if we are in earnest, the way will be opened to us, and become clearer every step we take. Let our gifts be what they may, intellectual, artistic, domestic—they are meant for use, and present use; for them we shall have to give an account some day; they are our talents, let us beware how we hide them in a napkin and bury them in the earth. Good need there is, then, to keep our armour bright and ready for use, mind as well as body alive and active, for who knows when the call to work may come to any one of us. Serious, earnest work, work that will stir and strain every power of mind and body, probably lies before every

woman at some period of her life. How will this call find us? To how many will it come as a trumpet-sound to a disarmed, untrained soldier—how then of the fight? How many are found equipped and ready when the battle-cry is heard?

Just one word in closing about the difficulty of combining work for others and work for oneself. It is a very serious difficulty to many, a problem which presents itself to most earnest, conscientious girls, and it is one not easy to solve. What is the right proportion of time, of thought, of energy, to be given to one and to the other? We believe the answer will be found in living and doing. If the desire to do right is true and sincere, the way will be found. Sometimes one duty, sometimes another, presses for fulfilment; do the duty that lies nearest to you, and when you have done it, you will see more clearly beyond—is wise counsel in this matter. One duty prepares for another, one is included in another constantly. We do not always see all that we are doing at the time, it is revealed to us afterwards; so that we need not be too anxious on this matter. We must remember that we are often most truly working for ourselves, for our highest good, when we are doing most for others, and also that we are often consulting the true interests of others by doing what is best for ourselves. Mr. Ruskin says somewhere, "The will of God respecting us is that we should live by each other's happiness and life, not by each other's misery or death;" that "men help each other by their joy, not by their sorrow;" that "they are not intended to slay themselves for each other, but to strengthen themselves for each other;" and that "the constant duty of every man to his fellow-creatures is to ascertain his own powers and special gifts, and strengthen them for the help of others."

I leave these suggestions with you. We must all consider the subject for ourselves, thoughtfully and prayerfully—and we shall not consider it in vain.

ETTIE BALDWIN BROWN.

Romanism and the Fine Arts.

THERE are many ways that lead to Rome, as there are many that lead from Rome. *Æsthetics* and ritualistics, or an inordinate passion for art, forms, and ceremonies, have misled not a few to Romanism.

Art comes from God, and is all-important in its proper place, but its highest mission is to be a handmaid of religion, and to become a part of worship. Romanists contend that their Church is friendly, but that Protestantism is hostile, to art, or excludes it from the service of God. This assertion is substantially true as regards the arts of design, architecture, sculpture, and painting, which Rome has studied and cultivated to great effect; but only half true as regards music, and entirely false as regards poetry—the highest, the most spiritual and universal of the fine arts.

Romanism is a religion for children and lower grades of civilization. It addresses itself mainly to the senses and the imagination; it deals largely in forms and symbols; it comes "with outward observation," and makes a

great show, which captivates the multitude. It needs large cathedrals for its processions and displays ; it likes crucifixes, statues and pictures of the Holy Virgin and saints, which can be read and admired by the ignorant as well as the cultivated, and subserves the purposes of superstition.

Protestantism, on the other hand, lays more stress upon the inward than the outward, upon the spirit than the body. It aims at a rational worship, and appeals directly to the intellect, the conscience, and the will.

Preaching, prayer, and praise are the principal parts of its public service. It puts the Bible into the hands of the people, and needs no substitute for it in the way of pictures and statues. It abhors everything that approaches to idolatry. It can worship as well or even better in a plain room than in a Gothic cathedral, where people can see much, but hear little, and understand less.

Now God has given us a body as well as a soul, and the true form of worship is a sound spirit in a sound body. But an excess of spirituality is far less dangerous than an excess of formalism, which God abhors as a kind of hypocrisy. He wants the service of our hearts more than that of our lips, and the latter only as an expression of the former.

The Bible makes little account of the arts of design. The second commandment expressly prohibits the use of pictures and statues as objects of worship. Christ and the apostles preached in the humblest localities, and for three centuries the Church existed and flourished without temples and altars.

But it is very different with music, and especially poetry, which enters deeply into the conception of worship. A genuine hymn, with or without appropriate music, is itself a prayer in the festive dress of poetry. Now here Protestantism, instead of being behind Romanism, is far ahead of it. Not only have the greatest poets of modern times, from Shakespeare and Milton down to Goethe and Schiller, been Protestants, at least by birth, training, and association, but sacred poetry has been almost exclusively cultivated by Protestants.

Romanism has produced very few, if any, classical hymns since the Reformation. Its noblest hymns, those which have passed into general use, are either from primitive times, as the *Gloria in excelsis* and the *Te Deum*, or from the middle ages, as the *Dies Iræ*, the *Stabat Mater*, and the *Jesu dulcis memoria*; and therefore belong to us as well as to them, as, with the exception of the Mariolatry of the *Stabat Mater*, they contain nothing specifically Roman. For the Romanism, which properly dates from the Council of Trent, is not to be confounded with Catholicism, which looked towards the Reformation, as Judaism of the Old Testament looked towards Christianity. These truly classical hymns are very few in number—scarcely a dozen—and all in the Latin tongue ; they were, therefore, hidden from the common people, and made available for general use only more recently, and that mainly by Protestant translators. I have in my possession more than fifty translations of the *Dies Iræ*, by German, English, and American Protestants.

But what has Protestantism done in hymnology ? Germany alone, within the last three hundred years, has sung more than one hundred thousand sweet evangelical hymns to our Lord Jesus, far more than the entire Catholic

Church, Greek and Latin, did in eighteen hundred years. The English hymnology comes next in wealth, and all the great English and American hymnists—Watts, Wesley, Doddridge, Toplady, Cowper, Newton, Heber, Keble, Monzell, Bonar, Muhlenberg, Ray Palmer—are Protestants. Faber wrote his finest hymns before his transition to Rome, and since that time he has composed some of the most childish as well as most devout poetry and prose.

Protestantism, moreover, since Luther set the example at the beginning of the Reformation, has sung its hymns, not in an unknown tongue, but in the language and for the benefit of the people, as it gave them the Bible, and has introduced in connection with them those simple and sublime tunes or chorals which are worth more than all the musical compositions of Palestrina and Pergolesi. Romanism has done much for Latin poetry and artificial choir singing. But Protestantism must be allowed the credit of introducing and cultivating most extensively and successfully *popular* hymnology and *congregational* singing, which is the most effectual for all purposes of true worship.

PHILIP SCHAFF, D.D.

Awakened by a Dream.

THE Holy Spirit, not willing yet to leave Godfrey, the man who had so often delayed repentance, once more sought to turn his attention to salvation by a dream, out of which his wife, alarmed by his distressing groans, roused him with difficulty.

He was bathed in perspiration, and lay for some time weak as an infant, revolving the subject thus suggested; then, thinking it would relieve him, he communicated his dream to Ida, his wife.

"I had accompanied you and Cousin Alice to an evening lecture, where Mr. D—, a revival preacher, was holding forth. The text, strange enough, was this: 'What shall it profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?'

"Even in my dream this carried me back to the time when I wrote that verse in my copy-book. I remember I had been ill, and was at home from school. Father set the copy, and I wrote it over and over in my best hand till I could say every word of it. But, after all, I had never thought much of its meaning until the preacher explained it.

"After the meeting, I seemed to be transferred to a great plain, stretching on every side almost as far as eye could see. Behind there was a cloud which, even as I looked, grew darker and darker, till it threatened some fearful whirlwind. But in front, far away in the distance, there was a little gleaming of light. As the cloud behind me grew darker, this brightness gradually increased, until I could scarcely endure the glory.

"I seemed to be led on toward the light, until I came to a deep, bottomless abyss. There I was stopped, and my guide said:

"Show your passport, and I will take you safely across this yawning

gulf to the land beyond the brightness, where the glory as much exceeds that in view as that does the gathering darkness behind.'

"I remember that as yet I had felt no fear, only a certain wondering as to what was to follow. When he asked for my passport, I put my hand in my pocket, and took out a pile of papers which seemed prepared for just such an emergency. Selecting the first, which was a schedule of my property, I passed it to him. But he had no sooner glanced over it than, with a terrible frown, he threw it into the cavern.

" 'This is no passport,' he said, gazing sternly at me. 'Have you nothing better than this?'

" 'Oh, yes,' I answered ; ' I am prepared with a variety of passports.'

" 'Only one is necessary ; but let me see it.'

"I gave him the next in order in my file. It was a brief sketch of my moral life—the integrity of my business transactions, my faithfulness to you as a husband, the honour I paid my father, the general regard I had shown for the Bible and the Sabbath, my freedom from profanity, the readiness with which I gave up eight thousand pounds to Alice from a sense of justice, &c., &c.

"These papers I abstracted in succession, and passed them into his outstretched hand, even while doing so retreating as nearly as possible to the chasm to avoid the darkness which threatened to overwhelm me ; but by the light from the opposite shore I could see that the face of my guide grew sterner and sterner, and now I could perceive that he had wings, and that by means of them he could reach the brightness in safety.

"As he read, one after another, he threw it into the chasm, where it was lost for ever, until my heart grew heavy with fear.

"What will become of me, I asked myself, if none of the passports will ensure me a safe passage over the gulf?

"I had but two more, and I remember how reluctantly I let these go out of my hands, lest they should share the fate of the others. The first was a record of the prayers of my father and mother ; the certificate of my having been dedicated by them to God as soon as I was born, and the faith my mother experienced when dying, that I should meet her in heaven.

"To my horror this fluttered a moment over the gulf, and was then lost in the abyss.

"I clung to the last paper as my only hope, until he forcibly possessed himself of it. All my life I had considered each of these valid, and had not a doubt but such an accumulation of these would bear me in triumph to the land of glory. What do you think it was, Ida?

"It was your labours for my conversion. Every word you have said to me on the subject of religion. The letter you wrote me from A—— ; even the scrap you cut from the newspaper was there, worn with being carried so many months in my wallet ; and the prayers you have offered in my behalf.

"This was to be my passport to the presence of a great King ; a kind of recommendation to His favour, which I expected would gain me a place near His throne.

"What then was my terror, my anguish, my despair, which caused the

distressing groans which you say awakened you, when, turning his face full toward me, he said, in a voice like thunder :

“ “By the deeds of the law can no man living be justified.” “Out of Christ God is a consuming fire.” Unless you can show me a passport like this,’ holding up to my view a long scroll, where every action of my life, every thought even, was recorded, and a red, pierced hand wiping out the account ; ‘unless you can show me a passport like this, you must be cast into the gulf of black despair. “The blood of Jesus Christ, His Son, cleanseth from all sin.” On one side the darkness will shroud you like a veil, but there will be light enough from the land of glory for you to read and reflect upon the passports you have given me, and also to read the inscriptions on the walls of the deep caverns below, “Too late ! too late ! lost ! *forever lost !*” ’

“I felt the darkness clinging about me as I began to sink down, down into the gulf ; but over and above the roaring of the cataract beneath, I could hear the voice of my guide ringing like a trumpet through the air, as he summoned another soul into his presence, with the words :

“ “What shall it profit a man if he shall gain the whole world and lose his own soul ; or what shall a man give in exchange for his soul ?” ’

Ida shuddered, while tears streamed down her cheeks. She had no words in which she could express her horror. There was a long pause, in which both husband and wife were revolving the possibility of such a doom for the impenitent ; and then Godfrey exclaimed, with a long sigh :

“It is such a relief to wake up, and find it only a dream !”

“But how terrible, my dear husband, will be the state of the sinner when he finds himself banished from the presence of his Saviour, and from all who are dear to him !—there will be no awakening from that to find it only a vision of the night. It will last for ever, *for ever !*”

Household Treasury.

PERIE'S SCHOOL.

Down where the little brook sang to nodding willows which drooped to kiss the ripples on the shore, I, Experience Foster, went with rapid feet. Not to sit idly on the shore and listen to the singing, but to think, with burning heart and throbbing temples, of that day's mortification.

Two weeks before I had come with girlish eagerness and pride to take charge for the summer and fall of the little school-house in district number nine. I had come with mighty plans for revolution and conquest, with my heart full of confidence as to my ultimate success.

I had always, from my childhood, led in whatever I had undertaken. At school and at home I must be first, or I would be nothing.

My father often playfully called me “Regina” and “Queen Bess,” and said I was born to rule. Such things did not tend to make me humble.

Ruling at home and reigning at school made me so vain that I felt strong enough and brave enough for anything ; so, when I was sixteen years

old, by dint of a great deal of coaxing, I gained permission to attempt to teach a school.

Father had every confidence in my powers, but mother knew me better than I knew myself. "To govern others well," she said, "one must first govern one's self;" but when father gave his consent, she did not withhold her own.

So, one lovely morning in the middle of June, I drove away on Treasurer Mason's dog-cart, with my brown seaside hat tied under my chin, and my little trunk strapped on the back of the carriage.

How grand I felt, and how straight I sat by the side of the bent little treasurer! But he did not seem at all awed by my grandeur as I had meant he should be, but gave me a quizzical look out of his sharp little eyes from under his grizzly, overhanging eyebrows, and said,—

"Ever taught before?"

"Yes," I replied; "I taught three days in the academy when my teacher was sick; and I have a first-class certificate, and a Regent's certificate."

"Oh! indeed!" said he, chasing a fly with the end of his whip from the back of his horse. "Be you goin' to lick?"

"What!" I exclaimed in my most majestic way.

"Be you goin' to lick any?" he repeated.

"No, indeed," I said, emphatically, "I believe firmly in moral suasion."

"Moral what?" he replied, looking at me as if I were insane.

"Moral suasion," I repeated, condescendingly. "I do not believe in striking a child to make it obedient. I believe in that power which by one glance can command armies, and hold crowds in subjection."

"Wasn't you never licked?" queried the treasurer again, with a sharp side glance.

"No," I answered—my cheeks flushed indignantly—"I have never had even a slap in my life."

"Humph!" said he, "I should think as much. 'Spare the rod, and spoil the child.'"

He relapsed into silence then; and we jogged slowly along for a mile without speaking a word.

Suddenly he turned to me and said, "Be you a professor—a member of the Church?"

"No," I answered, more softly than I had spoken before. If he had asked me if I were a Christian, I should have answered differently, for I fancied that I was on the King's highway.

Well, at length the ten miles' ride was done, and we stopped before what had originally been a long, low house, but which had been built out on either side with high wings, which gave it the appearance of an enormous deformed butterfly. It was marvellously clean and white, with shining windows and spotless blinds and curtains. In the doorway stood the treasurer's wife—such a comfortable-looking wife as she was, too! She eyed me with rather dismayed looks at first, but seemed more impressed than her husband. I heard her, after she had taken me into the next room, say to him:—

"Bless the little cretur! she's nothing but a child. What will she do with them rough boys?"

"Never you fear," said he ; "she can govern 'em by a look."

Monday morning, bright and early, I arose, and looked out of the window at the school-house. It was only a short walk there from the treasurer's. I remember how carefully I crimped my hair, and tied the waves back with my prettiest blue ribbon ; but I forgot entirely to read my chapter, and I hurried over a very short prayer.

There was no one there when I reached the school-house, so I opened the windows, set my clock in order, and waited for scholars. By and by I saw them coming down the hill and up the road—bare-footed boys, large and little, some with sun-bonnets on their heads, the most aristocratic with shakers, and two large girls wearing sailor-hats and waterfalls.

For the first week we got along very nicely. The children learned their lessons very well, because I turned them back to the beginning of everything. There were no quarrels among them, and I began to feel that I was winning laurels, and was a model teacher.

But Monday morning of the second week, as I drew near the door of the school-house, I saw a group of boys and girls collected, clapping their hands, and shouting, vociferously, "Hen-fight ! hen-fight !" Fearing that they were tormenting some unhappy fowls, I hastened my steps ; but what was my amazement as I saw, not two angry hens, but my two largest girls, standing face to face, with their backs against the door-posts, glaring at each other, and fighting—yes, disgracefully fighting !

Their faces were scarlet with rage. They were not speaking a word, but in regular rotation were slapping each other's arms, first one and then the other. By the time I reached them they had grown so excited that they used both hands ; and, when I tried to separate them, they both slapped me.

Where was I now ?—I, the grand, the queenly Experience Foster, who had never been struck in her life, slapped by two of her scholars ! I could hardly see for a moment, I was so filled with conflicting emotions ; but finally I rang the bell, and the children came flocking in.

Arabella and Amanda followed slowly, scowling at each other and at me, and sullenly took their seats. After the morning exercises were over, I told them to come to my desk—they didn't move. I commanded them to come—they only scowled. I told them in my most magnificent way that, if they did not obey, I should expel them from the school—they laughed in my face ; and finally, in sheer desperation, I caught up my ruler, and approached Amanda's desk. She did not wait for me to reach her, but caught her hat, rushed by me, and out of the door and up the hill, apron-strings and braids flying far out behind. But Arabella stood up with defiance in her face, and bade me come on. I didn't come ; I turned back to my seat, ingloriously defeated.

This was only the beginning of troubles. If one sickly sheep infects a flock, I think these two must have infected mine doubly. It seemed as if all the powers of Bedlam were let loose in my school-room ; and finally, to crown a most disgraceful week, most disgracefully I had slapped my largest boy in the face, just as Mr. Mason was coming in the school-house to bring me a letter.

The boy had come up to ask some question about his geography lesson, and, as I turned to get a book, he made a frightful grimace. He did not mean that I should see it.

It was too much. I had endured the insults and uproar of the week, but this was the last straw. I forgot all about moral suasion; I forgot everything but the intense impudence of that face—and I slapped him, leaving five angry red marks on his cheek. He stood perfectly aghast; and I was as much so, when, hearing a little laugh, I turned and saw the treasurer standing in the doorway. His little black eyes were twinkling, and his shrewd mouth was puckered to keep from laughing again. He gave me my letter, and went right away; and I, in defiance of six-hour regulations, dismissed my school, seized my hat, and ran.

Ran down the green lane, crawled through the stump fence, and sank down in a little heap on the shady bank of the little brook.

"Oh Regina, Regina! how are the mighty fallen!" Where now was the stately Experience, whose very word was law?

At first I could only think how miserably I had failed, how all my valorous plans had faded away, how I had lowered myself in the eyes of the treasurer and my scholars; but, as the shadows crept slowly down the bank, quieter thoughts came—thoughts of the God whose help I in my proud strength had rejected, whom I had mocked by hurried prayers and careless thoughts, the tender, loving God, who would have been so glad to help me.

Thoroughly humbled and wretched, I fell on my face in the grass, and said from my heart my first true prayer.

"Help me, oh God!—I have no right to say dear Father. Take my hand and lead me, weak and wretched as I am."

When I went home to tea, as I went up the road, I saw Mrs. Mason bustling up and down the piazza, seeming very much excited; and when she saw me she hurried to the gate, and caught me by the hand, exclaiming, "Bless the dear child! them cantankerous young ones has been too much for you. Come right in and git your tea, and never mind nothing about 'em or their impudence."

This unexpected sympathy was too much for me. My overtaxed nerves gave way, and I dropped my hand on her shoulders and burst into tears.

The good soul was really alarmed, and half-dragged, half-carried me into the house, and put me on the old-fashioned sofa, strung with many-coloured tidies, with a fat pillow under my head, and a blanket on my feet. I protested vainly that I was not sick, that I only felt tired and nervous, and that I did not want any supper. She stood over me with cup and plate, and made me eat and drink; and, after she had stowed me away between the roseleaf-scented sheets in the best bedroom, she leaned over me, kissed me "good-night," and whispered in my ear:

"Remember, dear, 'The Lord is our refuge and strength.'"

Oh, how ashamed I felt when she had left me alone! My conscience smote me bitterly as I remembered how superior I had thought myself to Mrs. Mason, how scornfully I had thought of her bad grammar and her countrified ways.

Her kindness taught me a new lesson—that God puts sometimes largest hearts, and those which keep the truest time for Him, in roughest caskets.

Ah ! in those two weeks I learned more new lessons than sixteen years before had taught me.

When I reached school the next morning, I found that some one had been there before me, and had drawn a picture of a frantic woman holding a mammoth boy by the hair. She had an enormous chignon perched high on her head, and very exaggerated French heels to her boots. She was beating the boy with an umbrella. Over it was written in a straggling hand—

“the luvly Experiense and hur morrel suassion.”

Now I knew very well who had done this, as there were marks of incipient genius in the rough drawing, although there were none in the spelling, and there was but one boy in the school that could draw in this way. He was the very boy, Joe Gaston, whom I had struck the night before.

I took my rubber, carefully erased every mark, and then printed in large letters in its place :

“Let all things be done decently and in order.”

Then on the next board—for our room was lined with them—I wrote :

“Little children, love one another.”

On the next :

“Thou shalt not take the name of the Lord thy God in vain.”

And on the last one I wrote :

“A soft answer turneth away wrath.”

Then I took my seat, and waited with very different feelings from any I had felt before. Pretty soon they came in a crowd, and I heard them talking under my window.

“I wonder what she will say to the pictures,” said one girl. “I hope it will take off some of her airs, stuck-up thing.”

“No more stuck-up than you be,” puffed a fat little niece of Mrs. Mason's, who felt bound in honour to stand up for me, because the same roof covered us.

“She is, too !” said Amanda.

“She aint, neither !” stoutly contested Phebe.

“She is !” “She aint !” followed each in rapid succession, till, fearing that the interesting little dialogue would come to blows, and Phebe be the sufferer, I rang the bell.

They all seemed very much surprised, and, I fancied, disappointed, when they saw pictures so entirely different from what they had been led to expect ; for I learned afterward that Joe had promised them a grand scene.

Presently, I heard Joe's voice come floating down the hill. By the time he had reached the door I had decided what to do.

He marched in with his hands in his pockets, his hat on one side, and a mingled expression of sauciness and defiance on his face. He turned to look at the blackboard, stopped short, and gave a long, low whistle.

“Joe,” said I, “come here.” He eyed me irresolutely a moment, and as he saw that I had evidently no pugilistic designs, sauntered slowly near my desk. I slipped down from the platform to meet him, laid my hand on his shoulder, and said,

"Joe, you haven't been a good boy to me, and I have been far from being a good teacher to you, but I want you now to promise me that you will be a better boy, and I shall try to be a better teacher."

He looked at me a moment to see if I were in earnest, and then he exclaimed, holding out his browned and battered little paw,

"School—ma'am, give us your hand. You and me is friends from this day; well call it all square and I'll stand your backing," turning around and shaking his head defiantly at the school.

Well, whether it was Joe or whether it was I, I don't know, but certainly from the day I humbled my pride sufficiently to apologize to him, and he declared himself my knight, there was no more open rebellion.

My first real prayer for help from an humbled heart God had hastened to answer. He was now my Helper.

The summer days passed very quickly, and we grew—scholars and teacher—very near to each other. It may seem a little strange that in subduing Joe the whole school was subdued, but so it was; the leading spirit in their mischief had sworn allegiance to me, and they, for some reason, followed suit.

Joe and I grew firm friends. He lost gradually his uncouth manner of talking, and I found what a noble, earnest heart and manly, steadfast soul had been hidden under the rough exterior. He would come to me very often in the pleasant summer evenings with some puzzling questions that he wanted answered, and his boyish logic sometimes went beyond my knowledge and reasoning. I remember well one night when we sat talking on the piazza our conversation took a sober cast. We had been watching the stars, trying to trace the different constellations, and we drifted gradually from wonders and theories about them to the wonderful Power that had made them and placed them where they were; then to the glorious heaven lying beyond them, and to the Christ who had freely given up that home and come to our wretched, sinning world to bleed and die for us.

"Joe," said I, after we had been quiet for a few moments, "do you love Jesus?"

He did not answer me immediately, but very soon he said,

"Does He love me, Miss Perie?"

"Don't you know it, Joe?" I said, "aren't you a very different boy from what you used to be? Doesn't He help you to be good? Don't you do it for His sake?"

"No, Miss Perie," said he softly; "I've never thought of Him, I have done it all for you."

I did not quite know what to say to this at first, for as I knew how miserably I had failed when I tried to be good without God's help, so I had thought, of course, Joe must have prayed to God to help him too. I saw then how much easier it is for some natures to be apparently right than others, and yet how the one great change must come to all before we are right in His eyes.

"Joe," I said, "will you promise me one thing?"

After a moment he said, "Yes."

"Will you go home to-night, and before you sleep, will you pray God to

cleanse your heart and make you His dear child? Do this earnestly and sincerely, and He will surely bless you."

Joe sat still a little while longer, his head upon his hand and his face turned partly away from me, then he rose to go, and in the soft moonlight I could see that his eyes were full of tears. He took both my hands in his and said softly,

"I will try, Miss Perie; you must pray for me too."

Then he turned away, and went slowly down the path. When he reached the gate he turned round, waved his cap, and called, "Good-bye."

Good-bye, Joe, dear, noble, generous Joe! A long, a last good-bye! And I thank Thee, O my Father, that Thou gavest me the heart to say the few words which may, through Thy grace, have led his soul to the golden gates of Thy most glorious city!

The next morning came, bright and glowing. Joe was not in his seat when school was called, but I did not think much of that, as he was sometimes late; but when the day wore away and he did not come, I wondered.

After tea, as I sat on the piazza, watching the sun set, I saw a tall woman, in rusty, faded black, hastily let down the bars, and still more hastily come up to the green lane. As she came nearer me, I saw it was Joe's mother. I started involuntarily down the steps to her, and the question on my lips, "Where is Joe?" was met by the same words from her.

We looked at each other fearfully for a few moments, her face growing paler as she saw I did not know, my heart sinking very low, and filled with a vague dread. She sank down on the steps, covered her face with her poor wrinkled hands, and rocked backward and forward, groaning as she rocked.

The treasurer and his wife came out, and by gentle questions drew from her that Joe had kissed her "good-bye," and started very early for school, so that he might go first to the pond and get me some of my favourite lilies. She had not thought anything wrong until tea-time; then she was troubled, for "it was not like Joe," she said, "to stay away and let his mother get wood and water for tea;" and when the cows came home alone and stood waiting at the bars to be milked, her fears grew stronger, and so she came to me.

Mr. Mason went hurriedly to call the neighbours, and the poor mother followed him. I could not. I sat down on the piazza where Joe and I had sat the night before, trembling, praying; I could not cry. Little Phebe crept out and crouched down beside me, her chubby hand in mine, her head upon my shoulder.

And so we sat in the gathering dusk, speaking never a word, till we saw them coming slowly home. Up the green lane that had never seemed so long, under the spreading apple boughs, they came, quietly and tearfully, to tell me they had found him.

Found my poor boy! Down among the lilies—the fair-faced, treacherous lilies—that had lured him to his death.

He had gathered those near the shore and laid them on the bank where they found them, withered and shrunken, and then, tempted by some finer ones farther out in the pond, he had taken a broken old boat, unfit for use, and

had paddled out to them, and, leaning too far over to grasp their slippery stems, the boat had gone over, and—that was all we could know.

How little we thought, Joe, when you and I watched the stars together that night, that when they came again you would be above them looking down at me !

I missed my boy-knight very much ; the absence of his ready hand and bright smile left a deep void in my heart, which all my other scholars could not fill ; but still we journey on together through sunshine and through shadow, and I have learned—oh, so surely !—that in my own strength I can do nothing.

LIZZIE CHESTER ATWOOD.

Obituary.

HENRY O. WILLS, ESQ., OF BRISTOL.

THE death of this gentleman occurred, after a brief illness, on the morning of Thursday, the 23rd of November, at his private residence. Mr. Wills was born at Bristol, in the year 1800, and had the advantage of being the son of a father eminent for sound judgment and for consistent piety. Sent to school at Devizes, Henry took much pleasure in the ministry of the late Rev. R. Elliott, and there received the impressions which resulted in early decision for Christ. Sharing in this early piety with his two brothers, as well as his sisters, he began a course of unusual Christian activity at the age of fifteen by teaching in the Fragment Schools, as they were called, in one of the most necessitous parts of the city, near the present railway-station. A worse part could hardly be found than this densely-populated neighbourhood was at that time, and many disagreeable missiles had to be encountered by him and his fellow-workers on their way to and from the schools. But prayer and perseverance overcame these things, and resulted in the first chapel, in the erection of which he was a prime mover. Great was the delight, he used afterwards to say, which he felt when he could give his first fifty pounds to the building of this house of prayer for those who were perishing for lack of knowledge. Long

known as Anvil-street Chapel, and afterwards doubled in size, with the addition of large school-rooms, this place was a means of great blessing in the locality, and an object of deep and active interest to Mr. Wills through life. For some years he worked in it on the Lord's day, as hard as he did in business in the other days of the week. Having co-operated with his younger brother in another chapel in a destitute neighbourhood, he was the principal means, along with his elder brother, in the erection of High-bury Chapel, on the high ground where the martyrs were burnt in Queen Mary's reign. Leaving the Tabernacle, with which he was connected, in order to help in the management of this new place of worship, in a new and important locality, from the year 1844 to the end of his life he had the happiness of seeing much prosperity under the ministry of the Rev. David Thomas, B.A., who was with him at the time of his death. When the hours of business were over, he was to be found at meetings of various religious bodies, not only in his native city, but throughout a wide district in the West of England. He used to speak with deep interest and gratitude of thirty places of worship of which he had laid the foundation-stones, and of the great usefulness of most of them through the Divine blessing. He

was the originator of, and a large contributor to, the handsome Congregational Church at Redland-park, and gave munificent help to the new Independent Chapel at Clifton.

For some years Mr. Willshad attended the meetings of the Congregational Union, from a conviction that evangelical churches need the utmost co-operation; and at the last autumnal assembly, in Swansea, he had, very unexpectedly, the honour of presiding at the large missionary meeting, attended by three or four thousand persons, and roused to enthusiasm by the rare eloquence of a missionary from China. At this crowning meeting of the Union, Mr. Wills spoke with more than usual ability, pleasure, and faithfulness, appealing to all who were concerned for the heathen to see to their own salvation. This was his last public effort out of his native city, for the Master whom he loved so well, and all who knew him will feel now that this close was a worthy climax of his life. One of

the kindest, noblest hearts has gone from earth; one of the most generous and untiring workers for Christ is at rest. From his joy in the Lord here, a happier soul in heaven can hardly be imagined. Peaceful was his end, and short his passage to repose.

The funeral service was performed in Highbury Chapel by the Rev. D. Thomas, who addressed the crowded and affected congregation after the lessons had been read by the Rev. Dr. Morton Brown, of Cheltenham. As the funeral passed through the city, the closed windows and crowds in the way were a testimony to the esteem and respect in which Mr. Wills had been held by his fellow-citizens. At the grave, surrounded by a large crowd and many weeping workpeople, verses of Holy Scripture were read by the Rev. D. Thomas, and prayer offered by the Rev. Urijah Thomas, the minister of Redland-park Chapel. Long will Mr. Wills be remembered, to prove that the memory of the just is blessed.

Notices of Books.

Christianity viewed in Relation to the Present State of Society and Opinion. By M. GUIZOT. (London: John Murray.)

This small volume is the third of a series not yet complete. The author writes with a certain not ungraceful consciousness of his high attainments and wide experience, and every line is weighted with the knowledge and wisdom he has thus acquired. The book is a mine of thought, full of sentences which might be expanded into pages. Take for example the following utterances: "The life of nations is neither easier nor less mixed with good and evil than the life of individuals." "Political liberty forces all questions to submit to the test of practical experiment." "There

are two things which never fail finally to prove incompatible—liberty and falsehood." "Duty is the sole basis of right." Descending to particulars, in the "Meditation" on Christianity and liberty, M. Guizot points out that the Gospel recognises man's freedom, establishes the right of resistance to oppression, and saves men from that Epicurean love of ease which incapacitates them for liberty; at the same time it restrains licence, and sets moral law above even the will of a democracy. One of the "Meditations" bears the singular title of "Christian Ignorance." It is an earnest assertion of the limits imposed upon human knowledge of the "Unknown," and the "Diverse" in the universe. Among so many ideas, there is of

necessity much with which an independent thinker will not agree. The chapter on Religion and Science is inadequate. The solutions it offers have long been accepted by most Christian scholars, and require much careful elaboration before they can be made practically useful. A Nonconformist, too, will be unable to understand an alliance between Church and State which leaves religion independent; and the theory of the author, that Romanism and Liberty can be harmonized, has been singularly refuted by the decrees of the late Council, which had not met when he wrote. The appendix on "Eve's Home" will somewhat astonish the admirers of that work. On the whole it is hardly possible to exaggerate the value of this momentous contribution to the conservative side in the great controversy between faith and unbelief.

The Preacher's Lantern. Vol. 1.
(London: Hodder and Stoughton.)

The "Lantern" is in many respects an improvement on the "Analyst," and this first volume really forms a work of permanent value to preachers. It is rich in variety, and all its articles—sermons, outlines, and sketches of "pulpit models"—are marked by ability, and many of them are written with liveliness and sparkle. "Our Minister's Breakfast," professing to report conversations on current topics of talk and thought, will form an attractive feature in this periodical. We heartily wish that *Ministers' Breakfasts* were in reality as profitable as they are made here to appear to be! Mr. Hood's pen is always nimble, and in editing this monthly for preachers he seems very much at home. We cannot close this short notice without expressing our sorrow at what seems, on the human side, the premature decease of Mr. Longwill, Mr. Hood's co-editor in this volume. His life was a promising one, suddenly closed on earth, but continued in glory.

Sermons on Special Occasions.

By DANIEL MOORE, M.A., Chaplain in ordinary to the Queen. (London: Rivingtons. 1871.)

Mr. Moore, in our opinion, has exercised a wise discretion in publishing this valuable volume. It seems natural that in addressing such audiences as gather around his ministry, at great public services, a preacher should select topics of commanding importance, on which his own mind had been deeply interested. Nearly all the sermons in this volume, twenty-three in number, were preached on select occasions. Some of them were produced by him as Select Preacher before the University of Cambridge; six of them at the Lenten Mission at Oxford, appointed by the then Bishop of Oxford—others at Westminster Abbey and St. Paul's, before the Queen at the Chapel Royal, and before the Prince and Princess of Wales at Whitehall, and some at public anniversaries in the city. The sermon on Prayer and Providence, and that on the Unsearchableness of God, preached at Nottingham when the meeting of the British Association for Science was held there, form a noble vindication of the philosophy of Christianity, as opposed to the intellectual heresies of the day.

Our object, however, in noticing them thus briefly is to fix the attention of younger preachers upon the crowning fact, apparent in every page of this volume, that the cardinal doctrines of the Reformation are never lost sight of; never hid under a bushel of words, never thrust into a corner as though the preacher were ashamed of his office or of his message. But they are always brought forth prominently by Mr. Moore in the high places of the field, and are advocated by him with unshrinking firmness, and with spontaneous delight. The volume is beautifully inscribed to the memory of Canon Melville, "whom it was the author's privilege to succeed in different spheres of ministerial labour."

The Works of Lactantius. Translated by WILLIAM FLETCHER, D.D., Head Master of Queen Elizabeth's School, Wimbourne, Dorset. In two volumes. (Edinburgh: T. and T. Clark.)

These volumes form the first issue for this year of the Messrs. Clark's Ante-Nicene Library. The second volume contains also the apocryphal work called *The Testaments of the Twelve Patriarchs*—the dying utterances of the sons of Jacob—and some other fragmentary writings of the second and third centuries. Lactantius wrote early in the fourth century, and his style was so polished that it gained for him the appellation of the *Christian Cicero*. His chief work is entitled "The Divine Institutions," in which, in seven books, he discusses the claims of Heathenism and Christianity. Besides, he wrote several other treatises, which are all here admirably translated. Honesty, simplicity, and zeal for the Christian religion appear in all his writings; and in his day he was regarded as an ornament to the Church. The place of his birth is not certain, though generally he is supposed to have been a native of Africa. His profession was at first that of a rhetorician and pleader, which he abandoned on becoming a Christian; and so great became his reputation, that the Emperor Constantine entrusted to him the education of his son Crispus. But he has not much claim to be considered a theologian.

The British Quarterly Review.

No. CIX. January 1872. (London: Hodder and Stoughton.)

This is an admirable number of this Review, with several articles of much more than average merit. The able Editors cater for readers of various tastes, and provide substantial repast for all. The articles of the present number are: 1. The history of Napoleon I. 2. Beethoven. 3. An English interior in the 17th century. 4. Catullus and his translators. 5. A series of essays on the life of Mohammed and subjects

subsidiary thereto. 6. The Holy Bible according to the Authorized Version—the "Speaker's Commentary." 7. The working of the Education Act. 8. Last words on the Ballot Question. And, 9. Notices of Contemporary Literature, to the extent of nearly 100 pages. In this last department the *British Quarterly* is unequalled.

The Congregational Year Book.

1872. (London: Hodder and Stoughton.)

We give a cordial welcome to this new issue of the Congregational Year Book. It seems now so essential that we wonder what our fathers did without it, or something of the kind. Mr. Ashton, the editor, deserves the hearty thanks of the denomination for the labour and care which he bestows in getting up this *Annual*.

The Bristol Orphan Houses,

Ashley Down. By W. ELFE TAYLER. (London: Morgan and Scott.)

The Orphanage of Mr. Müller is the standing miracle of the present day—vastly more impressive than such prodigies as bleeding wafers and winking pictures, even if they were realities and not impostures. Mr. Tayler has done well in putting together, in an attractive form, the history of this marvellous institution, and a description of its multifarious aspects and agencies. We would recommend every reader, who desires to know what faith and prayer can accomplish, to read this book till his heart glows with sympathy and thankfulness.

Origin and History of the New

Testament. By JAMES MARTIN, B.A. (London: Hodder and Stoughton.)

We have here, in an accessible form, a vast amount of information, which, for the most part, can only be found in works of ten times the size and price. The book contains a concise but clear account of the circumstances under which the canon of the New Testament was formed; of the oldest MSS.; of

the labours of the great scholars who have sought to give us a correct text; and of the various English versions. The conclusions arrived at are at once independent and orthodox, and though we do not always agree with the writer—e.g., as to the comparatively late date of the Synoptical Gospels and of the Apocalypse—we heartily recommend his admirable summary of the literary history of the most sacred of books.

The Old Catholic Church; or, the History, Doctrine, Worship, and Polity of the Christians, traced from the Apostolic Age to the Establishment of the Pope as a Temporal Sovereign, A.D. 755. By W. D. KILLEN, D.D. (Edinburgh: T. and T. Clark.)

This valuable work embraces about one-half of the interval between the birth of Christ and the Reformation. The first portion of the time Dr. Killen had gone over before in his former work—*The Ancient Church*—so that in the present volume he gives a mere sketch of the Ante-Nicene period. The author has bestowed much pains in consulting authorities, has condensed the history

very carefully, and has written with much clearness and vivacity. His work is written from a Presbyterian point of view, but, on the whole, fairly, and with an evident desire to reach and state the truth. The sketches of the Fathers of the Church, of the early sects and schisms which arose, and of the important Arian, Pelagian, and other controversies, are exceedingly well done. We recommend Dr. Killen's work as a very admirable and useful compendium of the ecclesiastical history of the period of which he treats.

Phœnicia and Israel: A Historical Essay. By AUGUSTUS S. WILKINS, M.A. (London: Hodder and Stoughton.)

This essay, though written by a Non-conformist, obtained the Burney Prize in the University of Cambridge, for 1870. Brimful of thought and learning, it deserves to be carefully pondered by the favoured few who are attracted to such studies as Comparative Mythology and Comparative Philology, which, while serving to suggest some shadowy outline of the pre-historic condition of our race, can, as yet, hardly lead us to definite conclusions.

Our Chronicle.

THE NEW LECTIONARY IN THE ESTABLISHED CHURCH.—The new Table of Lessons came into operation in many of the places of worship of the Church of England on the first Sunday of the year; but there are still a great number of clergymen who will have nothing to do with the new lectionary. Many evangelicals, as well as ritualists, look with disfavour upon the movement; of course from different standpoints. The latter view it as only part of a more extensive plan for effecting rubrical revision, and hence their hostility until they see what this may involve. For the last 200 years the clergy of the Church of England has been completely tied up as to the portions of Scripture which they read on Sundays,

and as to the length of the passages, and many of the people have never heard read in public, the Gospels. The book of Revelation is also only now brought into a regular course of reading, as hitherto it has been discountenanced on the ground that it was difficult to understand. It is stated that the new lectionary has been adopted by the Scottish Episcopal Church.

CHURCH REFORM IN SPAIN.—A "Manifesto to the Spanish Nation" has recently appeared, signed by seven priests, as the committee, wherein a reformation of the Catholic Church in Spain is demanded. No new sect is to be raised up, but there is to be the "constitution of a

free Christian, Catholic, and Apostolic, Church, or Spanish Church." Five chief points of reform are to be carried out through the medium of a National Council:—1. Purity of the Christian doctrine, as it is contained in the New Testament, with rejection of those additions which by Councils, Papal bulls, decretals, and encyclicals, have been appended to it. 2. Separation and independence of Church and State. 3. Vote of the Church members, with universal right of voice. 4. Rejection of the Latin tongue, of compulsory celibacy of the clergy, and of burial fees. 5. Self-government of the Church by periodical councils.

THE "OLD CATHOLIC" MOVEMENT.—The grounding of "Old Catholic" congregations goes on, progressing surely. The body at Ried, in Upper Austria, have now been able to procure a minister for themselves. In the Tyrol the Archbishop of Salzburg has not proceeded further with the Dean of Kuffstein and his clergy; but solitary congregations are stealing out to join the movement, such as at Simbach, in the valley of the Inn, where a body of four hundred have established themselves. In Hungary the Primate has excommunicated Dr. Katala, professor of Biblical Exegesis in the University of Pesth, who, as editor of a newspaper, the *Free Church*, has been advocating the cause of the Old Catholics. From Kaiserlautern, in the Palatinates, comes a pleasing piece of news. The "Old Catholic" body, shut out from their own Church, have asked the Protestants to lend them theirs, and the Presbytery of the town has consented. The matter is referred to the Consistory at Spire for their ratification.

EVANGELICAL CHRISTIANS IN TURKEY.—Agop Effendi, head of the native Protestant community in Turkey, published the result of a tour of inspection, which he has spent a year in making. The community, which was established by permission of the Sultan in 1848, num-

bers 23,000 subjects of the Porte, scattered over every part of the empire, and comprising twelve different nationalities. The greater part of them—19,000—are connected with the American missions. The members are, as a rule, quiet, sober, and industrious. Eighty-five per cent. of them can read, and there are 5,600 pupils in schools supported wholly or in part by themselves and under their own control. They are every year undertaking a greater share of the expense of supporting their pastors and their schools. There are 250 Protestant places of worship in the empire, to the maintenance of which the various missionary societies largely contribute.

COPTIC CHRISTIANS IN EGYPT.—The Copts in Egypt number 200,000, and are greatly oppressed by the Government. Like the Armenians in Turkey, they hold the Bible in esteem, and are accessible to the missionary. At Cairo they have a healthy little church, which gave upwards of £65 in gold last year to support the Gospel, though the congregation numbers but about eighty persons. In Ousiot they have about ninety church members and a congregation of from fifty to sixty persons, who go out two by two every Sunday to labour in surrounding villages.

REVISION OF THE SCRIPTURES.—American scholars are to co-operate in the work of Bible revision now going on in England. A letter from Bishop Ellicott to Dr. Schaaf opened the way for an arrangement to this effect, and a working committee has been appointed. The American committee is to co-operate with the British companies on the basis of the principles and rules of revision adopted by the British committee. It is also announced that the British committee will submit to the American companies, from time to time, such portions of their work as have passed the first revision, and the American companies will transmit their criticisms and suggestions to

the British companies before the second revision. A joint meeting of the American and British companies will be held, if possible, in London before final action.

NOTES OF THE MONTH.—The liberal and catholic arrangements of the Glasgow University, in connection with the supply of the university pulpit, were illustrated on the 17th December by the presence and services of Professor Jowett, the Master of Balliol College, Oxford. The chapel was crowded. The reverend professor's text was John xix., 30—"It is finished." The discourse bore the impress of the preacher's characteristic type of doctrine, as of the "Broad Church" party. Professor Jowett also preached on Sunday, 24th December, in Old Greyfriars' Church, Edinburgh. He chose for his text, 2nd Peter, 1-5. In the course of the sermon he alluded to the importance of greater union amongst Christians, as there was no doubt that the points on which they were agreed were immeasurably more important than those on which they differed. On Sunday, January 7th, Dean Stanley preached in the same church, from John xiii., 14. Dr. Wallace, the minister of the church, offered prayers and read the Scriptures. It is a new feature of our time for Episcopalians to occupy the pulpits of the Scotch Presbyterian Establishment. When may Presbyterians preach in Westminster Abbey?—The Judicial Committee of Privy Council have advised Her Majesty to approve a statute passed by a majority of the wardens and fellows of Merton College, Oxford, for the total repeal of the clause in the college ordinance, under which one moiety of the twenty-four fellowships was subject to the restriction of holy orders; and hence, in nineteen out of the twenty-two colleges of Oxford, a majority of the governing body have power, subject to the approval of the Privy Council, to

alter or repeal the ordinances passed by the University Commissioners. The importance of this decision is very great, and second only to the University Tests Act, to which it may be said to be a supplement. The obligation of having clerical fellowships may thus be abolished by the colleges themselves.—The protest of the Rev. J. W. Burgon, fellow of Oriel College, and vicar of St. Mary's, Oxford, against the appointment of the Bishop of Exeter as select preacher to the University of Oxford, has been followed by another protest, addressed to the Vice-Chancellor, from Dr. Goulborn, the Dean of Norwich. Both gentlemen ground their protest on Dr. Temple's theology, as being heterodox and hazy, and on his complicity with the writings of the avowed rationalists in the matter of the "Essays and Reviews." Thus a prelate of the Church is regarded by some of his clerical brethren who have sworn and subscribed the same creeds.

—In the *London Gazette*, of 29th December, there appeared a letter from the Queen to the nation, dated Windsor Castle, December 26th. Her Majesty, in a frank and unaffected way, thanked her subjects for their expressions of sympathy and loyalty under the alarming illness of the Prince of Wales. This royal letter can hardly fail in strengthening the ties which bind the hearts of the people, as a whole, to the person and throne of our illustrious sovereign. For nearly two months the nation has watched with an anxiety which had something in it of a family interest, by the bedside of the Prince of Wales; and now the last bulletin has been issued (January 15), and we may look for his steady progress to health. May his recovery be to him as the beginning of a new life, and, by the grace of God, may he prove himself worthy of the national sympathy which he has excited, and of the position which he fills!

Meeting of Managers.

THE half-yearly meeting of the Managers of THE EVANGELICAL MAGAZINE was held at the Guildhall Coffee-house, on Tuesday, January the 9th.

Present—Rev. S. B. Bergne, the Treasurer, in the chair; Revs. Dr. Allon, Mannering, S. Thodey, T. W. Aveling, J. Kennedy, W. P. Lyon, and I. V. Munmery.

The Rev. Dr. Spence, the Editor, Revs. Dr. Stoughton, Dr. Raleigh, T. Binne J. C. Harrison, J. Viney, and others, were unavoidably absent.

Prayer was offered by the Rev. Mr. Mannering, after which the usual business was transacted.

The following table will show the number of each widow on the Fund, as entered in the Treasurer's book, with her age, and the sum voted:—

No.	Age.	Sums.	No.	Age.	Sum
1	76	£3	215	72	4
23	77	10	239	71	
27	71	8	340	51	
29	65	8	254	75	
31	51	6	264	69	
33	68	8	266	71	
34	64	8	268	64	
64	61	6	269	67	
63	75	10	288	64	
77	69	8	289	77	
79	86	10	290	70	
83	71	6	299	63	
91	74	10	305	62	
92	50	6	307	56	
93	49	6	318	77	
94	47	6	320	67	
95	42	4	323	61	
102	72	6	326	70	
105	86	10	329	70	
106	79	8	330	78	
108	66	6	335	68	
113	70	6	347	60	
114	71	8	350	86	
139	70	8	351	65	
141	66	8	353	69	
142	66	8	355	69	
161	77	10	372	60	
169	78	10	404	73	
172	74	8	405	71	
176	53	6	409	56	
177	77	8	410	66	
179	72	6	412	69	
180	69	8	414	66	
205	64	4	416	50	
207	70	6			

The Treasurer stated the amount received from Sacrament Collections, and said that if the Churches generally would adopt this simple plan of aiding the *Fund*, all the widows, now anxiously waiting to be added to the list of grantees, might be added at once.

The importance of maintaining the circulation of a Magazine which had rendered such good service to the Churches and to the widows of deceased ministers was strongly urged.

THE CHRONICLE
OF THE
London Missionary Society.

I.—Wider Work and a Larger Income.

BY THE EDITOR.

IT is a sign that the work of the Society is healthy and efficient, that under God's blessing it naturally covers a wider surface every year. It is always growing, and annually brings under its influence and instruction a larger number of people. This is shown in two ways: by the steadily increasing number of our converts, and the constant enlargement of our opportunities of usefulness.

Apart altogether from the extraordinary increase in Madagascar, the churches and congregations under the Society's care have grown in almost every field in which they found room. Not in every station, for some positions appear to be unproductive. Not amongst all classes, for the blessing given is not uniform; hindrances abound in one place which do not exist in another. But in general the Church members and their families, the preachers and teachers, the children in school, and the ground under cultivation, are all greater at the end of any ten years than they were at the beginning. The Churches also rise in character, and the native pastors and preachers grow in knowledge, stability, and Christian experience. What better proof could the missionary brethren have of the soundness of their work and of God's blessing upon it?

They find, also, that their opportunities of usefulness widen. If the population under their instruction is not limited by some island, or by the abundant supply of the means of grace afforded by themselves and by other Christian workers (as in the West Indies and in the Cape Colony), the spread of Christian knowledge, and the impressions made by the example of Christian converts, lead to new openings for chapels, services, schools, and the whole round of Christian effort. The want is met partly by the converts themselves; and nothing is more gratifying in the Society's

present usefulness than to observe the large portion of its aggressive efforts carried on by zealous and devoted workers drawn from our native Churches. But because they cannot overtake all these opportunities, not a year passes without the missionaries sending appeals to the Directors for more men and larger funds.

In addition to this, the more quiet growth in the immediate neighbourhood of mission stations, come the more solid openings in vast fields of labour which the Providence of God sets before the Church for the first time. In former years barriers removed opened the way to the whole of India. Till 1842 China was entirely closed against the Gospel. It is within the present generation that the Turkish Empire has allowed Protestant missionaries to settle among its subjects; that Sweden, Italy, and Spain have freely listened to Evangelical preaching; that Austria and France have had vast supplies of Scriptures put in circulation among their people. Only since 1861 has Madagascar been opened to the Church, with its four millions of people.

Is it possible that the same amount of income can meet all these claims? Is it possible that sufficient spiritual force can be supplied for the maintenance of old positions, for the quiet, ordinary growth of our work, and for the special fields added from time to time, by the same unvarying number of men and the same total of funds? Strength in our native Churches will help us in part to meet it, but that is new spiritual force added from another quarter. A wise redistribution of our missionaries also may occupy some new ground; and, in point of fact, though our missionaries are somewhat reduced in number, sixteen more have been wholly removed from pastoral work and occupy Evangelistic positions, than the number so placed five years ago. That readjustment should produce the same result as if £7,000 a year had been added to the Society's income, and had been applied wholly to aggressive work.

There is a wonderful sameness in the Society's income. Several years ago it had reached about £49,000 from subscriptions, donations, and collections, and it stood there with astonishing regularity for many years. Five years ago an effort was made to increase that element of the income by £10,000, and now for three or four years the old sameness has begun to appear. With legacies, colonial subscriptions, and the like, the general income, at the command of the Directors, amounts to about £78,000, and the money gathered and expended at the Mission Stations, whether from English or native gifts, brings up the total to about £100,000.

Why should this income stand still when the Churches which supply it are ever moving forward? Can any one say with truth that the English

Churches of many denominations are in a low spiritual state, and that they need to be awakened from some deadly slumber? Contrasting their condition now with what it was thirty years back, we must look with grateful wonder at the advance which has been made. Great grace has been poured upon them, and the fruit is such as to honour God and benefit mankind. In all the Free Churches earnest ministers are faithfully preaching the gospel, and combating current error. Active workers sustain in every Church Sabbath Schools, Ragged Schools, Bible Women, visiting, teaching, collecting. These workers are numerous, competent, and zealous; not fussy in their zeal, but calm and sober, enjoying devout hours of worship, as well as the opportunities of active toil. In all these Churches there is a large-hearted liberality, ready, willing, and in amount far exceeding that of thirty years ago. New Churches are rising everywhere; new efforts are commenced; new plans of usefulness are shaped out; and chapel debts, which used to burden our people for years, have been rapidly cleared away. Denominational zeal has added to the stimulus. Churchmen have been "provoked" by Dissenters; Wesleyan chapels have called out Baptist efforts; and both have stirred up Congregationalists; while all Christians in all Churches have looked with a deep interest on the great fields of usefulness lying at their very door. Thus a proposal to build a single iron church in London grew into a scheme for twelve stone chapels; and the twelve with ease and rapidity were increased to twenty-four.

Viewed solely in its bearing upon home work, upon the ignorance and irreligion of our great cities and towns, such progress is most gratifying, and should call forth truest gratitude. In how few places within our own island can it be said, "No man cared for my soul." But it has had a most important bearing upon other schemes of usefulness. It has produced one result to our Missions in foreign lands that could not have been intended, and has made them to suffer both by diminishing the amount which they receive, and by withdrawing attention from their proceedings, their progress and their claims.

For illustration let us look to the actual work of our Congregational Churches. During these thirty years they have grown considerably in numbers, in intelligence, in public influence, and in wealth. Their wealth and resources, both in town and country, are now very great, and are increasing every year. But is it not a striking fact that, taking them together, in every hundred churches, *three times as much money* is spent every year on chapel-building as is contributed by those Churches to foreign Missions.

Is it not a striking fact that, taking our Churches together in town and country, out of *every hundred pounds* contributed for their benevolent schemes, and not including their own worship, *eighty-five pounds* are expended in England, only *fifteen pounds* are sent to the heathen world.

Surely larger gifts than these ought to be given, as they can be given, for the conversion of the outside world. Surely both by individuals and by the Churches, the work of FOREIGN MISSIONS should be accepted as one which by the plainest duty they are bound definitely to sustain. So accepting it, distinct and special efforts should be made to cultivate the missionary spirit. Sermons, not once a year only, but frequently, on the spread of the Kingdom of Christ; definite information found in missionary literature, now only too abundant; regular missionary prayer meetings; a careful organisation for the collection of funds among older and younger members, both in the Church and in its schools; all are needed, and under God's blessing would all contribute valuable aid to this end. The interest, the sense of duty, the willingness of service, the joy which it gives, can never be maintained, except on a basis of definite knowledge and of sound principle combined. And how important the spirit and views of our ministers are in regard to missionary work, these considerations will show. A missionary pastor will make a missionary people.

II.—China.—Earl Granville's Despatch.

IN the MISSIONARY CHRONICLE for August, 1871, a description was given of the CIRCULAR which had recently been issued by the authorities in Peking and despatched to the envoys of the different European Governments. That circular consisted of a preamble and eight articles, and while primarily directed against the French Catholic Mission, it embodied principles which threatened seriously to interfere with the work of foreign missionaries generally, and also with the freedom of their Chinese converts. To the specimens given of the various articles of the Treaty were appended the opinions expressed thereon by missionaries of standing and experience connected with different Societies. The Circular was presented to both Houses of Parliament at the end of June, and the reply of Her Majesty's Government to that document was duly communicated by Earl GRANVILLE to Mr. WADE, its representative in Peking. Earl GRANVILLE's Despatch has just been published, and we have much satisfaction in printing it *in extenso*, combining as it does a calm and temperate view of the entire question with a no less firm and steady maintenance of the rights and liberties of English missionaries and their native converts.

1.—EARL GRANVILLE TO MR. WADE.

The despatch is dated Foreign Office, August 21, 1871, and was published in the supplement to the *London Gazette*, Thursday, Dec. 14th.

"Sir,—Her Majesty's Government have hitherto abstained from offering any observations upon the circular of the Chinese Government on the subject of religious Missions, of which a translation has been communicated to them by the French Chargé d'Affaires, in the expectation that they might have received some reports from you regarding it. As, however, they learn

from your telegraphic despatches that it will be some time before they will be in possession of your views, they consider that they cannot allow this important paper to remain longer unnoticed, and I have accordingly now to state to you the impression which has been made by it upon her Majesty's Government."

2.—THE FRENCH CATHOLIC MISSION.

While the Chinese Government may have had occasion to complain of the action of certain agents of the French Catholic Mission, the despatch clearly points out that such alleged abuses do not exist in connection with the missionary establishments associated with Great Britain.

"Her Majesty's Government must, in the first place, protest against the general assertions contained in the circular and accompanying regulations, with regard to Missionary enterprise in China, no distinction being made between the proceedings of Missionaries over whom her Majesty's Government have no control, and of the British Missionaries, for whose actions alone can Great Britain be held responsible. They must, moreover, remark that, of the instances of the alleged abuses cited, there is not one which is in any way connected with any British Missionary establishment.

"Her Majesty's Government might, accordingly, have contented themselves with replying to the Chinese

Government that the Circular did not allege any complaints against British subjects, and that they could not enter into a discussion of matters not directly affecting the relations between Great Britain and China.

"Her Majesty's Government do not, however, desire to lay too much stress upon this point. They believe it to be the common interest and desire of all the Governments having treaties with China to co-operate with the Government of the empire in maintaining the relations between China and their respective countries on the most friendly footing, and her Majesty's Government will always be ready to consider any representations which the Government of China may have to offer with that object."

3.—PROTESTANT MISSIONS AND HER MAJESTY'S GOVERNMENT.

The views hitherto held and still maintained by Her Majesty's Government in relation to Protestant Missionaries in China and their native converts are again stated in the despatch in the following terms:—

"On the particular question to which the circular relates, the policy and practice of the Government of Great Britain have been unmistakable. They have uniformly declared, and now repeat, that they do not claim to afford any species of protection to Chinese Christians which may be construed as withdrawing them from their native allegiance; nor do they desire to secure to British Missionaries any privileges or immunities beyond those granted by treaty to other British subjects.

"The Bishop of Victoria was requested to intimate this to the Protestant Missionary Societies in the letter addressed to him by Mr. Hammond by the Earl of Clarendon's direction on the 13th of November, 1869,* and to point out that they would 'do well to warn converts that, although the Chinese Government may be bound by treaty not to persecute, on account of their conversion, Chinese subjects whom may embrace Christianity, there is no provision in the treaty by which a claim can be made on behalf of converts for exemption from the obligations of their natural allegiance, and from the jurisdiction of the local authorities. Under the creed of their adoption, as under that of their birth,

Chinese converts to Christianity still owe obedience to the law of China, and if they assume to set themselves above those laws, in reliance upon foreign protection, they must take the consequence of their own indiscretion, for no British authority, at all events, can interfere to save them.'

"On the other hand, her Majesty's Government cannot forget that the free exercise of the Christian religion in China is stipulated for by the Eighth Article of the Treaty of the 20th June, 1858, which states that 'the Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.' Her Majesty's Government, therefore, although they have given it to be most distinctly understood that conversion to Christianity gives no title to British protection against the operation of the laws of the land, could not be indifferent to the persecution of Christians for professing the Christian faith."

4.—ARTICLES OF THE CIRCULAR.

The various articles of the Circular are then discussed, and a suggestion is offered in reference to Article II., which will probably meet the case:—

"The impracticable nature of the regulations proposed by the Chinese Government has been so convincingly shown in the note from Mr. Low, the representative of the United States, to the Yamen of the 20th of March last, that it is unnecessary for her Majesty's Government to do more than refer to some of the principal objections to their acceptance.

"The first regulation does not apply to the British Missionary Societies, as they do not support any orphanages in China. Her Majesty's Government could not obviously accede to regulations which they had no power to enforce. If the Missionaries of other countries have conducted such institutions in a manner to give just cause of suspicion to the people of China, her

* Parliamentary Papers, "China, No. 9, 1870," p. 13.

Majesty's Government feel no doubt that, on a proper representation being made of the facts, the cause of complaint will be removed; but they cannot admit that such an atrocious crime as the massacre at Tien-tsin can be excused by ascribing it to the prejudices of the ignorant.

"The second regulation requires that women ought no longer to enter the churches, nor should Sisters of Charity in China teach religion. The objection to women frequenting Christian churches has, her Majesty's Government understand, been met at Fatschan and elsewhere by a screen having been erected to divide the sexes. To prevent women from altogether attending divine worship would be in violation of the freedom of religion provided in the treaty, and would be contrary to the fundamental principles of Christianity. As the Chinese Government are most probably aware, there are no

Sisters of Charity attached to the British Missionary Societies, but her Majesty's Government could not countenance any regulation which would cast a slur upon a sisterhood whose blameless lives and noble acts of devotion in the cause of humanity are known throughout the world.

"The Third and Fourth Articles, as respects Chinese Christians, have already been dealt with in the preceding part of this despatch; but her Majesty's Government cannot allow the claim that the Missionaries residing in China must conform to the laws and customs of China to pass unchallenged.

"It is the duty of a Missionary, as of every other British subject, to avoid giving offence, as far as possible, to the Chinese authorities or people, but he does not forfeit the rights to which he is entitled under the treaty as a British subject because of his Missionary character.

5.—COMMERCE AND RELIGION.

The policy to be pursued by the Chinese Government in regard to religion no less than to commerce should be one of freedom rather than restriction :—

"The Fifth Article seems to be directed against French Missionaries. The Ninth Article of the British Treaty contains provisions to prevent any abuses of passports borne by British subjects; and no passports are granted by British diplomatic or consular authorities to persons not of British nationality.

"In this Regulation, as in the Third, Fourth, and Fifth, mention is made of occurrences in Sze-chuen. Her Majesty's Government have urged upon the Chinese Government the expediency of their opening this province to foreign trade, and establishing a port there at which foreign consuls should reside. If the statements

which have been made to the Government of Peking with regard to the irregular proceedings of foreign Missionaries and their converts are well-founded, the Chinese Government would do well to consider whether the presence of foreign consular authorities is not required to control the improper or ill-directed exercise of the treaty privileges conferred on their countrymen. Her Majesty's Government believe that there are no British Protestant Missionary establishments in Sze-chuen, but it is impossible to prevent enterprising persons penetrating through a country. Sooner or later they will find their way; and the true

interest of China is to facilitate rather than to restrict the flow of foreign enterprise, and to direct it in the manner most advantageous to that mutually beneficial commercial intercourse on which the prosperity and happiness of nations so largely depend.

" Besides showing, as Mr. Low has pointed out, a complete misconception of the nature of the Christian religion, the 6th Regulation is open to the objection that, by constituting the Christians in China a class separated from the rest of the population, it would lead to the very evil of which it is the desire of the Chinese Government to get rid, as

the Christians would inevitably that separation as conferring privileges for the maintenance of the Powers in whose favour with China the freedom of Christian religion is provided for.

" The 7th Regulation calls for special observation.

" The 8th Regulation does not seem to British Missionaries, who claim ecclesiastical property in China, and seems to refer to no other standings with regard to the 6th article of the Treaty of Commerce of the 25th of October 1858.

6.—CONCLUSION.

The despatch closes with the following remarks and suggestions in view of any difficulties which may in future arise between foreign missionaries and the Chinese Government :—

" Her Majesty's Government trust that the Chinese Government will not suppose that in withholding their assent to these regulations they are actuated by any other motive than the wish to avoid embarrassing a question, already of sufficient difficulty, by cumbrous and impracticable regulations.

" The remedy for the alleged assumption by Missionaries of a protective jurisdiction over native Christians, which constitutes the gist of the accusations brought forward in the circular and regulations, appears to her Majesty's Government to be sufficiently afforded by the treaties.

" If British Missionaries behave improperly they should 'be handed over to the nearest Consul for punishment,' like other British subjects, as provided in the 9th article of the Treaty of Tientsin. If the local authorities consider that her Majesty's consuls do not in any instance afford redress for their complaints, they can appeal, through

the Government at Peking to her Majesty's Minister, in the course of international usage, to her Majesty's Minister and have extensive powers for maintaining the peace, order, and good government of her Majesty's subjects in China, and if those powers should be found to be inadequate her Majesty's Government would readily increase them; but until it can be proved that her Majesty's Minister and consuls are unable to control her Majesty's subjects in China by the exercise of the powers confided to them, her Majesty's Government must decline to amend the existing treaties by provisions which, although only intended to deal with a particular class of British subjects, would unduly subject the whole British community in China to a constant interference in their intercourse with the natives of the country, a most vexatious demand.

—I am, &c.,

" (Signed) GRANVILLE

III.—Progress of the Gospel in India.

MISSION WORK in India, ever since its commencement, has been emphatically one of faith. The bread has been cast upon the waters, only to be found "after many days." The good seed has been sown, but tares have sprung up also. Hoary superstition and caste prejudice are, however, at length giving way before the still more powerful influence of the Gospel of truth and love. Christian vernacular education is largely carried on throughout the length and breadth of the land; native women, hitherto shut out from the influence of the Gospel, now receive its message with eagerness and joy; and, above all, an educated Native ministry is gradually but surely taking up the work which has been hitherto carried on through the agency of our various Missionary Societies. In illustration of these three departments of effort, and their present position and prospects, we append the following details:—

1.—A CHURCH IN A SEPOY REGIMENT.

In the January number of the "Baptist Missionary Herald" the Rev. G. KERRY gives the following account of the labours of DOSS ANTHRAVADY, pastor of a Native Church formed in one of the Native regiments of the Indian army at Pooree:—

"Since the beginning of this glorious and interesting work in the regiment one hundred and thirty-five persons, men and women, have been baptized. At the present time there are fifty-five resident members of the Church; the others are either dead or removed elsewhere. But Anthravady regards all who have been at any time united to his Church, wherever they may be living, as still forming part of his flock; and he keeps up as frequent correspondence with them as circumstances admit. Three of the former members of the Church are now engaged in preaching the Gospel, as unpaid labourers in the vineyard of the Lord: one in Madras, where he has a Church of six members; and another at Coconada, with a Church

of eighteen members; another brother preaches at Rangoon.

"The brethren meet for worship twice on the Sabbath day in a small building within the regimental mess compound, the use of which, through the kindness of the officers, they are allowed to have. During the week two evening services are held in the regimental lines at the houses of the members of the Church. One, on Tuesday evening, is a 'sisters' prayer meeting.' Only women are present. The female members of the Church take turns in conducting this meeting, and not only pray, but give exhortations to their sisters present. On Thursday evening, a general cottage prayer-meeting is held, which the brethren take their turn in pre-

siding over. Every night, excepting Thursday, an inquirers' meeting is held; many of the brethren attend to take part in it. Hindoos also come, as well as others: every meeting ends with singing and prayer. Tracts and gospels are freely given to the inquirers, many of whom have been

brought to final decision for Christ at these meetings. The Christian women have also shown much zeal in the work of the Lord; and by visiting their heathen neighbours have been the means of leading many to the Saviour."

2.—THEIR CHURCH ORDER. THE SAME.

An incident is related, showing the simple faith of this little Church under circumstances of alarm and anxiety:—

"When one of the Sepoys is converted and baptized, he has in some cases to bear a little persecution from his comrades, who are for a time excited by the event. On one occasion, when a baptism had been appointed, and one of those to be baptized was a soldier of the regiment, some of the Sepoys having learnt the hour at which the baptism was to take place, seized him and locked him up in a room, until the time for his baptism had passed by. Meanwhile, the Church, filled with some anxiety for the safety of their brother, assembled for prayer on his behalf, and whilst thus employed, he walked into their midst unharmed; and the brethren remembered with joy and thankfulness the deliverance of the apostle Peter from imprisonment, and his appearance among his praying

brethren and sisters at Jerusalem, as recorded in the Acts of the Apostles. Every convert on being received into the Church is presented with a copy of the New Testament. On the evening of the day of every baptism, a 'love-feast' is held, which is prolonged until one o'clock in the morning; the time being spent in singing and prayer, and mutual exhortations and the narration of Christian experience. On the last day of the year it is the custom to hold a 'watch night,' the services of which are prolonged until the first morning of the new year dawns. The purity of the Church is maintained by the exercise of careful and strict discipline according to the law of Christ; but, happily, hitherto, cases calling for severe discipline have been of very rare occurrence."

3.—SOCIAL INTERCOURSE. THE SAME.

In addition to the above particulars, which he received direct from Anthravady himself, Mr. Kerry gives some interesting details respecting a social gathering in which he took part:—

"Anthravady sent a kind invitation to the missionaries at Cuttack and myself to dine with him, which we very gladly accepted, and did this the more readily because we were promised the pleasure of meeting with

his people afterwards. Our host provided for us a most excellent dinner in the English style. The company comprised four English missionaries, my two Bengali brethren who had accompanied me from Calcutta, one of

deacons of the mission church at tack, and two brethren of the arch in the regiment. We had a y pleasant season of social inter- rae. Soon after eight o'clock in the ning, dinner being ended, the other nds who were expected began to ve. We retired to the verandah a short time, while the large room which we had dined was prepared the congregation assembling. The ge table was removed, mats were ead on the floor, chairs were placed the guests, a little table at the end the room, with Bible and hymn- ak, served as a pulpit, and all was ady. When we re-entered the room, interesting and picturesque a con- gregation was present as I have ever ooked upon. Between forty and fifty en sat on the mats on one side of the om, whilst on the other side sat the

women, numbering about twenty. All had their hymn books; and soon a sacred song to a cheerful tune was sung—men, women, and children joining in the singing with a heartiness and fervour which was refreshing to see and hear. After singing, prayer was offered by the pastor, then followed another hymn, which was sung in the same pleasing manner as before. Anthravady now requested me to speak briefly to his people in English, he being my interpreter. I could not refuse such a request. I therefore addressed to them a few words of loving recognition of my newly-met Christian brethren and sisters, and expressed the sincere and deep joy I felt in the exhibition which I witnessed among them of the grace of God, and my hope that with full purpose of heart they would cleave to the Lord."

4.—CHRISTIAN VERNACULAR EDUCATION SOCIETY.

The Committee of the above Society have recently issued a circular describing the great work which has been begun through its instrumentality, and the imperative necessity which exists for its being extensively and vigorously prosecuted. They thus state their views:—

"The course which this Society has adopted is to show the natives all over India what a Christian school in all life and vigour is, by planting such in their neighbourhood, thereby giving them the opportunity of drawing a contrast between schools without the Bible and those which draw all their life and inspiration from it. In this way, as God is pleased to bless His servants' labours, the natives will see the difference between the children whom Jesus has said, 'Come unto me,' and those who have never heard of Him.

"The multiplication of the Society's schools in destitute parts of India will be a witness for Christ, and cannot

fail to please and honour Him, and bring down His blessing. All must feel who have considered the subject that India wants fully equipped Christian schools: the Bible for their foundation, taught by well-trained Christian teachers, and supplemented by school-books leavened all through with Divine truth. No half measures will do. It is not enough to say we have the Bible in our schools, when school-books and reading-books are adopted, from which all Christian allusions have been carefully eliminated, and the great majority of the teachers are non-Christian.

"If, however, the salvation of India's children is the great object

to be attained by Missionary education, then every means must be used to accomplish it. Who can doubt that one of the most vitally important of these is the *Christian school-book*. The Committee have, therefore, vigorously carried forward their work of furnishing the schools of India with

good Christian school-books in the native languages.

"In this way, and by training up a body of native Christian teachers for the village schools, they are providing the best antidote to an education which, without the Christian element, can never regenerate a country."

"The following is a summary of the Society's operations:—

No. of native teachers trained and sent into the mission field . . .	150	No. of children under Christian instruction . . .	6,200
No. of students being trained as teachers . .	100	No. of copies of various works printed in fourteen languages . . .	3,500,000
		No. of depots for the sale of books . . .	50
		No. of colporteurs . . .	34

5.—ZENANA WORK.

From the first number of the "Indian Female Evangelist" we have much pleasure in extracting the following details of work carried on among the Native women of India:—

"Mrs. Woodrow writes: 'To-day I went with Miss Nicholson to a large native house where four ladies were taught and two children. To reach the apartment in which the lessons were given we mounted a steep brick staircase, which led us to the roof of the house, across which we walked, and found some very secluded rooms set apart for the ladies and their children. These ladies were all well advanced, and seemed to enjoy being taught. They learned arithmetic, to which the Burra-Bow* and a young widow seemed to be very partial. The Burra-Bow worked beautifully in wool-work, and showed me many mats and comforters she had made. They pay for their own materials, and many a leisure hour is now spent by Bengali ladies in wool-work, which but for this new acquirement would be wasted in gossip. At

this house, near the apartment in which we sat, I observed several pots of flowers and shrubs, the pets of the widow, and her peculiar care. There was no access to a garden, so the natural love of flowers could only be gratified by the possession of these little pots on the roof. I liked greatly the little peep I had of these ladies; they appeared affectionate towards each other, and the children of one seemed to be the children of all the others. The room was small, but neat and clean, furnished with a wardrobe for their clothes and the precious wool-work, a tuktaposh;† it seems to take the place of chairs very often in Bengali houses. I have frequently been to houses where there were no chairs, but always a tuktaposh on which we were invited to sit. In this house two of the Bows‡ squatted cross-

* A Wooden Couch.

† Ladies.

* The cider lady.

legged upon the tuktaposh, and went through their lessons very methodically and laboriously during the two hours of Miss Nicholson's visit. On our leaving them, they begged me to

come again soon to see them, and accompanied us to the top of their brick staircase, the boundary of their quarter of the house."

6.—FIRST FRUITS. THE SAME.

The eagerness evinced by these Native females to receive instruction is one of the most hopeful signs for the future of India.

"Of one of her Zenanas Miss Nicholson writes:—'Here there are six pupils, four women and two little girls. One of the women is a great invalid, so does not learn very often. The other day I went to see her in her own room; she was lying on a hard wooden bedstead *without a mattress*, prostrate with fever. She could scarcely speak to me, but I tried to say a few words of love and sympathy, and pointed her to the precious love of Jesus. She did not respond at all, so I do not know whether she understood or not, but I do pray that God the Holy Spirit would open her heart to receive the message of love and mercy, though so feebly and imperfectly delivered. The two children are dear little things, very quick, and so good in attending to their studies. They always come down to the door with me, each holding a hand, and when we are coming down the narrow stone staircase they prefer going even sideways rather than release their hold of me. When they get to the door, they shake hands and stand making salaams until I drive away. Poor little girls, it is only till they are married that they are allowed to come to the door. After that event they are closely shut up! I could almost wish them to remain children.'

"Again, 'I have opened a new house lately, in which there are twelve ladies who learn. It would amuse you if you could see them crowding round

me. The house is an immense one, and it requires the organ of locality to find one's way into the women's apartments. I have to pass through court after court, and then I peep into one room after another, catching one lady asleep, one dressing, one reading over her lesson, two or three chatting over the events of the day, etc. As soon as they see me up they jump, and soon they are all assembled in our "school-room," and we set to work. The second day I visited this house, I had such a nice talk with the ladies. There were no chairs in the room I was shown into, so I sat down on a mattress on the floor, and the women immediately crowded round me, holding my hands, and sometimes my feet! Then I began to tell them of Jesus, and they listened so attentively, and if I stopped for a moment they said "Tell us more, tell us more." A friend who was with me said, "What a picture you would make for England if I could take you.""

"One day I was walking along, when I heard a window opened above me, and a voice entreating in Bengali, 'Mem, mem, won't you come and see us?' You can imagine how delighted I was to go, and how I ran up the very narrowest staircase I ever saw in my life, through various little verandahs and rooms, till I found myself eagerly welcomed by seven or eight women. I was greatly pleased with them all."

IV.—The South Sea Mission.

WE have much pleasure in presenting our readers with extracts from the reports of various brethren respecting the progress of their work in this the oldest sphere of the Society's labours. In SAMOA, where the Gospel has long had free course, our Missionaries are prepared, both by personal service and by the supply of competent Native Evangelists, to assist in occupying the field presented in the Island of NEW GUINEA. The European Agency in the Samoan Group will thus gradually be reduced, and the Native Churches, feeling their new responsibilities, will, we are assured, increase in strength and vigour; and, in watering others, will be watered also themselves. The mission in the LOYALTY GROUP, although not so advanced as that in Samoa, is showing signs of life and energy in the increase of Church members, in the eagerness of the people to receive instruction, and in increased contributions to the funds of the Society. Extracts are given from the last Report of the Rev. A. PEARSE, at present labouring at BORABORA. Our selections close with a reference to the Missions of the American Board, and especially to the interesting islands of the GILBERT GROUP, some of which were till recently outstations of the Samoan Mission. In view of the great claims of NEW GUINEA, the Directors, in accordance with a resolution of their brethren in Samoa, communicated to the American Board in October last their desire that its missionaries should in future occupy the entire GILBERT GROUP, both north and south of the Equator.

1. SAMOA—TUTUILA. REV. G. F. SCOTT. MAY 25TH, 1871.

The self-denial practised by his people and their personal consecration to the service of Christ are thus described by Mr. Scott:—

“There has been a stagnation of trade entirely through the year, and yet the people managed to raise 222 dols. for your funds, the largest amount of any year, *excepting last*. There was no display of finery this year as is usually the case. The people went without flowers and lace shawls in order to give to God's great work. The meetings filled me with delight, and there was more earnest practical speaking than I have previously known. There are other fruits, too, of last year's sowing time. Three

of my teachers (I am afraid I must almost be *sorry* to say my *best men*) are panting to go as missionaries. I can ill spare them, and so I shrink from deciding; but if the Committee choose any of them, I must believe God wants them, and let them go. Some of the young, too, are consecrating themselves to God's work. I have just sent another student to Malua, and a boy to the youths' class, and others are longing to go, but there is no opening. Even Malua has its limits.

"To show you how much I am at one with you in wishing to extend on every hand, I have been for some time leading my teachers on to the idea that the time *must* come when they

must bear the responsibility of God's work on their own shoulders, and I am training them, as far as ever I can, to be self-reliant in thought, judgment, and action."

2. SAMOA—SAVAIL. REV. G. PRATT. Nov. 17, 1870.

Writing on the same subject, our experienced missionary, Mr. PRATT, observes:—

"In regard to the future management of this Mission, I would suggest that there is no necessity for a violent change, such as removing missionaries now in occupation. Let the present arrangements stand as long as the several missionaries remain. In case of their death or departure, let it be clearly understood, that except at certain stations to be agreed upon, no other missionary will be appointed. Ere long, according to the common course of nature, this plan will reduce the staff. When thus reduced, it must be understood that the work of the missionary is to make at least an annual tour of the island, and on reaching a district, send and gather together 'the elders of the churches,'

get their reports, discuss difficulties that may arise, fill up vacancies, and collect young men for a preparatory class of those wishing to go to Malua. These, of course, to go and be with the missionary at his residence. Having done this, he would proceed to the next district, and follow the same plan, and so on, till he had made the circuit of the island.

"Once a year the teacher, or deputations from each district, should meet the missionary for the purpose of consulting together on the interests of religion. By this plan, in the course of a short time, the staff in this group would be reduced from eleven to six, and thus furnish five for new fields to the West."

3. BORABORA. REV. A. PEARSE. JULY, 1871.

The Rev. A. PEARSE, who joined the Loyalty Islands' Mission two years since, and has been appointed, for a limited period, to the Island of BORABORA, in a recent review of his labours, writes as follows:—

"It gives me deep pleasure to report favourably respecting the regard paid to the various Divine services, both on the Lord's-day and also on the week-days. There are three services held on the Lord's-day in each of the three settlements, except on the Ordinance Sabbath, when there are no services at the out-stations, and the people come into this principal settlement for worship. The first service is held at sunrise, and in this settlement some 70 to 100 worshippers attend. The morning service numbers from 200

to 300, the average congregation being about 250. The afternoon service, though well regarded, is not so large as that of the full morning congregation. On Ordinance Lord's-days the congregations are much larger, and the church is filled. On Monday at sunrise, and on Friday afternoons, the week-day services are held for catechising the sermons preached on the Lord's-day. The attendance at these services is encouraging. I am delighted on the first Monday morning in every month to see a large company

met together for the Missionary Prayer meeting. My heart is often encouraged at this, for it proves that they desire the work of Divine grace to spread all over the world. The regard paid to the means of grace is not confined to this settlement alone, for both at Faanui and Anau the same state of things abounds. At Faanui

which I have visited the second Lord's-day in every month, some 130 have assembled in the beautiful little church there. At Anau from twenty to fifty compose the congregation. More than half the population of the island attend the stated means of grace. About a third of the island are Church members."

4. SCRIPTURE KNOWLEDGE. THE SAME.

The encouragement which our brother receives in his efforts among the young people is seen from the following incident:—

"It has been my custom almost from the commencement of my arrival here, to give on the Lord's-day morning in my Sunday School two Scripture questions for the children to search for during the week. On the following Lord's day morning they make known the answers to them. Both teachers and scholars have manifested exceeding pleasure in the search for these questions. Great has been the joyous pride when they have told me the reply to them. Many a shell of cocoa-nut oil has been burned to discover the answers. I have heard with pleasure of many searching hour after hour, to possess the key to the questions. At Christmas I offered to give a Bible to the scholar who could best answer the questions given by

me to them during the past five months. There were thirty-six questions in all, and to repeat the Scriptures to answer them fully, numbered over 150 verses. On the day appointed for examination, I selected some twelve questions as a trial, and eighteen scholars gave very satisfactory answers to them. But one little girl of not more than nine years of age, told me that she could repeat the whole of the thirty-six questions, the whole of the answers to them, the whole of the texts of Scripture, and the whole of the words in the passages as answers. So I patiently and cheerfully listened to her; and without a single mistake or halt, she recited the whole admirably."

5. THE MISSIONS OF THE AMERICAN BOARD.

From the *Boston Missionary Herald* we extract the following passages from an article by the Rev. L. H. GULICK, respecting the Missions of the American Board of Commissioners, for Foreign Missions in the Pacific.

"The Island World of the Pacific is divided into Malaysia, Melanesia, Micronesia, and Polynesia. The East Indian portion is very conveniently termed Malaysia, being the central home of the Malay race. The southwestern portion, exclusive of the continental island of Australia, is called

Melanesia (black lands), because inhabited by a peculiar race of negroes, also called Papuans, from Papua, or New Guinea. The islands in the western part of the Pacific, and mainly north of the equator, exclusive of the Island Empire of Japan, are designated Micronesia, from their

and uniform smallness. They are only circular coral reefs, rising not more than eight or ten feet above the level of the ocean. The Micronesians are but a portion of the great Malay race, left on the borders of this equatorial region in the progress of that race eastward, to Polynesia proper, which is now limited to the Eastern Pacific, and are roughly described as that portion of the Pacific east of 180° of longitude from Greenwich."

Northern Polynesia and Micronesia have been, or are being evangelized by the American Board of Commissioners for Foreign Missions. There has for many years been an understanding between the American and the London Missionary

Society, that the equator should be the general boundary between their missions. But the Gilbert Islands, stretching both north and south of the equator, are properly made an exception, the whole group naturally falling to the American Board, which first entered it; and it is a very gratifying fact, that the missionaries of the London Society, as well as the directors, kindly waive any claims that a rigid construction might give them to that portion of the group which is in southern latitude; thus furnishing another illustration of the high-minded disinterestedness and missionary comity so eminently desirable in the foreign field, and in which the London Missionary Society has ever been so exemplary."

6. THE MICRONESIA MISSION. THE SAME.

The appended brief memoir of the Mission in MICRONESIA (which includes the GILBERT ISLANDS) is taken from the same source.

Micronesia consists mainly of the Marshall, Caroline, and Ladrone Islands. The Gilbert and Ladrone groups consist entirely of coral islands—the tombstones of ancient high seas. The Caroline Islands (including Palao, or Pelew) are of the same nature, with the exception of Kusaie, Ponape, Truk, Eap, and Palao, which are partly sunken, volcanic islands, encircled by coral reefs at a distance from their shores, showing the size of the islands at some past time. The Ladrone group consists of basaltic high islands. The Marshall Islanders, speaking one language, number perhaps 40,000. The Ladrone Islanders, speaking another language, number about 10,000. Kusaie and Ponape, each with distinct languages, number respectively about 5,000 inhabitants; and from the westward to Palao, inclusive, may be from twenty-five to

thirty thousand people, speaking three or four different languages. All the Ladrone Islands have but about four thousand people, of mixed blood, who are Roman Catholics in faith.

"The Mission to Micronesia was commenced in 1851, by Messrs. Snow, Sturges, and L. H. Gulick, and two Hawaiian missionaries—the Americans acting as leaders for the Hawaiians. In 1852, Ponape and Kusaie were occupied, and in 1857 the Marshall and Gilbert Islands. The Gilbert Islands are now cultivated by Mr. Bingham and eight Hawaiian missionaries; the Marshall Islands by Messrs. Snow and Whitney, and seven Hawaiian missionaries; and Ponape, by Messrs. Sturges and Doane; and it is expected that during the present year there will be an extension of the mission westward, by both Hawaiian and Ponapean missionaries.

"Poor and degraded as the people are,

the greater part of them on barren reefs, no missionary funds have been spent on school-houses or teachers, churches, or native agency. Books are sold (not given away) mainly in exchange for cocoa-nut oil. The missionary vessel, *Morning Star*, brings back to Honolulu, each year, from her Micronesian voyage, from four to six hundred dollars' worth of cocoa-nut oil, in payments for books, and contributions to foreign missions, from a Church membership of only about six hundred. Thus are these almost microscopic (Micronesian) islands

contributing to the present ration of missionary worker important lessons regarding the methods of conducting mission

"In the Gilbert group, *But* but a few years since the darkness of this mission field, is now the brightest; and the island of *Ta* where, in 1869, only 120 out of 6,000 inhabitants could read, last reports had 1,800 pupils in schools, of whom 1,000 could read.

"So far as reported, there are 728 members in the churches, and 158 were admitted within the year.

V.—Notes of the Month.

1. IN MEMORIAM.

THE ranks of the Society's supporters are from time to time thinned by the removal by death of those who, feeling a deep interest in its objects, have in various ways contributed to their furtherance and extension. In July last, EDWARD BAXTER, Esq., of Dundee, with other members of his family, was for a long series of years a steadfast and generous supporter of the missionary cause, entered into his reward. The princely donation of £20,000 to the Society's funds at a great need is still fresh in the memory of our readers. The liberal hand that bestowed that gift now lies silent in the grave. Sir FRANCIS CROSSLEY M.P., died so recently as the 5th of last month, and has bequeathed to the cause of Christ. HENRY OVERTON WILLS, Esq., of Bristol, was not only with a large heart and liberal hand to contribute to the support of the cause both at home and abroad, but the Directors of this Society especially owe a debt of gratitude for the practical and efficient aid which he rendered in the management of one of its largest and most important provincial auxiliaries. The value of such service from men of our late friend's high commercial and character cannot be over-estimated. Mr. Wills died on the 23rd of November last. Connected as closely but in a different form with the Society's work, the widow of its late esteemed FOREIGN SECRETARY deserves a special notice at our hands. Mrs. TIDMAN died at Blackheath, after a short illness, on Wednesday, the 17th January, having attained the age of fourscore years. She was interred in the family grave at Abney Park Cemetery, on Tuesday, the 23rd.

2. HELP FOR MADAGASCAR.

A lady, having just received a box of seeds of choicest native plants from Madagascar, will be glad to dispose of them for the benefit of that Mission, in

shilling packets, each containing seeds. Address A., Post-office Box 100, Gellatly, N. Wales.

Leto Year's Sacramental Offerings to Widows' Fund.

To 20th January, 1872.

LONDON AND ITS VICINITY.			Annan: Collection		
W. C. F. S.	7	0	0	2	4
el 8	15	8	A Friend	0	5
Chapel 2	2	0	Mrs. Thomson	1	0
sthesda Chapel	5	0	Appleton Wiske	0	3
Hill 22	4	3	Atherstone	1	6
New Road	3	10	Barton-on-Humber	1	0
..... 2	10	10	Belper	1	15
..... 2	10	0	Bingley	2	17
..... 2	10	0	Birmingham: Carr's Lane	15	0
..... 2	10	0	Highbury	4	9
..... 20	0	0	Moseley Road	3	10
..... 10	10	0	Edgbaston	53	19
..... 20	0	0	Blanford	3	14
..... 22	2	5	Bolton: Lower Street Chapel	1	11
..... 2	0	6	Boston: Red Lion Street	1	13
..... 9	13	7	Bottisham: A New Year's Thank	5	0
..... 11	3	1	Offering	5	0
..... 5	5	0	Bournemouth	4	4
..... 9	17	6	Braunton	1	12
..... 1	0	0	Brentwood	5	0
..... 6	1	5	Bridgnorth, moiety	0	12
..... 3	5	0	Bridgwater	4	0
..... 1	1	0	Bridport	2	10
..... 1	1	0	Brighouse: Bridge End Chapel	8	13
..... 1	1	0	Thomas Sugden, Esq.	2	0
..... 1	1	0	Brighton: Cliftonville	3	0
..... 1	1	0	Lewes Road, Iron Chapel	1	2
..... 1	1	0	Brill	0	11
..... 1	1	0	Bristol: Highbury Church	39	0
..... 1	1	0	Broadwinser	0	5
..... 1	1	0	Bromsgrove	1	11
..... 1	1	0	Buckingham	2	2
..... 1	1	0	Burnley Westgate	4	10
..... 1	1	0	Salem Chapel	3	1
..... 1	1	0	Burton-on-Trent	1	6
..... 1	1	0	Bury: Bethel Chapel	1	1
..... 1	1	0	Bury St. Edmunds: Whiting Street	2	10
..... 1	1	0	Cambridge: Downing Street	6	3
..... 1	1	0	Cardiff: Hannah Street	1	0
..... 1	1	0	Caterham	3	0
..... 1	1	0	Cheadle	2	16
..... 1	1	0	Chelmsford New London Road	12	0
..... 1	1	0	Baddow Lane	2	0
..... 1	1	0	Chesham	1	8
..... 1	1	0	Chester Commonhall Street	3	0
..... 1	1	0	Great Broughton Church	1	0
..... 1	1	0	Chester-le-Street	1	3
..... 1	1	0	Chorley: St. George Street	3	18
..... 1	1	0	Clayton, West, near Huddersfield	1	5
..... 1	1	0	Clitheroe	1	1
..... 1	1	0	Cockermouth	2	0
..... 1	1	0	Colne	1	9
..... 1	1	0	Coventry: West Orchard Church	4	0
..... 1	1	0	Crediton	0	18
..... 1	1	0	Dartmouth	1	2
..... 1	1	0	Darwen: United Communion, Park Cha.	8	6
..... 1	1	0	Deal	2	0
..... 1	1	0	Denton	1	3
..... 1	1	0	Derby: Victoria Street	9	11
..... 1	1	0	J. Denston, Esq., & Miss Denston	5	0
..... 1	1	0	Dorchester	1	11
..... 1	1	0	Douglas (Isle of Man): Finch Hill	3	16
..... 1	1	0	Dudley	2	7
..... 1	1	0	Dukinfield	0	16
..... 1	1	0	Earlsheaton	2	0
..... 1	1	0	Eastwood, near Nottingham	1	0
..... 1	1	0	Erith	1	1
..... 1	1	0	Faringdon	1	5
..... 1	1	0	Faversham	3	0
..... 1	1	0	Folkestone	4	4
..... 1	1	0	Fordingbridge	1	1
..... 1	1	0	Frome: Rook Lane Chapel	2	5
..... 1	1	0	Fulwood	0	9

Gomersal: Grove Church	3 3 0	Oldham, (United Communion) Union	
Gosport	4 3 9	Street Chapel	6 5 6
Great Totham	0 10 0	Oswestry	5 0 7
Guernsey: Eldad Church	5 1 11	Osett	2 13 6
Hadleigh	2 0 0	Parkstone	1 0 0
Hales Owen	1 2 3	Pontefract	1 0 0
Halesworth	2 0 0	Poole	2 5 0
Halstead: New Congregational Church..	3 14 0	Do. Organford, Mr. Hopkins	0 2 6
Harleston	1 0 0	Preston, Grimshaw Street Church	1 2 6
Haslingden	1 6 0	Ramsbottom	5 3 5
Heckmondwike: George Street	2 1 0	Havenstonedale	0 13 0
Hereford: Eign Brook	2 2 0	Rawdon, Benton Park Chapel	4 12 0
Hexham	2 6 2	Reading, Broad Street	3 0 0
Hillingworth	0 15 0	Reigate	2 6 0
Huddersfield: Ramsden Street	9 0 0	Ripon	0 16 0
Hull: Fish Street	12 10 0	Ryton-on-Tyne	1 13 0
Hope Chapel	2 18 9	St. Austell	0 10 7
Wylliffe Chapel	10 7 7	Sandon, near Royston	1 0 0
Hythe	1 1 0	Sawston	2 6 0
Ilkeston	1 16 7	Saxmundham	1 6 5
Kendal	9 12 0	Scarborough, South Cliff	6 6 0
Keyworth	0 11 6	Eastborough Chapel	2 0 0
Kingswood	1 6 3	Sheffield, Broom Park Chapel	2 13 0
Knarborough	1 0 0	Tabernacle	1 6 0
Lancaster	8 0 0	Sherborne	3 2 0
Leamington, Holly Walk	2 0 0	Shrewsbury, Swan Hill Chapel	3 13 0
Spencer Street	4 2 0	Sidmouth	1 18 1
Leeds, Queen Street	16 11 6	Skipton	3 18 0
Beeston Hill Church	2 0 0	Small Heath	2 0 0
Levenshulme	2 6 0	Smethwick	2 2 0
Lincoln	8 0 0	Southminster	1 0 0
Linton	1 1 0	Southport, West End Chapel	9 5 11
Little Waltham	1 0 0	Upper Portland Street	2 11 0
Liverpool, Great George Street	37 14 8	Chapel Street	8 0 0
Crescent	15 8 3	Stockton-on-Tees	2 0 0
Wavertree	17 0 0	Stoke-sub-Hamdon	2 5 0
Edge Hill	1 15 0	Stowmarket	3 0 0
Brownlow Hill	1 19 7	Stretton-under-Posse	0 6 0
Llanelly, Park Congregational Church..	2 6 0	Stroud, Bedford Street	5 0 0
Long Sutton	1 10 0	Stubbs	2 5 0
Lowestoft	5 0 0	Sudbury, Prior Street	2 11 0
Luddendenfoot	1 1 6	Sunderland, Ebenezer Chapel	8 15 0
Luton, Congregational Church	5 0 0	Sutton-in-Ashfield	1 6 0
Lyngton	4 7 8	Sutton Valence	1 4 0
Lytham	2 5 7	Swindon	2 10 0
Macclesfield, Townley Street	5 0 0	Taunton, North Street	18 0 0
Maidenhead	7 0 0	Thame	1 0 0
Manchester: Grosvenor Street Chapel..	13 0 0	Thatcham	1 0 0
Cavendish Chapel	20 0 0	Theddington	2 8 0
Pendleton Chapel	6 2 0	Tiptree	1 1 0
Bowdon Chapel	12 1 0	Torquay, Abbey Road	3 16 0
Rusholme Road Chapel	12 16 1	Totnes	1 15 0
Stretford Chapel	2 8 8	Tunbridge Wells, Countess of Hunting-	
Chapel Street Chapel	1 10 0	don's	3 6 0
Mansfield	1 14 9	Tutbury	1 0 0
Marden	1 6 0	Upminster	4 8 0
Market Harborough	15 13 6	Uppingham	2 9 0
Melbourn (Cambridge)	2 11 1	Uttroster	1 19 0
Melford	1 10 0	Uxbridge, Providence Chapel	7 15 0
Middlesborough	2 5 3	Old Meeting	1 16 0
Monmouth	1 0 0	Ventnor	6 17 10
Montrose	7 1 0	Zion Chapel	5 0 0
Moor Green	1 0 0	Wakefield, Salem and Cheese Lane	
Moreton-in-Marsh	1 5 0	(United Communion)	7 15 0
Morley, Old Chapel	1 0 0	Wells	1 0 0
Morpeth	4 4 0	West Hartlepool, Tower Street	5 6 0
Newark	3 0 0	Dr. Jas. Allanson	1 1 0
New Barnet	3 0 7	Weston-super-Mare	2 4 1
Newbury	5 4 0	Whitby	3 8 0
Newcastle-on-Tyne, West Clayton Street	5 0 0	Whitehaven	6 0 0
New Hampton	1 0 0	Wickhambrook	1 1 0
Newnham	0 13 8	Wingham	1 6 10
Newport (Salop)	2 0 0	Wirksworth	2 1 4
Northampton (United Communion)	7 6 4	T. W. H.	1 0 0
Norwich, Chapel-in-Field	6 8 0	Worcester, Angel St.	15 12 0
Oakhill	13 14 6	Wortley	0 16 0
Old	1 0 0	Wrexham, New Chapel	8 0 0
		Wyke, near Cleckheaton	0 14 6

VII.—Contributions.

From 17th December, 1871, to 20th January, 1872.

LONDON.		Marlborough Chapel. On acc. 12 6 1		Douglas (Isle of Man) Contributions	
A friend for Bibles for Hong Kong	1 0 0	St. John's Wood Chapel. For Native children in India	7 0 0	Durford District. Contributions	15 4 8
An old Friend	5 0 0	Surrey Chapel. Auxiliary ..	8 17 0	East Cotes. Contributions ..	4 18 6
A senior class Teacher	5 0 0	Sutton.—Halley, Mr. G.	0 6 0	East Grinstead. C. H. Gatty, Esq., Missionary Box	7 6 9
A Widow, L.—B—	1 0 0	Randall, Mr. C. T.	0 5 0	Essex. Auxiliary	200 0 0
Anonymous	5 0 0	S. E.	1 0 0	Exeter. Mrs. Medhurst	0 5 0
Back, Mr. J.	0 10 0	COUNTRY.		Feltham. Contributions ..	2 2 0
Clarke, Jas., Esq. for Moffat Institution	10 0 0	Accrington. Contributions ..	11 13 8	Great Totham. Contributions ..	1 4 10
G. B. T.	50 0 0	Alston. Contributions	2 0 0	Guernsey, "A Scot," for training Native Pastors for Madagascar	32 10 0
G. T. V.	30 0 0	Asby. Miss Gritton	0 5 0	Do. Eldad Chapel for Moffat Institution	30 14 3
Johnson, Rev. J.	0 10 0	Bath. Vineyard's Chapel ..	8 14 7	Guildford. Contributions ..	20 0 0
Kemble, Mrs. Henry	100 0 0	Belper. Contributions	14 18 7	Missionary Boxes ..	3 18 8
In Memory of a Brother	100 0 0	Bicester. Mr. E. Creek, Steeple Aston (2 years) ..	6 0 0	Holifaz District. Auxiliary ..	80 2 4
Killer, A., Esq., for Mirzapore School	1 1 0	Birmingham. Auxiliary ..	168 1 4	Do. Harrison Road Church ..	25 0 10
Miss, Mark, Esq., for British India	10 0 0	Do. for Moffat Institution balance	27 10 11	Do. for Rev. C. Jukes, Madagascar	5 1 3
R. W.	407 5 3	Bottisdam—A New Year's thank offering	5 0 0	Hartlepool. Contributions ..	2 2 0
Saddington, late W. D., Esq., legacy of, less duty ..	90 0 0	For Kuruman Institute ..	5 0 0	Hastings and St. Leonard's—Auxiliary	78 3 10
Sharp, Perrin & Co., Messrs., 31, Old Change, Employers of	3 6 8	For Widows' Fund ..	5 0 0	Do. Mrs. Short	1 0 0
Struthers, Miss M. for Cuddapah School	10 0 0	Bradford District. Auxiliary ..	179 4 4	High Easter. On account ..	6 3 0
Do. for Native Boy, Win. Samuel Struthers	4 0 0	Brill. Contributions	3 17 1	Holy Moorside. Contributions	9 6 6
Do. in memory of a departed friend, for Madagascar ..	10 0 0	Bristol. Miss Brewin, for Mrs. Corbold's School, Madras	6 5 0	Horncastle. Contributions ..	4 6 9
Thomas, The Misses, per Kim Toy, for Mrs. Toy's School Madagascar	0 15 0	Brizham. Mrs. Harvey	5 0 0	Huntingdonshire. Auxiliary ..	90 0 0
Tillingham, Mr John, Missionary Box	0 16 9	Braunton. Contributions ..	10 17 0	Ilkeston. Contributions	6 11 2
W. J. B.	10 0 0	Buntingford. On account ..	5 0 0	Knottingly. Contributions ..	7 5 0
Wood, Dr. F. J.	50 0 0	Do. Collected by Mrs. Oliver	1 0 6	Lancashire. West Auxiliary ..	120 0 0
Wynne Road. Congregational Church	3 1 3	Burnley. Westgate Chapel ..	8 10 0	Launceston. Auxiliary	50 4 1
Bradford. Boston Road Chapel	10 0 0	Cambridge. Contributions ..	2 1 3	Little Hadham. Contributions	7 7 8
Green Chapel. G. A. Nodes, Esq., for Moffat Institution ..	5 0 0	Caterham. For Maré	1 10 0	Luton. Congregational Church	15 0 0
Grumwick. Malze Hill Chapel ..	11 10 0	Chester. Auxiliary	62 19 0	Lytham. For Rev. J. Brown's Chapel, Taunton	7 11 8
Higgate. Auxiliary on acc. ..	47 5 8	Chesterfield. Additional ..	1 4 0	Manchester. Auxiliary	540 0 0
Holloway. Congregational Church	44 5 6	Chester-le-Street. Contributions ..	6 0 0	Market Harborough. Aux. ..	58 10 1
Loughborough Park Chapel ..	12 10 0	Chippenham. Contributions ..	38 6 6	Marton. Per Rev. E. Storrow ..	0 13 1
		Clifton. W. Merrick, Esq., for Moffat College	2 2 0	Melbourne (Leicestershire) do. ..	1 18 6
		Cottingham. Collection	7 9 1		
		Cotton-End. Contributions ..	4 11 11		
		Crick. Per Rev. E. Storrow ..	2 6 1		
		Derby. Auxiliary	153 17 6		
		Dorchester. Contributions ..	6 5 10		

<i>Merry Oak nr. Southampton</i> — Contributions.....	0 10 0	<i>Tynemouth.</i> Collection	6 6 0	<i>Keith.</i> Contributions.....	2 4
<i>Monmouth.</i> Contributions	13 2 0	<i>Uxbridge.</i> Providence Chapel	35 0 0	<i>Laurencekirk.</i> Contributions	2 1
<i>New Mills and Thornsett</i> — Contributions	26 0 2	<i>Walsall.</i> Bridge Street	42 14 0	<i>Melrose.</i> Mrs. Walker.....	2 0
<i>Newton-le-Willows.</i> Congrega- tional Chapel	12 2 6	<i>Warrington.</i> Auxiliary	98 9 0	<i>Moffat.</i> U. P. Church, for Native Teacher under Rev. W. Ashton, Likhathlong ..	10 0
<i>Northampton.</i> J. A. B.	0 3 0	<i>West Hartlepool. Greatham</i> — Dr. Jas. Allanson	1 1 0	<i>Montrose.</i> Auxiliary	107 16
<i>Preston.</i> Legacy of the late John Hamer, Esq., less duty	450 0 0	Do. for Widow's Fund..	1 1 0	<i>Shetland Walls.</i> Contribution	1 0
<i>Ramsgate.</i> Auxiliary	27 0 0	<i>Weymouth.</i> Hope Chapel ..	10 0 0	<i>Stirling.</i> Contributions....	7 16
<i>Rinton.</i> Contributions	6 12 6	<i>Whitby.</i> Contributions	5 12 0	Do. Legacy under the will of the late Dr. J. Runcel- man, R.N., less duty and expenses per J. T. Win- gate, Esq.	493 15 2
<i>Ripon.</i> Contributions.....	1 16 0	<i>Wingrove and Aston Abbotts.</i> Contributions	34 19 0		
<i>Roydon.</i> Gift of the late Miss Eleanor Ward Bedford	10 0 0	<i>Winterburn.</i> Contributions	5 0 0		
<i>Rugby.</i> Auxiliary.....	18 1 2	<i>Wirksworth.</i> Contributions	25 2 4		
Do. Husband's Rowworth. J. Trueman Mills, Esq. ..	25 0 0				
<i>Runcorn.</i> Auxiliary.....	23 18 5				
<i>Ryton.</i> Congregational Chu.	1 16 0				
<i>Sauston.</i> Contributions....	16 6 0				
<i>Sharnbrook, near Bedford</i> — Mr. W. Cason.....	1 0 0				
<i>Sheffield.</i> Miss M. Roberts..	5 0 0				
<i>Southport.</i> Contributions ..	10 0 0				
<i>Spilsby.</i> Contributions	4 7 0				
<i>Stubbin Chapel, Elsecar</i> — Contributions	8 0 0				
<i>Sudbury.</i> Friar Street.....	8 8 11				
<i>Taunton.</i> W. Rawlinson, Esq., for floods in China.....	5 0 0				
<i>Tirerton.</i> A. Z. Weber. A Christmas offering	0 10 0				
<i>Tunbridge Wells.</i> Auxiliary Do. M. R.	8 18 4 10 10 0				
<i>Tutbury.</i> For Moffat Institu- tion.....	1 6 0				

WALES.

<i>Aberdare.</i> Tabernacle.....	3 4 6
<i>Buckley.</i> Contributions	2 12 2
<i>Cardigan and Brynion.</i> Con- tributions.....	11 15 6
<i>Llanelli.</i> Park Congrega- tional Church	3 0 1
<i>Pembroke.</i> Tabernacle	5 18 6
<i>Swansea.</i> Contributions....	16 1 11

SCOTLAND.

Per. Rev. Geo. Pritchard ..	20 0 0
<i>Cupar Angus.</i> Jas. Whilson, Esq.	10 10 0
<i>Edinburgh.</i> Rt. Hon. Lord Polwarth, Mertoun House, Roxbsh. 50	0 0
Auxiliary on account	172 12 7
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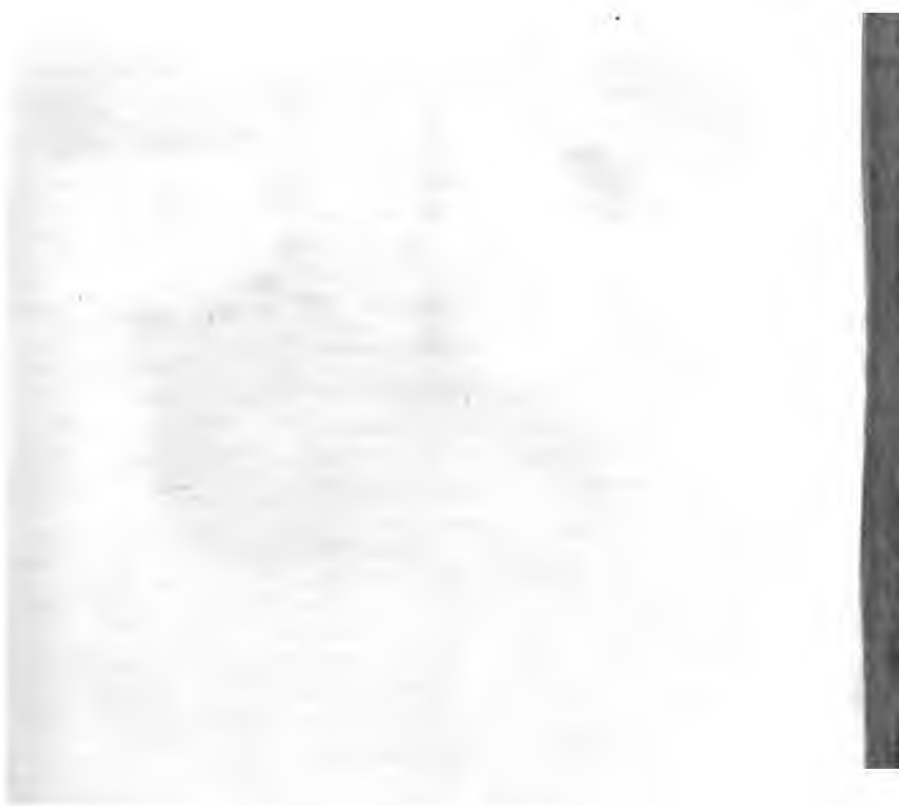
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THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MARCH, 1872.

The Hiding of God.

No being in the universe can really hide himself but God. No creature can be concealed from the Creator; yet the Eternal must conceal Himself from His creatures. He has done so; He often does so; yea, it is necessary for them that He should do so. "He holdeth back the face of His throne and spreadeth His cloud upon it." The very symbols of His greatness and majesty are the robes of His concealment. The prophet Isaiah, on one occasion contemplating a vision which had been given him of the overthrow of Babylon and the deliverance of the Jews from their captivity there by the hand of Cyrus, with the great results which were to follow to the Church and the world, was led to exclaim "Verily thou art a God that hidest Thyself O God of Israel the Saviour."* Jehovah has hid Himself, He still does often hide Himself to men that He may be their Saviour.

It may seem at first strange, but it is true, that it would have been impossible for us to know God if He had not hid Himself; and it is only as He hides Himself that we can have evidence, cognizable by us, of His being and character. He hides Himself in His works. The tokens of His eternal power and Godhead are in the things which He has made, things finite and perishable. There is mystery to us throughout all creation; yet in the midst of this cloud of mystery Jehovah dwells, and forth from it He utters His voice. The Infinite One hides Himself in finite things that we may know Him, hear Him, and draw near to contemplate His glory without being consumed. We stand in the midst of a mighty temple, the whole visible frame of which rises around us like the walls and roof of a glorious sanctuary, and as we gaze on the

* Isaiah xlv. 15.

beautiful arch of the heavens, on the sun walking in brightness, on the dark storm-cloud, on the flash of thundery fire, or on the gorgeous beauty, variety, and verdure of the earth, we see the footprints of the Creator, but we see not Himself. What do we know of the secret and silent mysteries of all this magnificent array? The man of science may proudly sit on the loftiest pinnacle of human knowledge, but the question of a child shall confound him. Who can "by searching find out God

He hides Himself in His ways. The march of His Majesty is mystery. He "maketh the clouds His chariot," and His paths are as a great deep. With the Psalmist we have often to say, "Thy way in the sea, and Thy path in the great waters, and Thy footsteps are not known." What we know of His doings with the children of men is but "part of His ways, how little a portion is heard of Him?" As He proceeds in the government of our world, and in the direction of human affairs, clouds and darkness are ever round about Him. In His dealings with us we could not bear the full manifestation of His glory. Sometimes in the movements of His providence is He hid that the children of men wildly doubt or recklessly deny His presence altogether, foolishly wondering whether the world is under the wise rule of a beneficent God, the sport of chance, or the prey of devils. Yet His very methods of hiding Himself are merciful, in harmony with our nature, and suited to our present condition.

Further, God hides Himself in His Word; yet that Word is just called His revelation. If He announces Himself in any wise in human speech it can only be by hiding Himself. The employment by Him of words with which we convey ideas of mere human relations, express His thoughts, perfections, purposes, or the attributes and relations of His Divine nature is necessarily a hiding of Himself, in order that He may be known. His ways and thoughts transcend ours; heaven transcends the earth; and if we are to know anything real of His ways and thoughts, of His nature and character, they must be presented to us in forms of human speech. This is, truly, a hiding of Himself and His glory, but a hiding essential to a revelation adapted to our powers and our position. The language of man is needed to convey to men some definite idea of the greatness and glory of the living God, if these are known to us only as He has condescended to hide Himself in the feeble, changing, and imperfect words of His own creatures. Is it any wonder, then, that in His Word—His "lively oracles"—there should be things hard to be understood, things too high for us, thin and themes which, like lofty mountains, throw great shadows down the valleys and plains where human creatures live and think? Not assuredly: the very mysteries are an evidence that the revelation is Divine.

God, in hiding Himself, shows in various ways His character as a Saviour. He hides Himself that He may be our Saviour; He could not in truth have been our Redeeming God without hiding Himself. To be our Saviour spiritually,—our Deliverer from the penalty and power of sin, the Gospel shows us how He has hid Himself. What a hiding of Himself for our redemption was there in the Incarnation, when He came down to us in the person of His only begotten Son—a mysterious veiling of His glory, the placing of Himself in some aspects of His Being within human conditions, that He might be our Saviour! The more that we look into the manger, and on the “holy child Jesus;” the more that we mark His progress as He grew in wisdom and in stature; the more that we study His perfect and wondrous life among men, the more heartily are we led, in adoration, to exclaim: “Great is the mystery of godliness, God was manifest in the flesh.” But for the hiding of Deity thus in human form, our fallen and degenerate race would have been without hope.

The mysteriousness of this hiding of God for our salvation seems to intensify and increase as we approach the cross, and see the Lord of Glory dying for men—God taking on Himself, in the person of His Son, the burden of human guilt and the consequences of human sin, that mercy and grace might be victorious in our salvation. In “the death of the cross” the triumph of love is seen in the triumph of law, and the Just One dying for the unjust is the way by which we are brought unto God. God with us and God for us, in the person and passion of Jesus Christ, is the manifestation of Deity through which we are raised to be partakers of the Divine nature and fitted to dwell with God for ever. Men often stumble at the mystery; they see not God hiding Himself in the manger and on the cross, and so miss the majesty of His salvation for us.

And if we advance farther, to speak of God’s relation to us as individuals, and His influence on us by the power of the Holy Spirit, we see how He hides Himself for the regeneration of the human soul. Our Heavenly Father hides Himself in a sermon, in a book, in an accident, in some form of trial or sorrow, in an earnest appeal, that He may speak effectively to the soul of a thoughtless man. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the Spirit.” Who can explain how the Divine gales of the Spirit sweep over the dull chords of the human heart so as to make heavenly music? The agency is hidden, but the minstrelsy is evoked, and the strain heard in the harmony of a new and holy life. The very secrecy of the power stamps its divinity, and the weak and sinful man becomes a new creature in Christ Jesus. God hides Himself in some fitting instrumentality to convert

a human soul, and in that soul's experience old things pass away, and all things becomes new. Yet the man cannot distinguish the "still, small voice" and gentle operation of the Spirit from his own thoughts, emotions, and resolves. In the fullest and grandest sense, then, it is true for the race and for the individual man, that God hides Himself to be our Saviour. He is hid in Christ that He might reconcile the world unto Himself; He is hid in the manifold and mysterious workings of the Spirit for the regeneration and renewal of our fallen and sinful nature.

There is another aspect of this truth which it is very interesting to consider. God hides Himself in the dealings of His providence that He may be our Saviour in working deliverances for us here. Not only in the momentous business of our eternal salvation does God hide Himself, but in the varied circumstances of this life He often brings help and deliverance in ways which are to us a hiding of Himself. The great fact in history which called forth the prophet's exclamation, "Thou art a God that hidest Thyself," is an illustration of this truth. He hid Himself in the movements which brought about the Babylonish captivity, that He might deliver the Jewish nation from the curse of idolatry, and bring back prosperity and blessing to their land. Ages before that time He had hidden Himself in the Egyptian bondage for the very highest ends, that He might be the Saviour of the Israelite and through them the Saviour of the world. So still with nations, families, and individuals. He often hides Himself in the processes of His providence, that the issue, in the experience of men, may be deliverance, encouragement, and joy.

Behind a frowning Providence
He hides a smiling face.

The same truth received many illustrations in the earthly ministry of our Lord. He hid Himself to the Syrophenician woman in a seeming denial of her importunate request for her child, but it was that He might do her good, and others good through her, and come forth more graciously as her Deliverer. So did He hide Himself to Martha and Mary of Bethany in a seeming indifference, when they sent Him word that their brother Lazarus was ill. He did not respond to their message, but allowed their brother to die, that a greater deliverance might be wrought for the comfort of the sorrowing sisters, and the instruction of His own disciples then, and to the end of time.

And is it not often so still, as many of you, my readers, have found it? He comes down in some affliction, some trial or bereavement, wraps Himself in what is to us a cloud of gloom, so that we cannot see Him and are afraid; but He comes forth and lifts us, through the very hiding of His face, to a higher life and a higher enjoyment. The affliction

may have been very sore, the trial sharp, and the cloud over us seemingly very dense; our eyes were blinded with tears; perhaps we could see no light, and we appeared in vain to cry, "Oh! that I knew where I might find Him." But God was hiding Himself providentially for our safety, or our deliverance from some great spiritual danger, or our advancement to greater usefulness—hiding Himself that He might be our Saviour. Hence, in trial or sorrow, if we see not always the clear shining of our Father's face, we are not to despond or even doubt, for, as we look back on the past, and think on all the way which He has led us, we can find many an illustration of the truth, "Thou art a God that hidest Thyself, O God of Israel, the Saviour,"—for which we have to bless His name.

What a proof of the Divine condescension is it that God hides Himself that we may approach Him, veils His glory that we may look upon it without being consumed. Thus He comes near to us for the very purpose of inviting our confidence and winning our love. Had He not made a human body the hiding-place of His glory, in the person of Jesus Christ, we could not have drawn near to Him as our Reconciled Father. Trust in Him is the very foundation of our safety, the very element of our life; and His hiding of Himself, instead of leading to any doubt or denial of His goodness and majesty, really summons us to the richest display of them and to the fullest confidence in them.

It is calculated also to teach us humility. The glory of the Creator has to be veiled before we can look upon it or apprehend it. We are feeble and imperfect creatures, neither fit nor worthy to behold Him or know Him. Such knowledge is too high for us, we cannot attain unto it. Men boast of their intellectual power, and intermeddle with all wisdom; but the world by wisdom knew not God; and if He had not hid Himself and come down to us with His glory veiled in human flesh, we could not have reached the highest knowledge for us—the knowledge which maketh wise unto salvation. Where is human boasting then?

Gratitude becomes us for the grace with which God reveals Himself in a way adapted to our condition and our powers. Although He hides Himself it is for our salvation, and we have not to trust, serve, or worship an unknown God. It is for our high advantage, both present and future, that Jehovah comes to us with clouds and darkness round about Him, and that much of the Divine glory and working is hid from us here. Thus room is given for the exercise of our faith, scope afforded for our probation, and hope inspired as we look into the future. The obscurity of this life will not be perpetuated in the life to come; God will not be for ever in hiding from us as He now is. Here we see through a glass darkly; but hereafter faith will be exchanged for sight, and we shall see face to face. Then we shall

see Christ as He is, and behold His glory; and when we have reached "the inheritance of the saints in light," we shall look back upon the labours of Deity, belonging both to the history of redemption and the course of Providence in this world, with a thankfulness that will enhance the repose and the resplendence of heaven.

EDITOR

Successful Sunday-school Teaching.

THERE are two ways in which the subject of Sunday-school teaching may be approached: of which the first is by the consideration of such labourers as have been successful in the work; and the second is by the review of the elements necessary to convey spiritual impressions and Divine truth to the hearts of the young. Both methods have their special advantages and particular defects. In the study of the character and methods of successful teachers there are discernible some broad outlines of excellence; but there is, at the same time, some fine and subtle element of power which eludes our notice and which can scarcely be described in intelligible language. If we consider the mind, and the truth to be taught, and the capacity of the teacher who is to deal with both, we may overlook some qualification; yet we are persuaded that we may gain, as we hope to do, some just idea of those things which are usually connected with success.

At the beginning of our remarks we may notice a few principles of some importance—viz., 1. That the Eternal God, who possesses boundless resources of power, chooses to adapt means to ends, and never profusely applies His almighty energy to make up for fitness in the agent who works under Him. Infinity of power is united in His movements with economy and wisdom in its exercise. 2. That there is a suitability in employing spiritual persons to do spiritual work, of which we have conclusive evidence in the fact that our Lord chose Apostles to know the truth, and to breathe His Spirit that they might teach the nations, and prepare successors who should continue and extend their labours. 3. That in spiritual persons, who do spiritual work, there is a marked difference in native power, culture, and aptitude; and that while all agents are weak in comparison with God, and the work they have to do, all are not equally weak: and, therefore, the largest part of the Scriptures has been written by the most learned and eminent men, and the greatest amount of good has been realized in all ages by the most distinguished servants of Christ.

These truths being premised, we may look at the *mind of the child who is to be taught*. In the New Testament children are spoken of as

the emblems of believers ; and it must be confessed that the image is full of precious and far-reaching suggestions. The minds of children are, to a considerable extent, unoccupied, and, therefore, free from the abundance of those fixed ideas and prejudices which mark a later age. In manhood the Christian labourer must "lift up the axe upon the thick trees," since many things have grown with silent and unobserved progress, which must be removed before the seed can be cast hopefully into the soil. Children are very sensitive, and their feelings lie near the surface ; their life is very much like an April day, which is now radiant with sunshine, and then dark and dropping with showers. The way to their hearts is very direct if we have the happiness to find the track. They are very much disposed to wonder, and advantage should be taken of this state of mind to spread before them the sublime events of Scripture, and the miracles which enrich and adorn the earthly ministry of the Redeemer. There is in these young creatures a disposition to be practical, and, therefore, fine theories, well-compacted systems, and elaborate schemes of doctrine are to them like "clouds without water." They are very apt to follow their own course of thought, and to flit like birds from bough to bough, which will require all the ingenuity of the teacher to restrain or guide aright. There is an innate love of variety, and an insurmountable dislike of *common-place*, and amidst all the duties which fall to the young and others there is, as far as we can learn, no obligation to bear such a burden, and no promise to console us under its dreary pressure. There is, once more, a strong disposition to trust and confide in those who are older than themselves. Faith of some kind rises early in their souls ; and since they are ready to believe something, it lays a serious weight of responsibility upon the teacher to encourage and justify its exercise.

From this brief outline of the minds of children we may advance to notice the class of truths with which they should be made acquainted. It seems that all young life must have necessarily much positive command, and be trained by the frequent enforcement of law. In a certain sense every child in a Christian country must pass through Judaism to the Gospel, and the Law is still our "schoolmaster to bring us to Christ." It is, as George Herbert remarks in his memorable sonnet,

"Lord, with what care hast Thou begirt us round,
Parents first season us, then schoolmasters
Deliver us to Laws, they send us bound
To rules of Reason."

The voice of the Jewish economy is, "Do all these things;" and the chief argument employed to secure obedience is that it is the will of Jehovah. Children should learn the law of obedience to parents, the necessity of speaking the truth, the worth of diligence

and honesty, and pre-eminently reverence for the name of God. After these laws will come the truths and motives of the Gospel; the narrative of our Lord's life, with its Divine harmony, its sublime and pictorial teachings, its purity amidst the constant activity of sin and temptation, its diffusive goodness, should frequently insisted on. His death, of which all may see the love, will supply reasons and persuasions to faith and obedience. They should be taught that Christ is the Saviour of children; and that He claims their worship and love, and should have the first blossom as well as the last fruit of human life. It will be desirable to teach them the true nature of the Bible, as a representation of the present influential thoughts of God, and as containing laws, which are illustrated daily in the peace of the righteous and the punishment of the rebellious. This Divine Book might be put before them as an orrery, which, by its small machinery exhibits the movements of the solar system, and suggests those mighty forces which make day and night, summer and winter, heat and cold. They may be informed that there are commentators whose pages supply information, and remove some obscurities; and at the same time that all life, all experience, all the lessons of the neighbourhood and the streets shed abundant light upon the truths which are contained in the Word of God. It will require the fidelity of the teacher to disclose the conditions of Christian life. It will not be safe to say continually that all "wisdom's ways are pleasantness," and her paths are always those of peace. A proverb, even if Divine, must be somewhat partial in its meaning. It is too small a vessel to hold the variety and completeness of spiritual truth, and therefore, its declarations must be supplemented and defined by other portions of the Inspired Volume. Our Lord speaks of bearing the "Cross daily." The experience of the Apostles was one of light and shade, and "without were fightings and within were fears." Believers are sometimes "in heaviness" through manifold temptations. The strain and tug of the battle should be frankly placed before them, with the promises which ensure support, the example and sympathy of the Captain of salvation, and the bright and unfading distinctions which await His followers.

Having considered the minds which are to be taught, and the truths which should be conveyed into them, we may now briefly describe the qualifications which are necessary, or extremely desirable. In the very front rank of indispensable preparations for this work we must place that of personal godliness. Waiving some serious aspects of the case where it is lamentably absent, it may be affirmed that unless a teacher is personally acquainted with the power of the Gospel, he will speak of Divine things with chill and restraint, as of a feast which he has never tasted, and of a Saviour who has not saved him. Feeling his deficiency

the argument will be worked in frost and not in fire. The precious, all-conquering element, which the French call "unction," will be wanting, and nothing else can ever supply its place. Personal piety, which rests upon the firm basis of love to Christ, will ensure a blessed harmony between the mind and the truth, and impression will be the happy result of such instruction. The people of Nazareth wondered at the "gracious words" which proceeded out of the mouth of Jesus, because there was profound sympathy between His inner nature and His outward expressions. The well-strung harp, skilful hand, and sympathetic soul, make the sweetest music. This personal faith will incline to frequent acts of prayer, from which will flow many advantages. Approach to God will produce tranquillity and steadfastness. At the throne of grace there will be a sight of those immense resources from which, as Christians, we may confidently expect supplies; and the cheering thought will rise upon the soul, like sunlight, that as the work is identified with His glory, He will somehow, and sometime, ensure its success. After this, we may name a creditable knowledge of the Holy Scriptures, which is required as an element of spiritual power over the minds of the scholars, and as a treasury of impressive illustrations of any topic which may engage the attention of the class. Children should be taught the Bible is a volume for the whole of life, and not a book for the school only; that it contains terrible histories to make us stand in awe of God; that while some of its laws, as in Judaism, are repealed, the spirit of the institutions will always remain; and that as outward circumstances do not correspond to the dictates of our conscience there must be a day in which God "will judge the world in righteousness;" and that our Lord, by His ministry and death, gives a unity and coherence to the whole range of Divine truth. Believing, as we do, that Jesus Christ is the central glory of all revelation, all the lines of teaching, from whatever point they start, should terminate in Him. This is pre-eminently necessary in the present day, when all history is eagerly explored, the existence of prediction, and the occurrence of miracles, doubted, that the unique, all sufficient, and matchless character of our Lord should be kept constantly before the minds of the young. This sublime and precious truth may in future years, and amid the mental activity which will result from increased secular education, prove the solitary plank upon which they may safely reach the solid shore.

The evidences for the Divine origin of the Gospel are manifold; but among them Christ has "the pre-eminence." "If," says Davison, "the single stone or column be sufficient to uphold the edifice, we are not to think that the edifice really presses upon that single support; when it reposes, and with a far greater security, upon the broad, united strength of the entire range and system of its fabric; that fabric of truth, as we

believe it to be, which in its proofs as well as in its doctrines is 'built upon the foundation of the Apostles and Prophets, *Jesus Christ Himself being the chief corner stone.*' It may seem minute, though scarcely unnecessary, to refer to the importance of care in preparing lessons for the children, because extemporaneous efforts can very seldom be successful. To take up a subject haphazard, and to utter a few, hesitating, disjointed commonplaces, with some mistakes as to the meaning, is unlikely to do much good. If we trust to the spur of the moment, the moment may come without the spur; and then a deplorable spectacle of debility and confusion ensues. The wisest and most learned may, without preparation, say something worth hearing; but even they can say it better when they have had time to marshal their thoughts and gain a sympathy with their subject. Sympathy with a topic is of the highest value, and varies in its nature with the diversity of the subjects; but it is only the right species which sets the particular truth in its fairest light, and imparts to it a commanding influence. These states of mind must be gained by thought and prayer, and then, like the brooks and streams which flow from distant hills and along their silent channels, will unite to form a river which shall mirror the beauty of heaven and bless the souls of the young with fruitfulness and peace. This preparation will be greatly promoted by an adequate impression of the dignity and worth of the work itself. The best impressions have no independent life, and must be fed with food convenient for them. As it is an agency for the salvation of young souls, this one thought will, if held clearly before the mind, give vigour, concentration, and steadfastness; but if it become dim, all effort will partake of indecision and weariness. The everlasting God works with human fervour and earnestness. The Holy Spirit chose for the symbol of His presence, not flakes of snow, clash of hail, ice "cast forth like morsels," nor floods of rain, but the tongue of fire which seems to intimate that truth and zeal are the chosen agencies with which He will work to the end of time. If the teacher will toil and pray, he will be able to interpret the Divine truths of the Scripture with power and impressiveness, as we know the organist or vocalist who from past labour has gained expertness, and from present vivid sympathy with the compositions of the heroes of song, can and does interpret a dead musical score into a living and subduing melody.

With this array of qualifications there must be some ingenuity in prompting wise inquiries, that the young may become neither passive nor inattentive. The inquisitiveness of their minds should be rightly guided, and the slow and bashful should be encouraged by wise and friendly appreciation of their endeavours.

Jonathan Edwards, in a letter to Sir William Pepperell respecting the education of Indian children, observes, "That if it be possible, the child

should be led, by wise and skilful management, into the habit of conversation on Divine things, and should gradually be divested of that shyness and backwardness usually discovered in children, to converse on such topics with their superiors." Besides, patience must have its "perfect work." It is sometimes better not to see everything, and thus waste the power of reproof in a series of insignificant checks and prohibitions. When rebuke is to be administered, it should be given in a few, weighty, incisive words, which have a real power over children. Motives to the exercise of this grace may be enforced by considerations drawn from the memory of our early experience when we were restless and eager: but chiefly from the example of the Divine Teacher who bore with the mistakes and slowness of His disciples until they understood "the mystery of God and the Father and Christ."

Finally, it may be remarked that an ardent love to the souls of children is absolutely indispensable. Without this the work will be done coldly and mechanically, and will soon be abandoned as an insupportable weariness. Children understand the nature and expressions of love. They come from homes where they usually feel its glow, which makes the restraints of poverty somewhat tolerable, and a simple habitation pleasant and attractive; they may not be able to gauge the knowledge and measure the information of the teacher, yet they know, as well as any philosopher, whether there is love in the tone of the voice, the gleam of the eye, and the grasp of the hand. It is necessary to love them, and so make the relation of teacher and scholar cordial and affectionate, that the sense of restraint and repression in the Sunday-school may not be transferred to the House of God; and so, as is much to be feared, lead to the disappearance of many from our places of worship. To cultivate this love requires much wise exertion. "It hopeth all things, endureth all things, and seeketh not her own." It is an exotic, from a fairer region than this present evil world. It is an altar-fire which must be fed, that it may outlive heavy rains, high winds, and cheerless nights, and diffuse its glow and brightness all around. The most expeditious and successful method to gain this love is to study Him whose words, amid all changes in the Church and the world, and after the lapse of eighteen centuries, retain their freshness and power. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

J. S. BRIGHT.

Short Essays.

By J. S. E.

(Continued from last number.)

V.

MR. EDWARD WHITE published a year or two since a very admonitory book on "Some of the Minor Moralities of Life" not touch on some things which perhaps might be thought to deserve mention, but which are really not trivial in results. Busy men, burdened by correspondence, much of it of requests and solicitations for kindnesses to be done for those to them, are often perplexed and irritated by little negligence, for instance, living in an obscure village will put the name at the top of his letter without adding either that of the post office or the county in which it is situated. The recipient of the letter wishes to do the writer a good turn, but he has no idea what it is; he never heard the name of the village, and does not know where it is. He has to take trouble, and to spend time, to discover where the reply can be so addressed as to reach one, who, by proper attention to this small but necessary matter, might have prevented both the trouble and the worry.

VI.

Other things of like nature might be mentioned. A man should give his full address the first time he writes. A year or two later he writes again; but, relying on your remembrance of what he gave before, he puts only the name of the village in which he lives, or may be, of that of his residence, or of the time of writing, "Friday House," "Providence Cottage," "Monday morning," or "Friday morning" as the case may be. You have forgotten all about the man, and can only recover it by laboriously instituting search. Some men who are only known in their own neighbourhood, and that to but a limited extent, seem to think that, being once known, they must be remembered for ever. It is like the poor old woman who attended a large and crowded place of worship, saying to her husband, "I have been ill, sir, and was not out last Sunday. Didn't you see me?"

VII.

It is sad to say it, but even ladies are occasionally serious about some little matters connected with letter writing. I refer to business-letters—letters to which, in courtesy, you wish to refer

reply properly. A lady writes on what may be deeply interesting to her, and requests urgently an early reply. You are anxious at once to obey, and to oblige. But sometimes, when only the initials of the Christian name or names are used, you may not be quite certain whether the writer is a man or a woman—and even when the name is fully written you can't tell whether she is to be addressed as "Mrs." or "Miss." This may seem a small matter—very small; but it gives trouble to those who neither wish to flatter nor offend, and it might so easily be obviated by a postscript—"please address so and so"—and postscripts are said not to be unusual in ladies' letters.

VIII.

The men, however, must have the last word. Some of them are guilty of a serious violation of minor morality. From an anxiety, perhaps, that no one may be able to forge their signature, they carefully (or carelessly) write it so that it cannot be read! This often occurs in an extensive correspondence. You can only follow "one of three courses," as Sir Robert Peel used so often to say. You may let the letter remain unanswered altogether; or you may try to imitate the hieroglyphic on the outside of your reply; or you may cut off the name from the letter you have received, and, pasting on your own, leave it to the postman to make out what you cannot. If the sight of this should offend, it is not your fault.

The above instances of inattention to, or violation of, the rules of minor morality, are worthy of thought. It is quite admitted that they appear, and perhaps *are*, very trivial; so much so, that some will consider that they ought not to be written about in a printed book—especially such a one as *this*. Two things, however, have induced the writer to mention them. The first is, that he has often personally suffered from every one of them, has had his time consumed, and (he may as well say it) his temper touched. The second is, that among the delinquents have been several who belong to a certain class of readers of *THE EVANGELICAL MAGAZINE*.

IX.

What our Lord condemned when He referred to the hypocrites who "built the sepulchres of the righteous," was not the attempt to preserve the memory of the just, but the ostentatious expression of reverence for the prophets by men who had no sympathy with their spirit or their work. Had respect for their tombs been the result of such sympathy, it would, no doubt, have been approved rather than condemned. It would be no ungrateful service to perpetuate the memory and honour the name

of any one who had been eminent in his day for singular usefulness, whether as the first utterer of a thought that grew into great deeds, or as one of the primary agents in the bringing forth of those deeds themselves. The dead—even such as in life have been like columns and stars—are often soon forgotten, and if something is not done at once to express the respect and veneration of survivors, a generation soon arises to whom they can only be known by name, and who, except in very few special cases, will not think of inquiring after their sepulchres. No man has been more frequently the subject of eloquent eulogium, and is so still, in connexion with certain well-known activities, than Joseph Hughes, the originator of the thought out of which sprang “The British and Foreign Bible Society,” and who for years was one of its active secretaries. Now, if any one will walk into Bunhill Fields, they will find that he was actually buried in another man’s grave!—that several names of those who are below in their family resting-place fill the head-stone,—and that down at the bottom, among the rank grass, nearly obliterated, is that of JOSEPH HUGHES. No one is to blame; neither the Society nor the public. The thing was not known, and, if told, would hardly have been believed. The public—the religious and Bible-loving public—not the Society, should, we think, rectify the wrong by raising a memorial to the honour of the dead, not for his sake, but “to glorify God in him.”

X.

I was very much struck the other day by meeting with the following saying of a French actress: “If I am only a vulgar and ordinary woman during twenty of the four-and-twenty hours of the day, then, whatever effort I may make, I shall only be an ordinary and vulgar woman in Agrippina or Semiramis the remaining four.” There is something very suggestive in this fact, that an actress actually felt that if she was truly to represent a great character, she must habitually cultivate in herself the virtue she had to exhibit or express; that she could not *seem* to be noble or pure if her own daily life was low and mean. But how much more forcibly this applies to the Christian teacher! How impossible it must be for him to enter into the spirit of his office, to be devout, earnest, inspired by aspirations after the Divine and God-like, filled with an enthusiastic admiration of the virtue he must inculcate, manifesting something like a felt consciousness of possessing or advancing towards it himself—how impossible must it be for him to be all this, or even to simulate it, on one day in seven, if, during the other six, he is living an unspiritual, careless, ignoble life—the life, as the French woman expresses it, of “a vulgar and ordinary man!” If she felt what she describes, in relation to the characters she mentions, “How imperative is it,” the writer referring to her goes on in effect to say, “that

those who personate the higher and purer forms of female virtue should bear within themselves the reflex of the qualities which diffuse an ideal charm over the pre-eminently attractive amongst Shakespeare's women! *Intrinsic* worth and nobleness, a reverent culture to higher than selfish ends of 'the gifts that God gives,' can alone flower, in any department of public life, into the perfection which ought to be aimed at." These are true and weighty words, and ought to be felt, pondered, and applied to themselves by the Christian man and the Christian minister. They should not allow the text to be quoted against them: "The children of this world are wiser in their generation than the children of light."

The Ministry of Suffering.

PART II.

THERE is, however, a secondary and very important end contemplated in the ministry of suffering. "It is ordained for correction," whether that correction be efficacious or not. It operates in this direction in a variety of ways. It is, for instance, a restraint on the sinful indulgences of men. But for the bitter fruit of sin, in the form of pain and affliction, the world would be far worse than it is. Were it not for this, men would give the reins to the bad passions and sinful propensities of their own evil hearts, and sin would soon reach gigantic proportion. Suffering is often the only obstacle which stays the course of the transgressors, and, were it removed, sin would run riot, and human society would be hardly endurable. Sometimes better results are secured. The correction proves salutary and effectual. In the time of prosperity, when everything goes well, men may be thoughtless enough. They are satisfied with themselves, and pay no regard to the future. Days of darkness and suffering, however, come upon them, and they issue—not always, indeed, nor, it is to be feared, in the majority of cases but occasionally—in sober and serious thought. They feel how little the world has done for them. A vague sense of sin is awakened. The past yields them no comfort. Their prospects for the future are dark and gloomy. They become anxious. Their distress grows upon them until all hope of relief from themselves perishes. Humbled and broken-hearted, they are prepared to fall into the hands of Christ as their only refuge. How many have had to bless God for sore and crushing trials, but for which, in all human probability, they would have continued careless and impenitent to the last! Only, when all their springs have been dried up, have they turned to God, and He has spoken comfortably to them. So it has been with Christians when they have declined in the Divine life and gone astray. It may seem strange that any one who has tasted that the Lord is gracious should

ever wander from Him. But the heart of the best is deceitful, temptation may assail him in a most insidious form. His departure from God may have been gradual. The spirit of slumber may have crept over him. The world may have stolen his heart. There may be nothing about him to reveal to others what is going on. The formal religion may be kept up as usual, though his interest in them has ceased. They have become a weariness to him. He is not happy; how can he be? Yet he has not the courage to look honestly at his case, and trace his steps. God smites and corrects him. The worldly good, which he had suffered his affections to rest, turns to dross. His sufferings overtake him. He is constrained to consideration. The folly of his course begins to dawn upon him. The lesson taught him he may be slow to learn. He may try to evade the conclusion to which God means to bring him. His perverseness only aggravates his trouble, until, bowed down under the mighty hand of God, he, in deep contrition, casts himself anew on His mercy, in Christ. The correction has been successful, and, in true thankfulness, he can now say, "I know that in very faithfulness Thou hast afflicted me."

Further, suffering is an important means of discipline. There is an obvious distinction between correction and discipline. The former relates to evils which need to be removed. The latter is more extensive in its signification; while it includes amendment it is more especially expressive of training—the development and confirmation of what is good. This is what we mean by mental discipline, and so it is in religion. It has respect to the spiritual principles and affections of the believer, and bears on their growth, regulation, and efficiency. The means of discipline are various, and amongst them suffering is not to be overlooked. When good men suffer, and suffer severely, it does not follow that they have been guilty of any special sin. It would be wrong to conclude that they are reaping the fruit of some heinous transgression. This was a mistake of Job's friends, for which they were sharply rebuked. We are indeed distinctly forewarned that Christians must suffer tribulation in this world, and often the more holy they are the more severely they are tried. It would be difficult to name a more devoted man than the Apostle Paul, and yet his whole course of service was a succession of troubles and afflictions, and it has been the same with others. Why this? The Apostle Peter tells us when he says, that "The trial of your faith being much more precious than of gold that perisheth, might find you unto praise, and honour, and glory, at the appearing of Jesus Christ." To say that suffering is the test of a Christian man's sincerity is to say little. It is that, indeed, and much more. Just as hard exposure to privation, fatigue, and danger, makes a good soldier, so suffering and trial make a good Christian—are the means of drawing on

strengthening, and consolidating those spiritual principles which make him what he is.

Not only so, but a little reflection will suffice to show that certain necessary features of the spiritual character are dependent for their very existence, and others for their development, on the discipline of suffering. How, for instance, should we know that we possessed a forgiving disposition if there were no offences committed against us needing our forgiveness? or meekness, if we met with no provocations and injuries from others to demand its exercise? or submission to the Divine will, if that will in its aspect towards us were always pleasant and agreeable? or patience, if there were no troubles and calamities to prove and exercise it? and, above all, how could faith attain to that robust strength, so necessary to its perfection and to its steady influence over us, if there were no difficulties to be surmounted—no dark providences to throw their obscure shade over us—nothing, in short, which had a tendency to drive us from every other resource, and leave us to simple confidence in God? Faith never appears to so much advantage as when it endures heroically, and does the thing that is right with no other light to guide it save what God's Word and character afford. These things—and they all involve suffering—are the necessary means of elevating and invigorating the several graces and principles named, without which Christian character would be a maimed and defective thing. How expressive, then, of the wisdom and goodness of God is the arrangement which makes the things which are evil in themselves, originally penal in their nature, the means of healing the moral disease which provoked them, and of disciplining the character into completeness and strength for the service and enjoyment of God!

Thus, what is punitive in its nature becomes a source of unspeakable benefit. It changes its aspect as we change in character. The curse becomes a blessing. From this it will be apparent that the precise effect which suffering will produce, is in every case dependent on the state of mind in which it is received. It has no inherent efficacy one way or other. It rests entirely with the way in which we deal with it, whether it shall operate for good or for evil. It may make a bad man worse, and a good man better. The evidence of this is abundant. Many suffer continuously and severely, with no other result than to make them more sullen, or more bitterly exasperated. On humble, thoughtful souls, prepared to deal honestly with themselves, it works beneficially and kindly. How are we to account for this? Simply thus: in the latter case suffering is accompanied with a gracious influence which reaches and touches the heart. The Divine blessing makes the difference—a blessing, an offer, within the reach of all, and which never can be honestly sought without being surely bestowed.

JOHN KELLY.

Faraday : The Christian Man of Science.

THE sympathy of Christian men with persons whose lives are devoted to Science is often diminished by a consciousness that their labours and discoveries have been used in opposition to Christianity. It is pleasant to mark, with love and honour, the names of those who, like Faraday, were never diverted by the idolatry of Science from the loyalty of religion, and were not "ashamed of the Gospel of Christ" even amid its open or secret foes.

Toward the close of his life, when his faculties began to give way, a Professor called on Faraday, and found him with an open book on his knees, weeping bitterly. "Ah, my friend," said he, "this is one of your bad days. You feel too weak for study?" "No," was the reply, "that is not the cause. You have surprised me; but you shall know it. I have been reading this blessed Book (showing him the pages of the Bible before him), and to think that mankind is so miserable and wicked, and yet so blind as to refuse the guidance of these wonderful teachings,"—and then again he wept!

Such was the devout and noble spirit of this truly great man.

We will select from his memoir, written by Dr. Bence Jones, his pupil and successor as Secretary of the Royal Institution, such particulars as may be most likely to interest our readers concerning Michael Faraday. From the position of a poor "newspaper boy" he worked his way, by sheer talent, to the highest positions, and yet remained unspoiled by elevation. He was also an eminent Christian, though attached not to the great fashionable churches, but to a plain Nonconformist Church, of which he was, for years, an elder and preacher.

He was of Yorkshire descent, and was brought up near Clapham, at the foot of Ingleborough, among a pastoral race whose Puritan piety connected them with the sect of Glassites, a sort of Independents, with some peculiar views. His father was a blacksmith, and his mother a farmer's daughter. The family removed to London during his infancy, and found a very humble residence in Jacob's Well Mews, Charles Street, Manchester Square,—living over the stables.

Faraday was eighteen when his father died, in 1810. His mother survived till 1838, and was so "proud of her son," whom she ever called "my Michael," that he had to "beg her not to talk about his honours."

Of his early life he records :—"My education was most ordinary, consisting of the rudiments of reading, writing, and arithmetic, at a common school. My hours out of school were spent at home or in the streets."

He was sent, in 1804, as an errand-boy to a bookshop, at 2, Blandford-street, kept by Mr. George Riebau, for a year's trial, and he writes : "My duty was to carry round the papers. On Sunday mornings I was up early, and went my round, but was often told to 'call again,' and had to beg for it as the next place was a mile off, and I could not make myself neat to go with my parents to worship." No wonder that in after life he was wont to say of the little newsboys : "I always feel a tenderness for them, for I was once like them, and carried my papers out as they do."

On becoming apprentice, "in consideration of his faithful service," his master would ask "no premium." Four years after his father says : "Michael is a bookbinder and stationer. He is very active. He has a good master, and likes his place well. He had a hard time at first, but he has got his head above water, and has two boys under him."

He says himself : "As an apprentice I loved to read scientific books—such as, Marcet's 'Conversation on Chemistry,' and the treatises of the 'Encyclopædia Britannica.' I made simple experiments with a glass phial for a real cylinder and electrical apparatus. 'Watts on the Mind' first made me think, and then I was turned to science by articles on electricity."

He read many books, and heard occasional lectures ; learned perspective of Masquerier, and kept a note-book, called "Philosophical Miscellanies," to record the theories ever rising in his mind.

He speaks of the kindness of a Mr. Dane, who, being a member of the Royal Institution, enabled him to hear four of Sir H. Davy's last lectures, in 1812. Of these he made full notes, and in his ignorance wrote to Sir Joseph Banks, the then president, on their subject, but obtained no reply.

About middle life, Faraday once took Tyndal after the Institution lecture to Blandford-street, saying, "Here is what may interest you." They entered a small stationer's shop, and he said, "Here was my working place. There I bound books." A respectable woman was behind the counter, who did not hear us. Faraday bought some cards of her, and asked her name and her predecessor's.

"That won't do," he urged ; "who was before him ?" "Mr. Riebau," she said, "he was master of Sir Charles Faraday !"

"Nonsense—there is no such person." She was delighted when she knew who he was, which she almost divined already.

In 1812 he removes to a bookbinder—M. de la Roche, a French emigrant, and very passionate man. He could not remain with him, and just then some circumstances altered his whole career. "When," says he, "a book-seller's apprentice I was fond of experiment, and averse from trade. A gentleman took me to hear Sir H. Davy lecture. I wrote out fairly my notes, and ventured the bold step of writing to Davy to tell him of my love of science, and to beg his help. The answer was kind and favourable, offering to see me and be of any service. Davy kept his word, and told me of the vacant office of assistant in the laboratory of the Royal Institution. He advised me not to give up commerce for science, as she was a harsh mistress, and often poorly rewarded her votaries in a worldly sense. He smiled at my notion of the superior moral feelings of philosophers, and would leave me to the experience of a few years." Through his good efforts the situation was obtained in March, 1813, to assist Davy in experiment and writing, at a salary of 25s. per week, and two rooms at the top of the house. On the minutes of the society is this record :—"A youth of 22, by name Michael Faraday, appears well fitted, as far as Sir H. Davy can ascertain, for the place. His habits are good, his disposition active and cheerful, and his manner intelligent." Thus he stands on the first round of the ladder.

One of the first terrors of the "harsh mistress" soon appeared in the form of accidents and explosions. Even with a glass mask both Davy and

his assistant were often exposed to serious danger. He describes the four first trials of this kind with animation.

Very soon he has the opportunity of going with Davy, as amanuensis, a tour of Europe. He sees a wide range of regions, and keeps a very interesting journal. In Paris he hears Gay-Lussac lecture; at Florence he uses Galileo's telescope, and the Grand Duke's great burning glass, with which diamonds are burnt. At Rome, Vesuvius, and Geneva, he sees Signor Marichini and Volta. Some trials arose from a certain *hauteur* with which Davy treated him, almost making him his *valet de chambre*. At Geneva Professor de la Rive asked both to dinner, not being dazzled by Davy's brilliant reputation. Davy declined to dine with his servant. De la Rive said it would only "oblige him to give two dinners instead of one." They remained friends and correspondents for fifty years.

On returning to London Faraday resumes his post, at a higher salary, full of zeal for science, and with more knowledge of the world. He soon begins to lecture at the City Philosophical Society, on a variety of subjects, in a far-reaching spirit. In his commonplace book he notes all along the books he reads, and the queries which strike him.

His first paper was for the "Quarterly Journal of Science," on "The Analysis of Native Caustic Lime," which, forty years after, he was not ashamed to reprint. He was trusted to edit this journal for some time, in Mr. Brande's absence. Thus he stepped from the learner to the lecturer and writer on independent themes.

A specimen of his lofty strain of lecturing may be given. "We are placed by our Creator in a state of things which results from the pre-existence of society and the laws of nature. Here begins our earthly career. The extent before us is long. Who reaches furthest in his time has best done his duty. The goal is perfect, ever in sight, though too distant to reach. Each step repays exertion. The more eager our race the greater is our pleasure. Some on this plain of life are content with what their predecessors have put into their hands, and rest idle where nature has dropped them. Others exist to enjoy the advantages before them which they are however too lazy to reach after. A third set are willing and able to advance, but must be led. Few attain the honour of being first on the plain, taking the lead of their generation, their age, and of the world."

Faraday married Sarah, daughter of Mr. Barnard, of Paternoster Row. They were specially agreed in their religious opinions, and the union was happy. With his usual simplicity the "wedding-day was just like any other day"—there was no bustle or noise. This married tie lasted twenty-eight years, and he says toward the close, "it never changed save in the depth and strength of attachment."

Faraday did not escape the jealousy of scientific discoverers, which is so frequent a thorn in the sides of an inventive genius. Dr. Wollaston was offended at his seeming to appropriate some of his ideas about magnetism. Even Davy, when Faraday was proposed as a Fellow of the Royal Society, opposed his election, and was never cordial after he was elected. Considering how much Davy himself suffered from this cause, it is the more painful to observe his jealousy of Faraday.

About this time Faraday joined the Christian Church to which he was attached by a personal profession of faith, and, as he finely says, "at the meeting-house he left science behind, that he might listen to the prayer and exhortation of the most illiterate brother, as loving the truth by whomsoever spoken."

In one of his lectures he advances noble sentiments concerning the relation of science and religion, which deserve special attention now. "I believe the truth regarding the future life cannot be attained by any exertion of our mental powers, but must be made known to us by Divine teaching received through testimony. I claim an absolute distinction between religious and ordinary belief. I shall be reproached for weakness in refusing to apply mental operations to the very highest subjects, as well as to these high ones. I am content to bear the reproach, yet even in earthly matters I have never seen anything incompatible between the things of man within him, and the higher things concerning his future, which he cannot know by that spirit." Would that all our philosophers were as clear, moderate, and submissive, following in the train of Socrates in the old world, and of Newton and Brewster and Faraday in our own day!

Faraday was made a Fellow of the Cambridge Philosophical Society, of the French Academy of Sciences, and of the Italian Society. At his death he had ninety-five titles of this kind. The only English distinction of consequence was the "Fellow of the Royal Society," which was not spontaneous and free, but was "sought and paid for."

Faraday now rose in repute rapidly. He instituted the Friday evening meetings of the Royal Society, which were its chief life. He published his book on "Chemical Manipulation." He was on a committee regarding optical glass with Dollond and Herschell.

In December, 1829, he began his very popular Christmas Juvenile Lectures on Science. He declines the Chemical Professorship at University College, London, because he cannot desert the Royal Society. He accepts the Lectureship on Chemistry at Woolwich Royal Academy. But all this promotion brings very little mercenary advantage, of which Faraday was nobly careless.

In a letter of consolation to a brother in deep affliction are some very striking reflections, written from the Isle of Wight. "Watching the clouds at Niton, I saw them gather when I did not expect, and dissolve when I fancied they would remain. They pour down rain, which inconveniences me, but does good around. They break and give bright views when I expected a dull walk. I seem always wrong in judging, so I conclude that as the end is beautiful so also is the means. Thus in life many troubles are so only from our view of them, but become blessings as we draw near them. In all knowledge my views are imperfect. In experience I am part wrong and part right; I never see the whole. My views of the near and the distant never correspond. The way out that I desire is never that which really opens. In all things I trace the same course—ever to us imperfect, but under the disposal of a Power who gives benefits in ways we do not comprehend. We should, therefore, suspend our dull thoughts when things look cloudy, and cheer up our spirits because of the things unexpected which

come with these. Experience teaches me that in so doing I am far more often right than wrong." How can the Christian faith in the overruling providence of God be better expressed or more beautifully illustrated!

St. Leonards.

ANDREW REE

(To be concluded next month.)

Our Young Women.

PART I.

AMONGST the various means of doing good which prevail through every department of Christian usefulness it is just possible there may be some which have not yet obtained a just share of attention. The great force of philanthropic effort appears to be, for the most part, directed to extraneous cases—to the end instead of the beginning—to the advanced stages of sin and misery, rather than to the early dawn of what might, under favourable circumstances, become a virtuous and happy life.

Education is supposed to be the all sufficient and legitimate provision for meeting the wants of human life in its early stages, and with education, far as it goes, these remarks have nothing to do. They refer to that period of life when what is called school teaching generally ceases, especially with girls, and when real active life begins. In this critical stage of character undergoes the process of formation, and is stamped more rapidly and more indelibly, than during any other period of equal duration.

But could the teaching of our schools for the industrious classes be continued over this period it would only give greater facility in reading, writing, arithmetic, and geography. It would in no respect adapt it to the changes of character, the vicissitudes of life, or the requirements of duty which take place at this stage of experience.

I allude to the circumstances of our young women of the industrious class and in speaking of their requirements I expect to be met with the inquiry as to what their requirements are? Indeed, a general idea seems to prevail that if they do even moderately well in the situations in which they are placed as young women—if they do well for their employers—well for themselves they will be sure to do well for themselves and their families, when called into positions where a very different kind of well doing will be required of their hands.

One does not very clearly see, however, how a young woman who is very clever in a shop, for example, must necessarily make a good wife and mother, to come nearer to domestic life, how one who has been clever as a cook where conveniences were abundant, and material plentiful, and expense of no consideration, must be especially qualified for making a poor man happy in an inconvenient and scanty home.

Surely we look too low when we think the clever execution of the hand with such training as positions of useful industry generally afford to young women, constitute a sufficient preparation for their after lives. In the first place, we look too narrowly, when we expect their ordinary school learning

to do this ; and too low, when we expect them to be all that the progress of society demands because they have shown themselves orderly, skilful, and industrious in certain situations bearing very little relation to those which will be distinctly and inalienably their own when their real characters come to be tried ; when they will stand for what they are worth as women, no longer as servants, as subordinate beings, or as mere helps like other portions of the great machinery of daily work, but as responsible women, thinking and acting for themselves and others, each as important an agent in her own individual sphere as the greatest lady in the land in hers.

In using the expression "our young women," I wish to be understood as referring to the class from whom we are receiving daily help and service in our homes, as well as to those who are engaged in business occupations—those, in fact, who are doing the active, personal work, of useful and industrious lives. I might, perhaps, be more definite in describing them as the women who will, in all probability, become wives of our artisans—our industrious men of all occupations, down to the daily workman—a class of people who may be justly spoken of as constituting a very important part of the community—the strength or the weakness of a nation—its glory or its shame.

For our young men of this class much has already been done. For their benefit we have reading-rooms, mechanics' institutes, lectures, and other means of mental improvement. They have also the great advantage of being at liberty when their hours of work are ended. Hence they have many opportunities for self-culture, if so disposed, and for rising in the scale of intelligence generally. But for the sisters of such young men, what is done ? What is done to promote an equal advance on their part, so that they may keep pace with the general progress of society toward a higher standard of intellectual and moral worth ?

And yet to these women we must look for the filling of positions of the greatest responsibility as wives and mothers, as teachers and guides of the young, for as daughters they have their brothers and sisters to care for ; and in one way or another they will have to be chief movers in what belongs to the formation of character for generations to come. In the homes of industrious men it is mainly the woman who does this—does it for evil or for good—does it by her influence for eternity, as well as time.

The busy man has little opportunity for doing this. He seldom understands his children as the mother does ; and thus, to her other burdens of domestic care there is added, on the woman's part, this far-reaching responsibility, demanding an amount of wisdom, forethought, and self-discipline not easily attained even under the most favourable circumstances.

And let no one look slightly upon what such women have to think of, to provide for, to bear with, and actually to do. Theirs is not the mere labour of the hand, such as the making of clothes and the preparation of food, although to do both these well is no mean attainment. But on the woman devolves the exercise of many faculties, and, I might add, many graces, such as adaptation to circumstances, suitability and contrivance, forgetfulness of self for the sake of others, patient endurance of what has to be borne, and bravery in meeting what has to be met. Everything, in fact,

belongs to her which goes to make up the sum of domestic happiness misery ; everything which makes her home a centre of peace and of rational enjoyment, or a scene of discord and confusion.

There can be no real service done to a nation or a people by raising or one half of the community. It is in *families* that England, above all countries in the world, must be made wiser and better. We complain of our day schools doing but little for the rising generation, because of the bad influence of so many homes, and chiefly the bad influence of the mothers ; while on the other hand, the good influence of a good mother is universally recognized. What then, I would ask again, are we doing with the definite purpose of helping our young women to discharge their responsibilities to daughters, sisters, wives, and mothers, with a due sense of the vast difference made in society and in the world by their part being discharged well or ill.

I ask the question, " What are we doing ? " with a deep and reverent acknowledgment of the work already done by Christian ladies for the spiritual welfare of our young women ; nor would I desire to draw away the attention of one earnest worker from this higher field of labour. In the remarks I am about to offer it is my object to point out another sphere of usefulness for which many are fitted, and where the work itself is both interesting and full of hope. All are not gifted in the same way, and many of those who are anxious to do good do not feel themselves called to the highest walk of Christian usefulness, or perhaps they feel deterred from attempting it from a sense of their own shortcomings. The question of usefulness then resolves itself into this, " What have I received which I can give ; and how, and where can I give it so as to do the greatest amount of good to my fellow-beings ? "

Many are satisfied with giving money. In this way noble deeds are done and means are often placed in the hands of those who know how to use them with good effect. But all have not money to bestow, and all are not satisfied with doing good in this way. They feel that they have other treasures, other talents, committed to them, which they long to bestow upon the less privileged companions along the journey of life. They yearn to give what comes more directly from the heart, what can embody more of sympathy and of sisterly feeling, and from the stores of their own minds they would communicate to other minds thoughts which are the result of their own observation, and convictions derived from their own experience.

There are many earnest women who could not very well deliver a connected discourse upon any direct Scriptural text, but yet are not the less anxious to do what they can ; and what they can do is to tell, out of the fulness of their own hearts, what they know of the wisdom and goodness of God, as shown in the works of creation, and as felt in their own experience as well as revealed in His Holy Word. Instruction of this kind may be conveyed in a spirit of reverence and of love for all that is holiest and best, so in one sense to constitute religious teaching even while the subjects dwelt upon are such as the world calls " secular."

I am compelled to use the word *secular* in describing the kind of teaching to which these remarks apply, because of the line which is, perhaps too rigidly, drawn in separating religion from the affairs of daily life ; but

would be impossible for me to recommend with so much earnestness the particular means of doing good in which I am so deeply interested did I not believe it calculated to become a means of higher good than the mere communication of knowledge, however useful as such. SARAH S. ELLIS.

(To be concluded next month.)

Sunshiny Christians.

THERE is a cheerfulness that is a Christian duty ; yea, that is distinctly commanded to every heir of God. "Rejoice always ; and again I say, rejoice." This cheerfulness is not the mere effervescence of animal spirits. Nor is it born of the decanter or the dance. It depends in no wise on external circumstances. Christian cheerfulness is that sunshiny, hopeful, happy frame which comes from heart-health. Such a temper of mind doeth the body good "like a medicine." For many a lean dyspeptic is dying of sheer worry and peevishness. The acrid humours of the mind strike through, and disease the digestive organs. The medicine, such as man wants, is not to be found in the drug store. A good dose of Divine grace, with a few grains of thankfulness, and a bracing walk on some labour of love to the poor, will do more to put healthy blood into his weazen skeleton than all the drugs of the apothecary. A "merry heart" was about all the medicine that old Lyman Beecher ever took.

Cheerfulness, be it remembered, is a temper of the soul, and not dependent on external conditions. Some of the most miserable people we met of are grumbling every day over porcelain and silver, and lay their wretched heads every night on embroidered pillows. The sunniest hearts I have ever found in my pastoral rounds have often been lodged in houses so poverty-stricken and obscure that even the tax-collector never found them. They were people who have very little of this world, but a great deal of the next. They take short views of this life ; but long ones of the life to come. Living pretty much "from hand to mouth," they learn to trust God a great deal more than their prosperous brethren, who secretly trust—their own bank accounts and government bonds.

The happiest heart I encounter in Brooklyn belongs to an aged cripple, who lives on charity in a fourth story. She is old and poor, and without relatives, and lost even the power of speech twenty years ago ! By dint of hard effort she can make a few words intelligible. But I never saw that withered face distorted by a frown ; and a few Sabbaths since, when she was carried in to the communion-table, I looked down from the pulpit into the old saint's countenance, and it "shone like the face of an angel." She lives every day on the sunny side of Providence, and feeds hungrily on the promises. Jesus knows where she lives. He "ofttimes resorts thither." She is one of His hidden ones. That old disciple will not have far to go when the summons comes from her Father's house. She lives near the gate now, and catches the odours and the music of that "marriage supper" for which she has her wedding garment on. Would to God that some of the sour-spirited, morose, and melancholy Christians of our acquaintance could drop in to that old woman's garret occasionally, and borrow a vial of her *sunshine* !

Those who cannot visit such an antechamber of Heaven for themselves may enjoy a kindred satisfaction in reading the brief biography of old "Uncle Johnson"—a tract of twenty-five pages, published by the "Presbyterian Board." Johnson was a Virginia negro, who died in Michigan at the almost incredible age of one hundred and twenty! He never would have lasted so long if he had not—like Father Cleveland, of Boston—carried about with him that cheerful heart that doeth good like a medicine. One day, when he was at work in his garden, singing and shouting, his pastor looked over the fence and said: "Uncle, you seem very happy to-day." "Yes, massa. I 's just thinking." "What are you thinking about?" "Oh! I 's just thinking (and the tears rolled down his black face)—"I 's thinking dat if de crumbs of joy dat fall from de Massa's table in dis world is so good, what will a great loaf in glory be! I tells ye, sir, dar will be enuf and to spare, up dar."

Once Mr. F. said to him, "Uncle Johnson, why don't you get into our meetings once in a while?" He answered: "Massa, I wants to be dar but I can't 'have myself." "You can't behave?" "Well, massa, ob la years de flesh is gettin' weak; and when dey goin' to talk and sing about Jesu I 'gins to fill up, and putty soon I has to *holler*, and den some one'll say, 'Carry dat man out de door, he 'sturbs de meetin.'" "But you should hold in till you get home." "Oh! massa, I can't hold in. I *bust* if I don't *holler* (Would not it be a blessed thing for some prayer-meetings that are now dyin' of dignity if they could have such a "holler" to wake them out of the slumber?) This jubilant old negro lived in literal dependence on God. When a gift was made to him, he received it as if sent to him by Elijah and ravens. "When I wants anyting, I jes asks de Lord, and He is sure to ser it; sometimes afore I 's done askin', and den sometimes He holds back, ju to see if I trust Him." One of the last things remembered of him was the message he gave to a minister who called to see him, when he was "Waitin' for de chariot ob de Lord." "Oh! massa," said he, "if you gets home afore I do, tell 'em to keep de table standin', for old Johnson is holdin' on his way. I 's bound to be dere."

We have given so much of this article to a sketch of this sunny-souled pilgrim, not only because it might be new to most of our readers, but because such a living example of a "merry heart" is more impressive than a sermon on cheerfulness. There are three or four "recipes" for securing this sunshine in the soul.

(1.) Look at your mercies with *both* eyes; and at your troubles and trials with only one.

(2.) Study contentment. In these days of inordinate greed and self-indulgence, keep down the accursed spirit of grasping. What they *don't have* makes thousands wretched.

(3.) Keep at some work of usefulness. Such men as are active in doing good are seldom troubled with the blues. Work for Christ brings heart health.

(4.) Keep your heart's window always open towards heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rapturous bows.

T. L. CUYLER.

Household Treasury.

THE SQUIRE'S WIFE.

THERE are earnest, loving souls in the church of God who make very little stir there; who are so imprisoned by circumstances as to be scarcely known to their brethren and sisters, and who are yet a power among them. Nor are these hidden ones always—as many think they must be—among the poor of this world. Poverty is not the only chain which binds the spirit of activity. Lowliness of estate is not the only veil which has power to hide the Christian's light, or to confine it to a narrow circle.

"The Squire" lived on a fine estate upon the beautiful hill which looks down on the village. He was rich in lands, and having a strong natural taste for farming, he had spent much money in importing stock and improving his estate. He led a very merry life, gathering about him much company congenial to his own tastes and those of his sons. These young men called themselves "farmers," and tried to live and act like "country gentlemen." They ordered their men, and then went off, racing, and shooting, and fishing with their guests from other towns. Their only sister was a gentle, amiable girl, who strove to make home happy; and so, although more quiet in her tastes than they, she trifled and danced and fished whenever they asked her to. They were a family of giant butterflies—with one marked exception.

The Squire had married, when well advanced in life, a lady whose quiet and genial manners were the very opposite of his brusque, noisy ways. He was warm-hearted, and always ready to give a helping hand to one in need; but he was just as ready to come down with crushing censure on those who dared to cross his path in any way. His wife was just as generous and tender-hearted, but she never dealt in rebukes or invectives.

Not being able to undo "the mad business,"—their father's second marriage, the Squire's children concluded to make the best of it by using the new mother as a helper in "the art of having a good time."

On her first Sabbath in her new home, the Squire said, playfully, at breakfast: "Children, this new mother of ours looks as quiet as a mouse, but she's a stern little Puritan for all that. I had to promise never to ask her to our church, for she thinks us little better than Hindoos."

"Our church!" exclaimed one of the sons, "I never go to any church, and Sam don't know a meeting-house from a fancy barn!"

"I know you are a graceless set," replied the Squire. "But I have always owned a pew in the old church at the Center, and Bella and I have gone there now and then to save the family from heathenism."

"And gained the right to call in a clergyman if we ever have sickness or a funeral," said Sam, looking up, archly, as if he had uttered a great witticism.

For a little time the horses were allowed to go down to the village chapel, and two or three times the Squire accompanied his wife there; but after that, there was company expected, or the horses were wanted elsewhere, or the carriage got scratched by the country wagons in turning, or some other hin-

drance was thrown in the way. The Squire soon got over his politeness, and joined his sons in ridiculing those who, though strangers, were yet dear to this good woman as children of God, with whom she hoped to pass an eternal day of glory. It was indeed strange how one with her earnest, humble faith, and her tender love to Jesus and His chosen ones, could have been so blind as to cast in her lot with such uncongenial spirits as these. In this step she had done wrong; but the Squire had kept back the truth from her, and professed better aims in life. But however this was, she soon awoke to the fact that she must either deny Christ and strike hands with His enemies, or follow Him through tribulation, persecution, and scorn.

Without human sympathy or counsel, she was shut up to the One Helper, and in that wisdom which He giveth, upbraiding not, she fixed her purpose to walk truly and humbly before God and her family, yielding everything but principle to please them; hoping that in the dark days which must come, sooner or later, to every family, she might know that she had brought salvation to that house.

The little church and its minister had been greatly cheered by the coming of this lady of education and piety among them. They looked for comfort and help from her in their homes, their Sunday-school, and their public charities; but they looked in vain for her personal presence.

On pleasant Sabbaths she was with them if a horse could be spared, and if not, when she was able to walk. She visited none of them, except occasionally the minister, and asked none of them to visit her. She made no clothes for the poor, sat by no sick-bed through the hours of darkness. But she gave freely, without her name, the money which was her own; richer gifts—her love and her prayers—she laid freely on God's altar to prove Him, and to see if He would not come and pour them out a blessing greater than any that could come to them through her presence, or her words among them.

The pearls of religious faith were hers, but she would not cast them before swine who would trample them under feet, and then turn and rend her; and so she kept silence at home. But for ten long years she walked before that household without once compromising, in the slightest degree, her conscience. She endured meekly the jests and the scorn of the young scoffers, as well as the obstinate opposition of her husband. She was perfectly willing to have it known among them that, while every other hour was at their service, one morning hour was set apart for God; and that in that hour she gathered strength and courage for life's duties and trials, and in it gained the joy and peace which always marked her countenance. And her Bible, the companion of that hour, was kept ever before them as her treasure. Tried by the common standard, this gentle woman would have seemed very deficient as a church-member; but in His esteem Who seeth not as man seeth, she was doing a mighty work for those whom neither minister nor church could reach. Amid all the folly of those years she had stood as a silent reprover to the family and their guests, and although the fruit of her work was long in appearing, it came at last, and the world had to see and acknowledge it.

When the shadows of age began to gather around the wasted life of the old Squire, a deep depression settled on his spirits. He began to fear the dark,

in future, and to be less willing to "risk his fate," and less confident had "always lived just right, and could therefore claim heaven at his due." He sent for his own minister, who, when he came, told him to look on the dark side; he was afraid somebody had been trying to tempt him. "You have had too gloomy surroundings since your gayety left you. We must turn over a new leaf, and have a little more gaiety," he said.

"I need not tell me about gloomy surroundings," cried the old man, "nor the awfulness of Evangelical doctrines. I've had a light in my house as if it came from heaven! I and my children have scoffed at it; I would give the world to have the faith and the peace of that pure woman! Sir, if there is but one saint in all Eastwood, that saint is under my roof; and the thought of what she has endured here from cruelty and our cruelty comes like an arrow to my heart every time I think of it! Oh, that I could cover myself in her mantle in the day of judgment! I should be safe for her sake."

"A blind heart! There was no safety for him in the righteousness of a mortal. But the hour came when she who had sown in tears reaped in joy. The long night of sorrow was over, and joy came to her in the morning which dawned on the darkness of that old man's soul. And the daughter, who had always been kind and respectful, confessed the richness which her Christian life had exerted over her own heart, and told how often she had longed, with many tears, to cast away the vanities of earth, and seek that faith which shone with such pure lustre in her mother's life. He confessed having listened to the secret prayers for her soul, and for the guidance she had seemed to scorn in the way to heaven. And he gave this humble woman two souls as her hire for the hard service of denial of those ten years of solitude.

When the absent sons returned home for a visit, they at first attributed blame to their father for his failing faculties, which submitted to undue wear about him; but they soon found out that his mind was as strong as ever as in his best days, and the most important trusts, public and private, were still placed with unshaken confidence in his hand. The longer they stayed in their early home, the more deeply they felt the change in its atmosphere; and when they went away, the eldest son said, tenderly and in confidence to his mother: "Mother, you have been a great blessing to us all; pray for Sam, and for me, too, for we need your prayers."

They walked down the elm-bordered avenue, feeling that they had left with a saint as well as a mother.

MRS. MORRIS' NEW WATCHWORD.

On a rainy day, the children were all at home from school, and around the mother. The three boys kept the room in a perfect uproar. Now they had gathered together till she was in mortal terror lest bones should be broken or trampled, now William had got Jack's knife, and was holding it aloft in the joy of his brother's vexation, and the oft-repeated, "I'll tell mother!" and the usual, familiar words, in vogue in perhaps all nurseries.

"Mother, Will's got my knife, and won't let me have it!"

"Mother, can't Maggie let me alone?"

"Mother, can I have this string?"

"Mother, my head aches."

"Mother, won't you tell me a story? Won't you mend my mittens?"

And "Mother" must pacify Jack and take down Will; she must pour on the feud between Mary and Maggie; she must give up that ident string with which she was trying to get time to tie up a parcel; she must coax the aching head to stop aching, and if it won't stop must give up everything else in order to become doctor and nurse; and out of her bewildered brain she must bring forth treasures, both new and old, of story and verse. But she was doing each and all these things in a new spirit.

"For Thee, Lord, for Thee!" she whispered, as she went from task to task and He accepted each tiny offering of herself to Him in a way that awoke responsive glow of joy in her heart. The links that kept binding her to the unseen Lord were very small and insignificant. They were almost invisible to her own eye, but they were real; and the serene spirit that came, their natural result, soon began to be felt all through the house. The children were under wondrous training, though they knew it not. It was as if they trooped a humble yet beautiful series of angelic visitants through all the details of home-life. And though Mr. Morris had first suggested to his wife this doing everything "as unto God," he was almost startled at the result. The new gentleness and patience with which she guided his house had in something so "not of this world," that he caught himself anxiously guessing:

"Are not my dear one's heavenly wings growing apace? Will she not soon be off and leave us unawares?"

But if they were growing, they were not to bear her away from the home where she was so needed. They were only to lift her just high enough to enable her to soar over, not be entangled with, earthly cares. And this is not after all, so very uncommon a sight on this earth. Who cannot call up the image of a woman, who is a "spirit, too," who scorns none of the home ministries that form the patches of worn and torn every-day life, but is equally skilled in tracing the delicate embroidery that adorns it? Yes, to many of us the word "mother" means not only she who bore us, nursed us, kept body and soul together through incessant care, but she who gave us our best conception of a noble, ideal character, who made us hate and shun evil, who led the way, by her own example, to the heaven-ward path, and whose saintly prayers are even now the guardian angels that keep us in that way.

And now let every over-burdened mother try for herself the experiment that in the case of Mrs. Morris had such happy results.

Let her speak to each of her children in the gentle, loving tone with which she would address her Lord and Master were He one of her household in youthful, human guise. Let her minister to the wants of each as she would minister to His. Let her give all her time to simple, every day, homely tasks; why not? Let her find scope for all her affections in this narrow circle which makes home; why not? For what else was she made? Wherein was she born? While other women are struggling for their "rights," let her feel that the only right she wants is the right to be the best mother that

sun shines on. And while their brows will be clouded with care, hers will be becoming every day more serene.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto ME."—*Mrs. Prentiss.*

HOW CHARLIE WAS MADE NOBLE.

LUCIA was my school friend ; but we had not met since the examination-day on which we vowed eternal friendship, and parted, as we thought, with broken hearts. And I was very happy when, last month, she sent for me to visit her.

I found my red-cheeked, laughing friend a dignified mamma with three children. The youngest, a boy of four, had stolen his mamma's smile and colour. The second was a tall, slight, graceful, spirited-looking, but very gentle, boy of ten, and the oldest a sweet, frail, suffering, hunch-backed girl of twelve years.

Charlie, kind to every one and very careful of baby, was absolutely devoted to his ailing sister. He watched all her needs, and ran to anticipate her slightest wish.

The third evening that I was there, I spoke of it to his mother. "Charlie's devotion to Lou is perfectly beautiful ;" and, running my hand through his curls, I said, "My noble boy, God will bless you for it. Good night !" and kissed him.

He ran out of the room. Before I was fairly dressed, the next morning, he tapped at my door with, "May I come in ?"

"Come in !" But a glance at his sad face made me ask, "What is the matter, darling ?"

Choking back a sob, he said, "You called me 'a noble boy ;' and it made my heart ache all night. My sister cannot live long, and never can be well any more ; and it's all me."

"All you ?"

"Yes, ma'am ! Four years ago we were playing, and I pushed her against the kitchen-door, and the sharp handle stuck into her back. She fainted, and I screamed ; and mamma ran out and carried her, and laid her on the sofa ; and grandma brought some camphor and auntie some water ; and mamma gave them to her, and she opened her eyes ; and I thought she was all well, or would be in a day or two. But, in a day or two, mamma sent for the doctor, and he said her spine was injured, and she could never be well any more. I cried before a great deal, but then it did not seem as if I had cried half enough, and it don't seem as if I had begun to cry half enough yet ; but it's no good—" and the great sobs could be kept back no longer.

"Were you playing ?"

"Yes, ma'am. We were having a game ; but I was a careless, rough boy, and she must suffer for it. Oh ! if I could bear it myself ! May be, if you would write it, some rude little boy who is always doing something he did not mean to, might read it before he killed his only little darling sister." And he sobbed again.

I spoke of it to Lou, as I thought she might not like it to be put in a paper.

"You may write as you please, only don't let anybody blame God — Charlie."

"What do you mean, dear?"

"Some say, God ought not to punish me for Charlie's carelessness. But it is just right. You see Charlie is being punished every day, and it makes him very gentle and unselfish, and—you said the right word—'noble'. When he grows to be a man, won't he be just splendid!" and her eyes shone with the great love in them. "And may be if I had got all well soon he would have grown up selfish and harsh, like a great many boys I see. Mamma says, God has got a great work for Charlie to do in the world, and this is the way He is fitting him to do it. And everybody has lots of trouble here, or they would forget God, and mine comes now in sickness and pain but it is not very hard with so many to love me so, and it's nice to think may, by my pain, make Charlie perfect; for he is just perfect, you see. Don't forget to write that, or that he didn't mean to hurt me."

"But tell them," said Charlie, who came in just as she said the last sentence, "that 'didn't mean to' don't help her back a bit."

Poetry.

"UNTO THEE, O LORD, DO I LIFT MY SOUL."

My God, why do I fret and chafe
Against Thy will—
Knowing the while how good it is
To trust Thee still?
Why do I strive my life to take
In mine own hands—
Why rather listen to my heart
Than Thy commands?

Dear Lord, do Thou still hold my life
In strong, firm grasp,
Nor yield it to my wayward will,
My reckless grasp.
I fear to tread this pathway dark—
My spirit quails;
I long to pierce the shrouding mist—
My courage fails.
Halifax.

O, give me meekness, patience, Lord
Give faith to me;
Show me the weakness in myself,
The strength in Thee.
I listen to the voices here,
Their praise and blame—
Now full of joy and conscious pride
Now sad with shame.

O, pitiful and loving God,
Help me, I pray!
Let me but hearken unto Thee,
My Guide and Stay!
Still Thou my weary, troubled heart
Give Thou me rest—
I come to pour out all my grief
Upon Thy breast.

R. M.

Obituary.

LATE MR. WALTER PIKE.

His death was announced in the papers of last Christmas week by the following notice: "On the 11th, at his residence, Cobden-terfield, in the 82nd year of age, Mr. Walter Pike, one of the members of the *Derby and Chesterfield*

Then was ended the long career of a memorable man, upwards of whose life were earnestly devoted to the service of Christ and his country. The announcement quoted in the papers of Mr. Pike in one of many important aspects of his history. Left at the age of ten, in the town of Hampton, he was befriended, with his only brother and their mother, by a bachelor uncle who lived at Belper. This good uncle provided him, as a youth of unusual talents, with the best plain but thorough education he could secure at a then school at Crich, near Belper. He was removed into the service of the well-known Messrs. Strutt, and was soon promoted to the position of confidential clerk to the late Mr. Strutt; but, always studious and literary in taste, he resolved to devote himself to the business of a printer and bookbinder. In January, 1823, he and his wife started the *Derby Reporter*.

In such circumstances such a venture was not only a courageous, but at that time a new journal was the only one of Liberalism in the district, and it had to face a powerful antagonism. Actions for libel, in which the proprietors were successfully defended, and the heavy costs as imperilled the existence of the paper, did the party endeavour to crush the enterprise. The journal eventually succeeded, and on the retirement of Mr. Pike took his place, and, disabled by declining health, he continued it with an intelligence and

vigour that gave him great influence throughout the county. On relinquishing this laborious post he applied himself to farming, and at the time of his death only two years had elapsed since the complete abandonment of his favourite pursuit. He had then become very feeble, and for several years had been blind. Still, to the last he took the deepest interest in the public discussions and Parliamentary transactions of the day, and was not a little gratified to find how, in the time of his editorial career he had anticipated the enactments of the present Parliament. "Compulsory attendance," for instance, had, forty years before, been declared by him a necessary element in any system of "National education" that might be adopted.

These particulars indicate that our departed friend was no ordinary man. Naturally gifted with mental powers of intense energy, he devoted them from their first development to the most sacred aims. When only twenty-two years of age he began his labours as a village preacher, and these were continued for thirty years, and then abandoned only from lack of strength. So successful was he in this good work that he was from the first frequently called to occupy such important pulpits as those of the late Rev. R. Alliot, of Nottingham, of the late Rev. J. Gawthorne, of Derby, and of the late Rev. T. R. Gawthorne, of Belper, who afterwards became Mr. Pike's father-in-law. Even during the toil which devolved upon him as both proprietor and editor of his journal, he was never a Sunday without preaching in one or more of the villages near Derby, and not only refused to be reimbursed for travelling expenses, but kept a horse for this special object. In many of these villages he was the solitary torch-bearer, and some are now alive who heard the Gospel from him to their

souls' salvation. Labours like these in a layman were in those days not only unusual among Independents, but had to be defended at meetings of ministers, and these meetings he attended to urge the cultivation of "lay-agency" and its organisation, as necessary for evangelizing the country. Similarly did he strenuously seek to remove the then common restrictive rules attending the admission of members to the church. He often referred to the fact that at a church-meeting at which he was present an old woman narrowly escaped rejection because in answer to the question (one of a multitude publicly put to her), "What are your views of the perseverance of the saints?" she answered, "I never heard of the thing." And yet again the same breadth of views was seen in his early, persistent, and at length successful, endeavours to introduce a higher order of teaching in our Sunday-schools, and to provide separate class-rooms, so as to retain the scholars under good influences even to adult age. He used to relate that the germs of these proposals arose in his mind as far back as when he saw his brother, on reaching the age of fourteen, publicly dismissed from the Sunday-school, according to its rule, with the present of a Bible, Watts' Hymn-book, and Burder's selection! Considering that his mind suffered through life from want of a more comprehensive education in his early years, and that he was a man whose world was always comparatively but a little one, these illustrations are remarkable as indicating how much he was in the days

now referred to, on almost all questions, in advance of his age. Unquestionably had he received in early life such advantages of education as are now common, he would have become a very prominent man. As a public speaker there was complete absence of all rhetorical embellishment, and yet he won loud applause from the multitudes he sometimes addressed on "Reform" and other political questions in the Market-place, while in selecter audiences his pathetic power drew tears from many eyes. Indeed, his naturalness was almost perfect. Never lived one who hated pretentiousness and loved simplicity more intensely. And while he held his opinions with keen tenacity, and possessed a powerful will, no one was more easily pleased and amused, and no one more truly the courteous Christian gentleman.

The end was worthy of such an elevated life. There was the clearest intelligence and the most perfect peace. No mental power seemed to be lost or even impaired. After several days and nights of mingled restlessness, delirium, and unconsciousness—within a few hours of dissolution—the entire man was again wonderfully revealed, expressing with his usual intelligence his judgment on questions that required attention, and speaking calmly and tenderly to those who ministered to him. He has outlived nearly all who knew him in the days of his strength and prominence, but his "works do follow": him, and assuredly in contemplating him and them may say: "The memory of the just is blessed."

Notices of Books.

The Sunday Afternoon. Fifty-two brief Sermons. By J. BALDWIN BROWN, B.A. (London: Hodder and Stoughton.)

These sermons deal with a variety of important topics, having little or no

relation to one another, and are arranged in no sort of order. They are very brief but full of true thoughts, expressed in forcible language. Their originality rather in form than in substance, and necessarily so, for originality in doctrine generally means untruth. As a sample

of the whole take Sermon XXI. (any other would do just as well) on the Dignity of the Secular Calling—the text is 1 Cor. vii. 24. After remarks on the wisdom of St. Paul, the discourse takes the following form: "I. The earnest desire of Paul that there should be no violent visible change in the relation of classes, and the organization of society. II. His deep conviction that no external change is worth anything unless it grow out of, and clothe a change in, individual souls. III. His teaching that a man's particular calling is just the instrument which God has furnished, by the thorough use of which he may train himself for yet higher things. IV. But a man may say, 'It is poor work after all.' Is it? *Therein abide with God.*" Mr. Brown publishes in the hope that these sermons might be useful "where laymen wish to conduct a week-night service." No doubt they may, if used wisely. Merely to read them out *verbatim* would do little good. The ideas are too numerous, the language too literary, the themes too briefly touched upon, for immediate effect on an ordinary congregation. But if an intelligent Christian man would only take the trouble to make one of these discourses his own by diligent study, and then deliver it again in simpler language, enlarging upon each separate conception, such a process would be most profitable both for his hearers and for himself. Perhaps no higher praise can be lavished on a book of this description.

The Slave, the Serf, and the Freeman. Translated and adapted by Mrs. CAMPBELL OVEREND. (Edinburgh: William Oliphant and Co.)

The aim of the author is to "inculcate freedom and brotherly love among all, rich and poor alike;" to show that "can only be brought about by true Christianity," and that the Gospel is the "true charter of freedom." The first part treats of the fate of several Britons who were made prisoners, car-

ried to Rome, and sold as slaves during the reign of Severus. The way in which one of them—a son of a fallen chieftain—became a Christian through the influence of a fellow-slave is admirably told. Pictures of the style of Roman fashionable life at that period are skilfully drawn. Much minute information is given in a manner that interests the reader. In the story of "The Serf" all the soul is stirred with sympathy for those who during the middle ages were crushed under the power of lords and barons. It shows how the Church then strove to defend the oppressed, or at least to comfort them under their sufferings. The book is one that must be read through if once taken up.

Starting in Life; or, Familiar Talks with Young People. By JOHN CLIFFORD, M.A., LL.B. (London: Elliot Stock.)

These are contributions to a monthly magazine now put in book form. They are written with much vivacity, and stimulate to high purposes while giving useful hints as to their attainment. The chapters on "Plodding with eyes open," and on the "Giggle Family" are exceedingly good.

Tales of the Warrior Judges. A Sunday Book for Boys. (London: James Nisbet and Co.)

The Scripture narrative of the "brave and heroic exploits" of the Israelitish judges is told with freshness and force. We cannot say much for the illustrations with which the volume is embellished.

The Wet Blanket; or, Edith's Bright Autumn. Founded on Facts. By the Author of "The Dalrymples," &c. (London: S. W. Partridge and Co.)

A tale concerning one who suffered from great depression of spirits, and how she got rid of it. Though not written with great power, yet it may be read with much profit by those who have the un-

desirable faculty of being able to speedily throw a "wet blanket" over the spirits or proposals of others.

Saint Paul in Rome ; or, the Teachings, Fellowships, and Dying Testimony of the Great Apostle in the City of the Cæsars. By J. R. MACDUFF, D.D. (London : James Nisbet and Co.)

This attractive volume consists of eight sermons preached in Rome in the spring of last year, with an introduction. The sermons have all more or less directly some relation to St. Paul's residence as a prisoner in Rome, and are simple, earnest, and evangelical. The introduction, which occupies a hundred pages, is chiefly an account of the various ecclesiastical and Christian antiquities of the imperial city as seen and examined by Dr. Macduff. It supplies a good deal of instruction in a very interesting way, and will be welcome to many readers.

Sir T. Fowell Buxton, Bart. A Study for Young Men. By THOS. BINNEY. New Edition, revised. (London : Hodder and Stoughton.)

A new and improved edition of one of the best books for young men that we know.

Bible Music. Being Variations in many keys on Musical Themes from Scripture. By FRANCIS JACOB, B.A. (London : Hodder and Stoughton.)

Mr. Jacob has gained a name for himself as a shrewd and original writer by his "Secular Annotations on Scripture Texts," and this new volume will confirm his reputation. It is a singular book, scarcely answering to its title; in no sense a discourse or treatise on Bible music, but a dissertation on music generally, with a vast amount of chatty and pleasant writing on a variety of themes having connection with music, abounding in anecdote, quotation, and reference, which make the book one likely to suit

various tastes, and to interest ; struct many different classes o The amount of reading display something wonderful.

The Class and the D
Manual for Sunday-school
New Testament Series—
By CHARLES STOKES CARL
don : James Sangster and

This volume is the third of issued by the same publiahe aid especially of Sunday-sch ers. The task assigned to Mr one much more difficult than t ration of the similar volumes on rical parts of the New Testame has accomplished it, evidently, care, and, we think, with muc To make the Epistle to the Ro instance, interesting to Sunda is a work that might try the r expositor. It is no disparag Mr. Carey's work to say that i suited for a Bible-class of yo for an ordinary Sunday-sch The volume contains one hur fifteen lessons and forty-five c addresses. Here the thougl earnest teacher will find a gre of matter helpful to him in p for his Sunday work, and o sides teachers will find it very i and useful. We heartily r the book.

1. *Young Men and Mai*
Pastoral for the Times
BALDWIN BROWN, B.A.
2. *Buying and Selling a*
ting Gain. A Pastoral
Times. By J. BALDWIN
B.A. (London : Hodd
Stoughton)

These "pastorals" are excellen wise and devout thought, ex nervous, and sometimes glov guage, and much suited for usefulness.

Sermons for Sunday I
(London : Religious Trac
These sermons are gleaned

pages of the *Sunday at Home*, and are intended for the use of those whom circumstances may hinder from attending public worship. For this purpose they are admirably fitted. They are short, evangelical, practical, and, in some instances, beautiful and impressive.

The Promise of the Father.

Thoughts on the Mission of the Holy Ghost and its Relation to the State of the Church and the World. By GEORGE TURNER, Wesleyan Minister. (London: Hamilton, Adams, and Co.)

This is a happily-conceived and well-executed little volume. The personality and operations of the Divine Spirit are successfully vindicated and enforced, and the responsibility of Christians in reference to the descent and baptism of the Spirit is earnestly enforced.

Morning and Evening Sacrifice.

A Handbook for Domestic Worship. Compiled by J. DICKERSON DAVIES, M.A. (London: John Snow and Co.)

We have practically tested the usefulness of this little book, and cordially commend it for its arrangement of the Scriptures to be read at family worship.

Epistola Consolatoria. By JUAN

PEREZ, one of the Spanish Reformers of the Sixteenth Century, now Translated from a Reprint of the Edition published by DON LUIS DE USOR Y RIO in 1848, with Notice of the Author by the late BENJAMIN B. WIFFEN. (London: J. Nisbet and Co.)

This Epistle, rich in consolatory and evangelical truth, was written for the purpose of sustaining the faith and fortitude of Spanish martyrs who suffered in 1569. The writer was distinguished by his piety and eminent gifts, and did much to extend Christianity among his countrymen. The prefixed notice of his life evinces his untiring zeal for truth,

and shows the sanguinary violence with which the Reformation was suppressed in Spain.

Scripture Object Lessons and

Outline Teaching for Sunday-schools.

By Rev. H. C. McCook. (London: John F. Shaw and Co.)

There is considerable skill, ingenuity, and painstaking in the matter and arrangements of this volume. Mr. McCook has the true idea of educational training, and has furnished some admirable expositions and happy illustrations of his idea in his "Outline of Teaching." To Sunday-school teachers and heads of families his chapters cannot fail to prove highly valuable.

A Letter to the Rev. Samuel

Davidson, D.D., LL.D., in Answer to his Essay against the Johannine Authorship of the Fourth Gospel.

By KENTISH BACHE. (London: T. B. Kitto.)

An able and learned refutation of Dr. Davidson's theory.

Jesus on the Mount of Trans-

figuration. A Discourse by J. S. WARDLAW, D.D. (London: The Book Society.)

A good, earnest, thoughtful sermon.

Church Claims Tested. The

Unity of the Church. Two Sermons on Topics suggested by the Church Congress, at its assembling at Nottingham, October, 1871. By CLEMENT CLEMANCE, B.A. (London: Hodder and Stoughton.)

Seasonable and useful discourses.

Hours of Communion in a Season

of Affliction. By NEIL SMITH, jun. (London: Morgan and Scott.)

This work consists of meditations on Bethany, Heaven, Naaman, and the Atonement. The pleasure and profit to be derived from its pages is much like what would be afforded by devout and

carefully-written, but not original, sermons on the same subjects. A writer, however, should not publish his thoughts about the Atonement who cannot say whether it was offered for all men or for the elect only.

Dauncing Parsons. A Treatise on Dancing as a Religious Exercise. (London: Simpkin, Marshall, and Co.)

A threepenny tract to prove that dancing as a "bodily exercise," espe-

cially in the case of ministers, is grant abomination."

The Conversion of Sinners
Grand Object of the Christianity. By PHILIP C. F. M.A., LL.B., of Rotherham.
don: Hodder and Stoughton

This is a prize essay. Its subject most important one. Mr. F's treatment of it, though able and neat, is not all we should have expected or that is required.

Our Chronicle.

MOHAMMEDANS IN INDIA.—The great element of peril to our rule in India are the Mohammedans. Although in several provinces they have been admitted to places of emolument and social distinction, and although they avail themselves of the education furnished in our schools, especially in the Anglo-vernacular, they are gloomy, discontented, impracticable. Whilst Hindoos exhibit in a variety of ways marked progressiveness, so much so that the face of Indian society is being completely changed, Mohammedans are stationary. They do not cordially accept our rule; they are not conciliated by distinctions and honours; they stand aloof in sullenness, cherishing the memory of their former oppressive and splendid sway. Undue concessions to them, which some recommend, would only inflame their pride and imperil our empire. Our grounds of confidence are the spread of the Gospel and the general progressiveness of Indian society in culture and enlightenment.

MASSACRE OF MISSIONARIES.—The infamous system of men-stealing which has for some time been carried on among the South Sea Islands, and in which some of our own countrymen have been implicated, has at length borne some of its melancholy fruits in the murder of Bishop Patteson and of his col-

leagues. On the 20th of September, with the bishop and his colleagues on board, arrived at Nukapu, the Santa Cruz group. The landed with his fellow missionaries; speedily he and two others were murdered. This was done, not in opposition to missions or dislike to missionaries, in what the natives conceived to be defence against nefarious men who had already decoyed and away great numbers of islanders into hard and perpetual bondage. It was that these infamous men paint their faces so as closely to resemble missionaries, and thus deceive and enslave poor islanders. The natives of the group probably knowing this, and desirous of avenged on the wicked men of deception and cruelty they had ignorantly murdered their best. The matter has at length drawn the attention of the Government, and a Bill will be brought in to Parliament for the purpose of putting a stop to these outrages on the rights of human

EDUCATIONAL CONFERENCE.—A great Conference on Education postponed on account of the illness of the Prince of Wales, was held at Manchester on Tuesday, January 23rd, and the two following days. The public were invited to inaugurate the conference

held in the Free Trade Hall, when 6,000 were present. The chair was taken by H. Richards, M.P., who expressed warm sympathy with the Royal Family and the Prince. The speakers were Mr. T. Chamberlain, Mr. Jacob Bright, M.P., Dr. Landels, Dr. Mellor, Dr. Ralceigh, and Mr. Illingworth. Two resolutions occupied the attention of the meeting—first, that the time had now arrived when Nonconformists should insist on the leaders of the Liberal party applying to their policy the principles of religious equality; and second, that the subsidising of religious denominations in the business of public education favoured by the present Government ought to be condemned. The meetings for the immediate business of the conference were held on Wednesday and Thursday in the Friends' Meeting-house. Nearly 2,000 delegates were present, representing 800 different Nonconformist congregations. The greatest unanimity and determination to oppose the educational policy of the Government prevailed throughout.

AN EVANGELICAL CONFERENCE.—The annual meeting of Evangelical clergymen of the Church of England was held some weeks ago at Islington. The Rev. D. Wilson presided, and about 350 persons were present. Several clergymen spoke, but Mr. Ryle was the most prominent and demonstrative. His theme was union among Churchmen of different schools of thought. He endeavoured to show that in a variety of ways Churchmen, High and Low, Broad and Evangelical, might unite; but with singular inconsistency he maintained that in the highest sense in all spiritual functions union was utterly impossible. They could not exchange pulpits; they could not agree in the selection of curates, nor could they unite in any evangelistic work, either at home or abroad. Union with Dissenters, in his view, was still more impossible, as in very unceremonious and uncharitable phrase he pronounced them *wolves*.

LONDON CONGREGATIONAL UNION.—A meeting for prayer and conference touching the formation of a Congregational Association or Union for the metropolis was held on Tuesday, the 30th of January in the Weigh House Chapel. A spirit of great harmony and fraternal oneness pervaded the meeting, and whilst what was done was simply preliminary, a general desire was expressed that something definite should be attempted to gather up and blend into one the activities and usefulness of metropolitan Churches. By a union of this kind it was conceived that not only might the tone of spiritual religion be raised and sustained, but that much might be done to aid in the erection of new places of worship; in giving fraternal recognition to ministers coming to London; in securing combined efforts to mitigate the widespread spiritual ignorance of the people; and in stimulating the wealthy suburban Churches to seek the evangelization of neglected districts of London and neighbouring villages. A committee was appointed to draw up and present some definite plans for the formation of a Metropolitan Union. The result of this movement will be awaited with much interest.

DEAN STANLEY AND SCOTLAND.—The Dean is a bold man, not only does he without scruple or deference to Episcopal authority enter Presbyterian pulpits, but he ventures to expound to the Scotch people the principles and characteristics of their ecclesiastical history, and that in a series of lectures in the City of Edinburgh. But Dr. Rainy, an able and competent man, has come after him, and searched him out. He has shown that the Dean's lectures are flimsy and defective, tinged by *ex parte* views, and given exclusively with an Episcopalian forgone conclusion. He very properly advises the Dean to go back and organise and set in order his own church before coming to Scotland to school its people touching their ecclesiastical history. Since the delivery of Dr. Rainy's

lectures, it has been suggested that some qualified Scotchman should visit London for the purpose of publicly lecturing on the history of the Church of England.

ENGLISH CONGREGATIONAL CHAPEL BUILDING SOCIETY.—The eighteenth annual meeting of this important society was held on the 31st of January in the Lecture-room of Union Chapel, Islington. In the absence of John Crossley, Esq., the Rev. Dr. Allon occupied the chair. It appears from a very valuable and comprehensive report, read by the secretary, the Rev. J. C. Galloway, M.A., that the society since its origin in 1853 has rendered aid to chapel building to the extent of £100,000, and has been instrumental in raising for that purpose the sum of £600,000. It has erected throughout England and Wales 400 chapels, affording accommodation for 200,000 hearers. The claims of the society were advocated by the chairman, the Rev. T. Aveling, J. Whittaker, Esq., J. Alexander, Esq., the Rev. J. De Kewer Williams, the Rev. H. Simon, J. Glover, Esq. The balance-sheet, which was read by Mr. Conder, showed that the receipts, including balance from previous year, amounted to £9,285 10s. 6d.; the expenditure of the year, including payments in aid of fifty-two chapels, had been £7,455 5s. 3d., which left a balance in hand of £1,830 5s. 2d., in addition to securities and other assets amounting to £7,881 5s. 6d.

PERSECUTION IN JAPAN.—Light has been thrown on the nature and origin of the persecution of Christians by the Japanese Government by the remarks of Sir Harry Parkes, K.C.B., addressed to the deputation of the Evangelical Society which waited on Earl Granville. The antipathy of the Japanese to the Christian religion originated in the aggressiveness and usurpations of Romanists some two hundred years ago. Laws were enacted to repress and restrain Christianity, and these laws are still in

force; but the present Government are anxious to modify and limit their operation. Christians are not disturbed in the profession of their faith unless they attempt to resist the authority of the Government, and make their faith a cloak for political discontent and disorder. Even in the case of those who were recently sent into exile the utmost leniency was shown, and provision was made for their comfortable settlement when they reached the place of their banishment. The Government, it would appear, are prepared for utmost toleration; but the difficulty lies with the prejudices and antipathies of the people. Their memory of Romanism is deep and hostile.

NOTES AND INCIDENTS.—Archdeacon Denison has nailed his colours to the mast, and sets his Bishop at defiance.—Mr. Ryle takes "The black gown for ever" as his motto, and whilst he traces all the evils that have come upon them to the Bishops, he says it was a sad day for the Church when Samuel Wilberforce was turned into S. Oxon.—The Bishop of Gloucester and Bristol predicts that the Athanasian Creed will be retained in the Church service with some slight modifications.—It is a remarkable phenomenon illustrative of the instinct of religion that the Comtists have a place of worship, where they assemble on Sundays, in St. John's-street, Bedford-row.—Some of the high Ritualist organs have used the most irreverent and abusive language in reference to the prayer prepared by the Archbishop of Canterbury for the recovery of the Prince of Wales.—The Rev. E. White has addressed a letter of remonstrance to the proprietors of the *English Independent* respecting certain theological opinions contained in that journal.—Professor Huxley has withdrawn from the London School Board.—The Rev. Mr. Purchas, of Brighton, has been suspended for a year, and is to be compelled to pay costs to the amount of more than £2,000.

THE CHRONICLE OF THE London Missionary Society.

I.—The Special Needs of Madagascar.

BY THE EDITOR.

THE mission in Madagascar has special needs, and presents to the friends of the Society special claims. It appeals to the Churches not only because it has had a wonderful history; or because its population is numerous and ignorant; or because God, in His wise Providence, sustained its martyrs and kept His church alive amid dire persecution; or because a multitude of people have cast away their idols and are waiting for instruction. Each of these things is here; and each motive pleads with power on behalf of the Malagasy people. But the special claim lies in the fact that in a wondrous way all these motives are presented together: and in the illustration which they furnish that God is speaking; God is stirring the hearts of this simple but ignorant multitude; God is making them "willing in the day of His power"; and, therefore, He calls upon the Churches to send them the missionaries and instructors, without whom they cannot adequately obtain the knowledge of His gospel. They have built chapels; they gather willingly on the Sabbath; but in many places they have to pray "Oh! God teach us how to pray; for we know not how."

These multitudes need us now. It is not for always. But they need us now; for a time; until they are converted, organized, established in churches, and set forward in the right way of truth and life. Never had missionaries a nobler field, or one more ripe for a harvest that can at once be gathered in. Helped now, they will soon, under God's blessing, be able to care for themselves. Neglected at this crisis, they will slide into errors which it may take years to cure. Besides, with such a tendency on the part of officials in the interior districts to put pressure upon the people, it is only by the firm presence and wise advice of an English missionary

that a right course can be secured and be maintained, because the reason for it will be understood. And lastly, only a larger supply of English missionaries will be able to occupy the great extent of country now open to the mission. Our brethren have pushed onward; but the heathen travel onward before them.

The Directors, then, are sincerely anxious to strengthen the mission by despatching at least six ordained missionaries to Madagascar as soon as they can be found, and as the means for maintaining them are placed in their hands. A sum of £5,000 will provide ten missionaries with passage, outfit, land-travelling, and dwelling-houses; and £3,000 a year will adequately maintain them and their places. In the earnest appeal which has just issued, and which the Directors heartily endorse, Mr. Gurney pleads the claims of the mission eloquently, and with facts which cannot be gainsayed. We cannot then but ask: WHOM shall we send; and WHO will go for us? May the Holy Spirit lead many a devoted and qualified minister of Christ to say: "Here am I; send me."

1. The marvellous success with which God has, within the last three years, favoured the Madagascar mission, has placed that mission in circumstances which demand the earnest attention of its friends, in that the dangers by which it is threatened may be averted, and the blessing of God's blessing secured.

2. In September, 1869, the present Queen ordered the national idol to be burned, declaring her desire that her kingdom should rest on the Lord, and before the close of the year, the greater part of the people of Imerina and even beyond that province, committed their idols and charms to flames. At the close of 1870, the fiftieth year of the mission, it was found that the adherents numbered 231,759 persons, with 20,951 communicants.

3. Down to the year in which the idols were destroyed, the Society was unable to meet the requirements of the mission. The statistics for the latest which have at present been received, show that there were connected with the mission during that year fourteen clerical missionaries besides other efficient labourers in educational, printing, and other branches of service. These brethren were strengthened by the able and harmonious co-operation of the missionaries of the "Friends' Foreign Mission Committee." Last year, three pastors and a training-master were added to the missionaries of the Society. But the large numbers still waiting for Christian teaching have caused urgent applications for further stations which the Directors, having regard to the wants of other stations, are unable to send.

4. When the late changes occurred, there were numbers living in heathen villages who were partially acquainted with Christianity, and desirous of being more fully instructed ; but the great body of the people who applied for teachers were in no sense Christian, being only influenced by the Queen's example, or by the orders of the local government officers.

5. In the province of Ankova the numbers destitute of instruction are great and widely scattered.

6. But the greatest destitution prevails in the large province of Betsileo, where, among many populous towns and villages, there has only been one English missionary, and the district which he occupies contains, excluding children and slaves, more than 100,000 people. Some of the towns are supplied with native teachers ; but large numbers of the people meet in places where they have built chapels, and come and sit in silence every Lord's-day, without any one to speak to them or pray with them. Occasionally, after sitting the usual time, perhaps an hour, or more, a man will rise, and lifting his hands, will look up, and say, " O, God, we wish to worship Thee, but we do not know how ! Teach us, O, God ! how to pray, or send some one to teach us."

7. No condition can be more critical, no appeals more moving than those now presented by these people. They have built houses for worship in which they assemble and wait, Sunday after Sunday, willing to pray, and hoping to hear of that " Lord over all," who is " rich unto all that call upon him ;" but no desired teacher comes, and they return in disappointment, and some, perhaps, in sorrow, without having heard one word about Him who came from heaven to seek and to save.

8. The position of these people is also one of imminent peril. They may still prefer a low, animal, vicious life, free from the restraints of religion true or false. Or they may become the victims of false immoral men, such as those, who, taking advantage of their ignorance, pretended to be teachers of the new religion, which, they have told the people, sanction some of the enormities of heathenism. Nor is this their only danger ; wearied with waiting, they may accept the offered teaching of the Romish priests who are numerous and active, and thus introduce Popery to regions where it is yet unknown.

9. It is estimated that £5,000 would provide and send to Madagascar the required aid, and that £3,000 added to the yearly income of the Society would sustain the mission so enlarged.

WILLIAM ELLIS.

II.—Madagascar. The Interior Missions.

DURING the days of persecution, a large number of Christian refugees fled from the province of Imerina to the BETSILEO country, lying to the southward, and found safety in its forests and hill-towns. When the trouble ceased, converts gathered round the Christian officers dispatched on duty to different parts of the same province, especially to the town of FIANARANTSOA. These facts were communicated to the Directors by the REV. W. ELLIS, very soon after his return to Madagascar in 1866 when they resolved to send out four additional missionaries, with a special view to the occupation of the Betsileo Province. For a time political obstacles stood in the way; then the Christian work in Ankova absorbed all the attention of the Society's missionaries. In the year 1868, however, the Rev. Messrs. TOY and JUKES paid a visit to the province, and the autumn of the following year Mr. JUKES spent three months in a tour amongst the principal towns of the district; the journal of which has already been published. In the same year (1869) the REV. JAM. RICHARDSON left England with the view of establishing a mission near FIANARANTSOA the capital of the Betsileo country. In July of last year our brother was joined in that city by the REV. WILLIAM ATTWELL; and about the same time, Mr. G. A. SHAW, late of Samoa, proceeded thither to superintend the work of education. The mission has since been strengthened by the appointment of Messrs. BROCKWAY and HOULDER. These brethren left England in the spring of last year, and at once proceeded with Mr. Richardson to visit the country, with a view to the selection of the locality best suited to become the centre of a new district. From their report, which was accompanied by an excellent MAP, we append the following details, and give also some general information respecting the mission, recently received from our brethren already labouring in the Betsileo Province.

1.—FIRST STAGES. REV. J. A. HOULDER. OCTOBER 2, 1871.

Setting forth from the capital at noon on the 21st of August, Messrs. BROCKWAY and HOULDER proceeded in a southerly direction, and on the 25th they reached the district of AMOZONMANIA, situated on the shore of the river MANIA. Further south there is a long valley containing several villages and numerous hamlets. At one of these places is ALAROB where is situated the most northerly of our Betsileo Churches.

"I arrived here some two hours before my colleague, and occupied myself in distributing copies of the Gospel. The people, very few of whom could read, were very anxious to procure Scriptures, and being willing to pay for them, which was a wonder to me, I sold some three or four dozen. Subsequently, however, it was thought best to give them gratis to those only who were able to read. We had now got into the locality where a great deal of the fighting of former days took place, and we saw signs of it on every hand. Many of the villages are situated on the tops of hills and were strongly fortified when in the sole possession of the Betsileo. Now the fortifications are suffered to fall into decay, and some of the fortified places have been deserted and the plains

chosen for dwellings instead. Thanks to the civilizing influence of *might*, for when one sees this he is almost tempted to think that *might is right*. We lodged this night at one of these fortified towns, in the house of one of the old princes; and a most curious place it is. Situated on the brow of a hill, it is defended on the east side by a precipice and a river at the bottom, and it is cut off from the adjoining land by huge trenches. On the north-west side there are no fewer than twelve of them, fifty to sixty feet deep, and some three feet or so broad, while they are separated from each other at the top by a space of only a foot or so. The old house was carved about in a most curious fashion, and was full of many relics of former times."

2.—AMBOSITRA. THE SAME.

Next morning, after a few hours' travelling, the above town was reached. Our brethren thus describe the reception accorded to them, and the impression produced upon their minds by what they saw and heard.

"It was market day and the place was full of people. They had heard of our coming, and had descried us in the distance. An energetic, good-natured man, came out to meet us with a small company of people. We were conducted through a great crowd to the Fiangonana, which was soon filled. We sat down on the platform, and after a while told the people that we had brought some gospels with us, and would give them to any who could read. We were soon occupied in examining the readers and distributing the books. This finished, we went to the house provided for us, and our waywards were carried through the market much to the astonishment and excitement, and I might also say fear,

of the people, for some of them were much afraid, and when we wanted to buy an article or two they did not like to trust them in our hands. The townsfolk were very kind to us, and brought us a present of beef, eggs, &c., in the evening. We estimated the number in the market at from 1,200 to 1,500, and the population within a radius say of nine or ten miles at 5,000 or 6,000.

"On Sunday morning (27th) we went to the house of God. I shall never forget the appearance of the place, and the manner in which worship was conducted. Our energetic friend, Rainikamba, seemed to be one of the heads of the Church, and used his authority pretty freely. He was

most active in getting the people seated, and most earnest in telling the people when to sing and when to assume the attitude of prayer. Many of the principal men were stationed at different parts of the building for this purpose, and were most demonstrative in the performance of their duty. Once, when prayer was about to be offered, there was a discussion between one of these men and some Betsileos who had not obeyed his orders to the letter. I could not tell who was to blame; but the voice of the extemporary beadle was heard all over the place, which effectually stopped for a time any attempt to pray. After a while, two or three poor unfortunates were marched out in charge of some Hovas. What was to be their fate I could not tell. We were much shocked at this method of getting order, but I have seen the same practice of stationing men in different parts of the chapel not five miles from the capital; and when we consider that the people have just come out of heathenism, and many of them are very ignorant even of the most elementary principles of Christianity, this state of things is not so surprising. What grieved us most, however, was the flippant or rather off-hand disorderly way in which the service was conducted by the preachers. The pastor, a good-natured, and apparently earnest man, took no text

himself, nor did he read the text. He left that to his son, a boy thirteen or fourteen years old. This lad, after he had prayed, stood up to preach, and read out as his text, 'The husband that laboreth must be first of the fruits.' He did this with confidence imaginable,—then proceeded to give out his divisions to preach in much the same manner, without the slightest sign of nervousness. His sermon lasted just a few minutes. I could not understand of what was said; but he repeatedly of the produce of the earth, and I understood him to inform the people were to remember their sins when they gathered the fruit of the earth. After he had sat down, Brockway rose and spoke to the congregation as well as he was able, of the blessed Gospel of Christ, and likewise. Of course we were at a loss for words, and made many mistakes, as we had never been in the country some few weeks before. We thought it well to say a few words under such circumstances. Then at the pastor's house that day we attended service in the afternoon. There were not quite so many present the morning. There were about 600 people, two-thirds of whom were Hovas."

3.—AMBOHINAMBOARINA. THE SAME,

Owing to the inability of the people to read, but few opportunities occurred for the distribution of books at IVATO and ZOMA.

"After leaving Zoma we went along a broad and grassy valley. At the end of it we passed along a mountain ridge extending for some distance south. Noticed several large places with siangonana as we came along.

Breakfasted at Ambohinam. This place appears to be the capital of the district, and is three times the size of Ambositra. The people said the Church was without a pastor, and earnestly asked us to go

h them. They wrote a request sent it by Mr. Brockway. We here as at other places in the dissection of the Scriptures. As I have nated, we reached Janganambe dark. It was a long toil up the and we were glad to get into the airy fanganana, and retire for night. The people brought us a ent of fowls, &c., and in the morn-

ing the pastor came bringing a fresh present. We did not find many able to read here; but we were much pleased with the pastor, who was exceedingly active and kind to us. He was a much neater and tidier man in his attire than many others. We left the wood and rush building, a type of most of the churches we had seen."

4.—FIANARANTSOA. THE SAME.

In the morning of the 1st of September our brethren pursued their way, and reached the southern capital before nightfall.

Fianarantsoa is just an Antanavo in miniature, with its group of government buildings on the crown of the hill, and its pretty little lake on the western side. We received a very welcome from our brethren and were soon quite at home. On the next day (2nd), we went to present our letter of introduction to the governor, M. de la Roche. He received us in a large square room. Around him were seated his officers of various shades of color, from a light olive to an almost black. The governor himself seemed a very nice fellow. He was seated in a beautiful white lamba,

brilliant scarlet trousers, with broad belt with a handsome buckle, and a large handkerchief over his face. We sat immediately in front of him, on three chairs. He asked after the queen, prime minister, and christians. We replied through Mr. Richardson. After a pleasant half-hour's chat we left. In the afternoon he sent a present of a sheep, two fowls, five ducks, and four baskets of rice. His wife came also with several of her ladies, bringing another present. The Maromites had most of these good things."

5.—AMBOHIMANDROSO. THE SAME.

The above town and that of AMBOHINAMBOARINA have been selected by the Directors as suitable localities for becoming new centres of operation in the province. Having paid a brief visit to the MAHAZONY district, our brethren turned their steps homeward. Mr. Houlder thus describes AMBOHIMANDROSO.

"It is situated on a hill in the centre of the plain; on the west side runs a river which we had to cross. There was no bridge, but a slippery, rickety, chopped plank, over which we had to scramble. When we got to the other side we saw preparations to receive us, and ere long the scholars came out singing hymns; then fol-

lowed a procession of the principal men, and an immense shaking of hands. We were conducted through the town to the government house, and were met in the courtyard by the governor (Lieutenant), a very pleasant old man, who chatted with us, or rather with Mr. Richardson freely. We were then conducted to our house

whither crowds of people followed us. The Lieut.-Governor sent us a handsome present, as did others of the officers. There are two fiangonana here and a substantial brick building in course of erection. In the afternoon we went to one of them, and held an examination of the scholars. The good old man who received us so kindly, led the singing. He was a pupil of one of our first missionaries,

and now took a delight in in the young. We were pleased that he and his friends had made progress in the school. We were able to read well, not stumbled at all, only four were Hovas. This was very encouraging to us. I could not but however tyrannically the Hovas towards the Betsileo they certainly doing them good."

6.—THE WORK BEFORE US. REV. T. BROCKWAY. OCT. 1

To the foregoing journal our brother Mr. Brockway adds his impressions in the following terms:—

"Everywhere the country is open to the Word of God; and preach where you may you are sure of a large audience. The possibilities of work for God and man here are extraordinary; a few years of devoted work will tell for ages upon this land. One fact you cannot shut your eyes to as you travel through this country—the importance of the capital and the province of Imerina. The capital is, in fact, the heart of the country, and as it throbs so are the pulsations to the extremities of the kingdom. The Hovas are a great power for good; and, in proportion as we influence Imerina, so shall we affect the whole island.

"The country south of the 'MANIA'

was considered the special for investigation, although tributed as many copies Word on the northern side found readers for; and it wretchedly small number. It were not able, upon the whole journey, and oft in populous to find readers for at most dred copies. I believe we could sold more for a very small sum fear those who wished to buy do so only as an investment to make a profit, and the abandoned; only those who could a little obtaining the book; in our desire to distribute the Word, were satisfied with smallments."

7.—DRAWBACKS. THE SAME.

The sad inconsistencies in native character, and the serious larities in Church organization from time to time brought to light afford the strongest incentive to the Churches at home to redouble efforts in sending forth earnest-minded labourers to show unto them "a more excellent way." Mr. Brockway writes:—

"Prepared as I was, from being a missionary, to discount somewhat from the exaggerated idea of the Churches at home in reference to the progress of Christianity in Madagas-

car, I have yet been astonished heathenism, the ignorance, tortions of Christianity, the sion which brings many to God and, to use the words of a m

with whom I have seriously conversed upon these matters, the very large number of 'baptized heathens.'

"Then the action of the Government is not only opposed to all improvement in the country, preventing the development of its resources; but its unwise policy in forcing attendance at church, because it cannot distinguish between things sacred and secular, believing that those who will

not worship as it does, are rebellious, prejudices the ignorant against Christianity. Even the Governor of Fianarantsoa, one of the best men in the country, carries out this policy to an extreme that is absolutely cruel; constraining the Betsileo to come extraordinary distances to worship at Fianarantsoa: and what he does has many imitators."

8.—THE SAME. REV. J. RICHARDSON. AUG. 23, 1871.

Referring to the same subject in a recent letter, Mr. Richardson writes thus strongly:—

"Day by day I see the weakness—and wickedness I ought to say—of the Churches here, and to clear the three churches *here* (at Fianarantsoa) will be a task that will want a Hercules to master. If I am alone in the control of the three churches here I cannot possibly do it. I can only be at each church once a month, and even with that I cannot visit one quarter of the country districts; and, would I give my consent, there are some twenty or thirty more villages that would build chapels *to-morrow*. We cannot manage what we have now. The Hovas here are ALL idle—there is not an exception. A great part of them are wicked; nineteen-twentieths of the church members can neither read nor write, and they are, every one, the merest babes in learning. I am aware that some members of the committee have thought I took extreme views; but Dr. Davidson has been down here three weeks, and in town, and at the

chapels all the while, and he quite agrees with me. You know I sent a gloomy report home, but really I am afraid my next must be blacker.

"During this last six weeks I have been hearing some very strange things that the Churches have been doing; and the worst of it is, they are the people who were 'persecuted' for their faith.

"Yet look at the progress they have made during the last eight months. At Christmas there were about 30 who could read; now there are 150, of whom 88 are Betsileo. Of the 300, every one can say the Lord's Prayer, and most of them the Ten Commandments. There are 150 who know the multiplication-table up to 12 times 12, and some 90 who are learning to write. The Betsileo are very quick at learning; and yet I had to sell the slates you sent at sixpence a-piece."

9.—FIRST IMPRESSIONS. REV. W. ATTWELL. OCT. 18, 1871.

Our young brother, Mr. Attwell, who joined the Betsileo mission in July last, gives his first impressions in the following words:—

"It may, perhaps, not be uninteresting for me to give some account of the impression produced on my own mind

by what I have seen of the church in Betsileo. I very much regret that I cannot speak so favourably of it as I

could wish. It would be inconsistent to expect to find a Church so recently formed—and formed under such circumstances—as pure and as consistent as our Churches at home. But while my expectations of the Church here have not been realized, it must be remembered that it has not enjoyed the advantages and privileges that the Churches in Imerina have had for some years, and especially those in and around the capital. I do not hesitate to say that in very many large towns and villages in Betsileo the missionary has never been seen, and in very many chapels his voice has never been heard. And the same is true of scores of villages less important than those to which I have just referred. In many villages that are not regularly visited by a missionary, only two or three besides the native pastor are able to read. From such Churches very little can be expected. With very few exceptions, there are no natives here to whom the care of a Church can, with propriety, be committed. They lack correct views of Scripture truth, and that wisdom and impartial judgment so necessary in deciding the difficult questions which are constantly arising in our Church meetings. But since Mr. Richardson has lived among them, a great improvement has taken place;

and now that there are more labour among them, we hope the state of things will rapidly disimprove. As they receive more instruction they will be better able to judge between right and wrong, and, we become purer and more holy.

“Our position here is somewhat similar to that of our brethren in capital when they first came out into the persecution. Indeed, it is questionable whether their position was not more favourable to the building up of a pure Church than ours now. They came among a heathen people, and gradually their influence was felt, and by slow degrees numbers of the Church were increased. But we come here among a professedly Christian people, who formed themselves into a number of Churches, and yet the great mass of them quite ignorant of what they profess, and leading lives as gross and immoral as when they were heathens. When all these circumstances are considered, the marvel is, not that the Churches here are so bad, but that they are not much worse. All we see that much good has resulted from missionary effort here, and we feel assured that much more good will yet result.”

10.—CHURCH MEMBERSHIP. THE SAME.

The care exercised by our missionaries in the admission of members is apparent from the particulars given below:—

“At every Church meeting each Church receives several additions. At our last meetings we were rejoiced to find that the candidates for baptism, and also for membership, were better able to answer the questions put to them than on any former occasion. Mr. Richardson has had very much trouble in this respect. The people considered

that if they expressed a wish to join the Church they ought to be at once received. They murmured greatly at having to wait two months before they were baptized, and then several months longer before they were received into full membership, and considered that by submitting to this they had done all that was neces-

d persisted in not attending the *classes* for instruction, and in not *renewing* the catechism placed in their hands. It not unfrequently happened that a candidate's probation expired without his having once met the *superintendent* or missionary since his application, and without his being able to

answer the simplest question in Scripture truth. Through very firm and yet gentle treatment this difficulty is now disappearing. I do not think greater care can be taken than we are now taking in admitting members into the church."

1.—MALAGASY TRAVELLING. MR. G. A. SHAW. SEPT. 19. 1871.

Mr. Shaw pleasantly details some of the discomforts which he experienced his journey from the capital to Fianarantsoa :—

"Monday, August 21st.—Noon to-day found us at Betapo, the most filthy place, I think, I have ever seen. The whole place seemed like one great sty, and mud and filth were in all directions. As usual, the villagers came out *en masse* to see the foreigners, and pass their comments on our ways, from which they seemed to obtain a considerable source of amusement. Ivotovorona was our stopping-place for the night. This was one of the frontier fortresses of the past, and some remains of its original fortifications still remain. In some places the moat and wall, with its trenches behind, can easily be traced; and, standing as it does on a high rock, must have been a place of

considerable importance. The best house in the place was procured for us, but very bad was the best. A room about eight feet square, with a pigsty in one corner (out of which we turned a dozen pigs), and a coop for fowls and ducks, was our dining and bed-room. Of all the places along the road this was the worst in respect of rats. Though we burned a light all night, I had to get up and drive them out of the palanquins, into one of which they had eaten; and though they did not actually come on us, as in other places, they came within a few inches of our beds, and kept up a continual squeak throughout the night."

12.—EDUCATION. THE SAME.

Our brother goes on to describe his special department of labour, which he is commencing with so much energy, and to state the plans he has laid down for the future:—

I am working hard at the language, though labouring under a difficulty in the want of a dictionary; and, to be idle where there is so much to do, I have commenced teaching in school, though six weeks ago I knew not one word of Malagasy. Sometimes, as arithmetic, writing, &c., I manage very well, my Samoan pupils beg me very much, the names of

the numerals being almost identically the same. The school is being held in one of the chapels, and is inconvenient enough—few forms and no desks; and, as the majority of the Betsileo are extremely poor (earning from two-pence to three-pence per day) they are unable to buy slates and books.

"So much for the past; a word or two about plans for the future. I propose to divide my time and strength as equally as possible over a district as large as I can work, establishing new schools where practicable, and visiting and examining those already in existence, and on each visit giving the teacher such hints and instructions as will render him a more efficient teacher. This will occupy a large part of the dry season. During the whole of the unhealthy season, as well as occasionally in other parts of the year, I think it will be advisable to devote *all* my time to the school here, which I shall make a *normal* school for training the Betsileo themselves for teachers. In this way I hope, in the course of a few years, to have all the Betsileo schools taught by

Betsileo teachers. Such is a outline of my proposed *ope* and, from what I can gather from your letters, I think this will meet your desires. I shall thus have a considerable amount of travelling which, here, for the most part, done on horseback much quicker by maromita.

"I shall endeavour to make large places the centre of *ope* for some days; visiting, during the day, all available places for returning at night, so that the carrying luggage need not take me to every place. This will be a rough and hard work, but I am willing to do it as far as my strength will allow, in order to add a step towards the raising of this ignorant people."

13.—GENERAL SUMMARY. DR. DAVIDSON. SEPT. 27, 18

Our friend, Dr. Davidson, who has recently paid a visit to the Betsileo country, thus summarises his views and impressions as to the state of the people:—

"I passed through comparatively few villages where the people were entirely ignorant of a system which they designate 'the praying,' by which may be understood Christianity. Yet I believe that in the scattered villages, which really contain the greater part of the Betsileo population (for the people are not so aggregated in villages as in Imerina), their knowledge goes no further than this; in other words, a very large proportion of the Betsileo is really heathen, although not permitted by Government to worship idols. I except, however, from this the towns or villages on the highway, and the towns especially occupied by Hovahs, and those districts in the north Betsileo, occupied or visited by the Lutheran missionaries, as well as the

villages to which teachers have been sent from the town churches. In visiting of the places through which I passed, I found the people, as a rule, very ignorant of Christianity and destitute of the means of instruction and not very much desiring it, as might have been expected of a superstitious, with great faith in charms and witchcraft. On the other hand, the abolition of idol-worship and the nominal Christianity which exists among them has already had some influence on their life; they abstain from working on Sundays, go to church because it is the custom to do so. Polygamy has also become far less common, and it is probable that their morality has, in some respects, improved."

III.—China.—Female Education in Amoy.

THE Island of AMOY, on the lower portion of the coast of CHINA, with a population of 300,000 people, has formed, since 1843, the seat of one of the Society's flourishing missions. The City of Amoy is the great port of the southern half of the Province of Fokien, and carries on an extensive trade. The Fokien people are an intelligent and enterprising race, fond of the sea, and ready to emigrate to Batavia, Singapore, Melbourne, or California, as occasion may serve. In recent years the mission has been greatly blessed, and the Native Church has grown strong. The missionaries are the Revs. Messrs. STRONACH, MACGOWAN, and SADLER.

From the moral and religious status of the female portion of a community an accurate judgment may generally be formed respecting its position in the social scale. The comparatively slow progress of the Gospel in the great Empires of the East may thus be attributed, in part, to the difficulties which have hitherto opposed its introduction to the women of those countries. But these difficulties are year by year becoming fewer. In INDIA the Zenanas are opening their doors to the Christian teacher; while the down-trodden women of CHINA are, at length, beginning to realise, in their true light, the sacred duties and privileges of their sex. In the MISSIONARY CHRONICLE for April, 1871, we announced that MRS. MACGOWAN, wife of our devoted missionary, the Rev. JOHN MACGOWAN, of AMOY, had instituted the admirable plan of inducing as many of the members of her women's class as possible, to become unpaid Bible-readers to their countrywomen. In a letter just received from Mr. MACGOWAN, he writes respecting this movement: "A year's trial has proved that not only is the plan most thoroughly workable, but it has also impressed us with the conviction that in the well-developed voluntary efforts of the members of the Church, we possess a power for spreading the truth such as can be surpassed by none other." From Mr. Macgowan's letter we are happy to furnish our readers with the following extracts:—

1.—THE WORKERS. REV. J. MACGOWAN. DEC. 20, 1871.

After stating the inaccessibility to foreigners of Chinese women generally, and the fears which were at first entertained, lest the teaching of a new religion, even by their own countrywomen, would be tolerated, the following details are given:—

"There are, at present, fourteen women belonging to Mrs. Macgowan's class that are engaged in this work gratuitously. In addition, there is one Bible-woman, paid by some of the ladies of Brighthouse congregation,

who, being more practised in the work, usually accompanies one of the more timid and less experienced. Mrs. Macgowan has arranged that they shall go out in twos, as they will thus feel more encouraged by the mutual help they give each other. Before starting they meet at one of their houses, where they engage in prayer for God's blessing and guidance as they go forth. They then set out for some quiet street, where there is less noise and bustle, and where they are less likely to be interrupted by a throng of passers by. The private dwellings of the Chinese are so constructed that they are highly favourable for the work of these women. They are universally surrounded by a high wall, within which is a court-

yard, in which the inmates may be found at all hours of the day. In the case of the poorer classes, they have arranged that a great number of families can reside together in the same compound. On entering the common door, one is surprised at the number of people congregated within the same space. From the narrowness of the rooms, much of the domestic work has to be done in the open air; and in fact, for the reason, the members of the different families pass the most of their time in this common courtyard. Into the Bible-women enter, and as their business is known, a place is brought out for them to sit on, and they are requested by the private women to 'preach the doctrine

2.—THEIR MESSAGE. THE SAME.

"The entrance of Thy Word giveth light," is a fact illustrated by the questionings and doubtings of the listeners.

"They are not allowed, however, to preach long. The doctrines of the Cross are so essentially opposed to those in existence here, that a host of questions spontaneously burst forth, which must be answered before they are allowed to go on. What! give up the idols? Well, that is a new idea; and yet they do confess that they have had misgivings sometimes about their power. They will recall the various occasions on which they have made offerings, and though they got a favourable response from the idols, they were afterwards disappointed in their hopes. One mother will tell how, when her little son was sick, in her agony she appealed to her idol, and vowed so much to it if it would only restore her child to her; and had she not given it the medicine the idol had prescribed? and yet her son had died, and all that was left her of con-

solation now 'was his little corpse where she could go and weep over it. These Bible-women insist not on the idols shall be given up, but on ancestral worship also. Here, an animated discussion ensues. It has been manifested any disposition to yield ground in regard to the idols at this point, at least, there is no ground. Ancestral worship is the real pivot of a Chinaman's life; it is the strongest of his religious feelings, and it is with it that Christians must meet its most determined foe. If they say, shall we refuse to perform the duties that have been handed down to us from generation to generation? shall we allow the spirit fathers and our mothers to be hungry to the tombs, and then put out any feeling of pity, send them back, friendless and forlorn, into the spirit world? Shall we break

ever the ties that have bound us to our friends that have gone, and leave them to wander in the spirit land, destitute and in despair, when we, by our offerings, might surround them with happiness and comfort? Never!

Countless misfortunes would be hurled upon us by heaven, and the enraged spirits of our ancestors would follow us through life, to punish us for our ingratitude."

3.—RESULTS. THE SAME.

The inherent selfishness of the religion of the Chinese is a formidable barrier to the reception of the truth as it is in Jesus. Nevertheless:—

"It is exceedingly interesting to listen to the weekly reports that are given us. Some give glowing accounts of the hearty reception they have met with, and of how they have been urged to come again when they have time, and preach to them more fully. Others report that, though received with great politeness, it was evident their message had failed to touch the hearts of any of their hearers. They had come away discouraged, feeling that they had failed to excite within any of them a desire to know more of this way of life; others, again, have a very discouraging tale to tell. They state that whilst they were talking with a group of women, some men that were passing by drew near, and when they found what was the subject of their conversation, they began to revile them and their religion. They feel very strongly on the subject, and it needs many a word of encouragement before they can be induced to resume their labour of love.

"Thus far the work of these women has not been anything very remarkable. Their teachings and their discussions are laying the foundation for future results. Many already profess that they would like to become Christians, but they say they cannot afford the time to come to our services. They have to work hard to earn the few cash that are to keep body and soul together. Many of them have a hard battle for life, no doubt; but when

the truth has entered more deeply, the heart will become ingenious in devising ways that now seem impossible. We are not altogether without symptoms that the truth is already beginning to tell. Almost every week new faces appear at Mrs. Macgowan's class, and when asked who they are, they are reported to be some of the women that have been met with during the week. True, some of them don't come back again; still they have found their way once, and may do so again.

"Two of the Bible-women one day entered a house which belonged to a wealthy family. In this family was an old woman, seventy-six years of age. Before leaving, a slight degree of interest was manifested. Next time, the old woman, after a long conversation, requested to be taught how to pray. About two months after this, she was one day sitting in her chair, when she suddenly summoned her family to come around her. 'Now,' she said, 'I feel my strength going; I feel I am going home.' Next day, whilst sitting in her chair, she peacefully died. The members of her family were very much astonished at her quiet, peaceful end, and could not understand how she should talk of going home. The daughter-in-law since that time, has expressed her belief in the Gospel, and has desired the Bible-women to come and teach her."

IV.—South Africa.—The late Rev. Tiyo Soga.

OUR readers have by this time heard with deep regret of the death of the Rev. Tiyo Soga, of the United Presbyterian Mission, in Kaffirland. This took place at the Tutura Mission, Transkei, on Saturday, 12th of August. The immediate cause of his somewhat sudden death is believed to be congestion of the lungs, though from his precarious state of health for one or two years past this event has not taken all his friends by surprise. His death is a severe loss to the cause of missions in South Africa.

Since his return from Scotland he has laboured for fourteen years with great devotedness among his countrymen. Very full sketches of his life have been given in various journals; and from personal acquaintance with him, we feel compelled to say that these eulogiums are all just and well merited.

The great value of his life, apart from the results accomplished by many labours, was that he demonstrated the capabilities of the Kaffir mind, and showed that the native intellect, however much it may be depreciated, is really of a higher order than general opinion would lead us to believe. It requires only culture and favouring circumstances, in order to show its true power and strength. He was not gifted with extraordinary advantages beyond those which educated and professionally trained Europeans enjoy, but he had enjoyed certain advantages over his countrymen, by being partly educated in Scotland. The high character and usefulness of his life was no doubt in great part due to the piety of his mother, who along with himself as a boy, suffered persecution for the Gospel's sake. The Rev. Mr. Chalmers was the first to encourage Soga as a boy. Two other men had a great deal to do in influencing his future course—these were the Rev. Mr. Govan, and the Rev. Mr. Niven.

Mr. Soga came as a boy to receive his early education at Lovedale Missionary Institution, and his is a curious instance that sometimes even in the race of life the last shall be first. At the entrance examination he was nearly being rejected, and sent back for a year to the station school; but wiser counsels prevailed, and, despite an apparent failure, he commenced his studies at Lovedale. After the war of 1846, he was taken to Scotland by the Rev. Mr. Govan, where he made a stay of nearly two years at the Normal School in Glasgow, and then he returned to his country and engaged in work as a teacher in one of the mission schools.

In 1851 or 1852 he again went home with the Rev. Robert Niven, and entered the University of Glasgow. There, and at the Theological

fall of the United Presbyterian Church, he spent six years. In 1857 he married a Glasgow lady, and returned to this country to the work of his life. His labours were untiring, and his influence both among the colonists and his countrymen very great. We hope his example will be followed by many of his countrymen, and that numbers will arise to show the power of Christianity to enlighten and elevate the native races of South Africa.

He went through the full curriculum required in Scotland from candidates for the ministry, and in due time was licensed and ordained as a minister-missionary of the United Presbyterian Church. As a preacher, he was eloquent in speech and keen in thought, and talked with a Scottish accent as strong as if he had been born on the banks of the Clyde, instead of those of the Kei. He took a deep interest in everything calculated to advance the civilization of his countrymen, and did so with a breadth of view and warmth of sympathy, in which mere sectarianism had no part. Among his accomplished works we may mention his translation of the Pilgrim's Progress into Kaffir, which so high an authority as Mr. Charles Brownlee pronounces to be a perfect masterpiece of easy idiomatic writing. His services as one of the Board of Revisers for the translation of the Bible into Kaffir, have been invaluable, and will now be seriously missed. In general conversation and discussion on ordinary topics, he was one of the most intelligent and best informed men we ever knew; and many an hour have we spent with him, in which one utterly forgot his nationality or his colour.

Mr. Soga was a Kaffir, descended from one of the first families in Kaffiraria. As a Kaffir he was naturally attached to his countrymen, though not blind to their faults, and always plain and faithful in dealing with their besetting sins. A more loyal subject, or a more ardent lover of our Queen, was not to be found in Her Majesty's dominions, and this was frequently exemplified in his sermons. The oration in Kaffir, which he delivered on the death of the Prince Consort, and which I had the privilege of hearing, could not be excelled for deep feeling and pathos.

The colonists generally soon came to know him. He was watched with lynx-eyes everywhere upon the frontier. Whenever he entered the colony after his settlement in Kaffirland, all intelligent eyes were drawn to him. Whenever he preached or lectured, or addressed, such criticising crowds flocked to hear him, as was the experience of no other South African missionary of his day. And nobly he stood this public test. He ever came out of the fire, in public estimation, purer and stronger than before.—*From the Kaffir Express.*

V.—Notes of the Month.

1. DEATH OF THE REV. JOHN BROWNLEE, OF SOUTH AFRICA.

In the winter of 1816 five missionaries left the shores of England in company for SOUTH AFRICA. Among them were JOHN BROWNLEE and ROBERT MOFFAT. The latter is still in our midst. The former has just been called to his rest and reward. Having laboured for two years, first at BETHELSDORP, and afterwards at SOMERSET, our brother, in conjunction with the Rev. W. R. THOMSON, sought to form a mission station on the banks of the CHUMIE, and in order to carry out this object, he was compelled to become an agent of the Government. He therefore resigned his connection with the Society. In the year 1825 he was invited by the Directors to commence a mission to the Kafirs, and once more became one of the Society's missionaries. In January, 1826, he removed to BUFFALO RIVER, and formed a station at TZATZOE'S KRAAL, the site now occupied by KING WILLIAM'S TOWN. In this sphere he laboured for upwards of forty years;

and, although the mission-house twice destroyed, on occasion of Kafir wars of 1835 and 1846, and missionary compelled to flee, returned once and again to the post of his charge, and resumed his efforts for their temporal and spiritual welfare. Nor have those efforts been in vain, as a comparison of the state of the Kafirs at the present time with what it was forty years since, abundantly testify. As a man, Brownlee was mild, peaceable, loving; he never made an enemy. A missionary, to use his own words, "had always the assurance whether there were any results or God would acknowledge His work in His own time and way." Four years since, Mr. Brownlee placed upon the retired list of Society's missionaries. At the beginning of 1871 he was attacked with paralysis, and on Christmas-eve calmly fell asleep, at the advanced age of eighty years and seven months.

2. DEATH OF MRS. TURNER, OF SAMOA.

"Died, at Glasgow, on the morning of the 5th February, 1872, after a short illness, MARY ANNE DUNN, aged 54, daughter of the late Rev. WILLIAM DUNN, A.M., of Cupar Angus, and wife of the Rev. GEORGE TURNER, LL.D., of the LONDON MISSIONARY SOCIETY." Our brother, Dr. Turner, and his devoted wife, left England in the year 1840. In the month of May, 1870, Dr. and Mrs. Turner arrived for the second time on a visit to this country, where the former is still occupied in the work of revision.

"To that particular service," he writes, "Mrs. Turner rendered most willing and valuable aid. She has been a faithful proof-reader since I was pointed one of the revisers of the Samoan Mission Press in 1845 up to the present time. With but few exceptions, she read with me every page of the books of the first edition of Old and New Testaments, Scriptural Comments, &c., &c., which passed through the press up till 1859. I came with me then to this country, and read with me all the proof-sheets of

on of our Bible with marginal s, together with three of Notes on Matthew, the the Epistle to the Hebrews, with a Scripture History—all moan dialect, and now closed as we were sitting correcting of this new edition of the Bible.” Up to a very recent Mrs. Turner was wonderfully But,” adds Dr. Turner, “how know of the future. On the of Saturday the 27th of

January she had an alarming attack of asthma, and from that time the disease became rapidly fatally complicated. On Sabbath morning she felt as if her ‘life work,’ as she said, ‘was ended,’ and with wonderful composure prepared to die.” The sad event occurred at five a.m. on Monday, February 5th. In the removal of Mrs. Turner, our brother has lost a true helpmeet, the mission a sincere friend, and the Society a devoted and hard-working missionary.

3. MEDICAL MISSIONARIES.

Medical Missionary Journal uary, edited by Dr. Burns a, occurs the following passage: ‘Complaints have been made medical missionaries that they o often turned aside from work to enrich themselves by practice. This charge is made ongly by the Rev. Dr. Mullens, secretary of the London Missionary Society. He says: ‘Had the l missionaries turned aside eir proper work in as large a on as the medical missionaries one, the missions of many ewould have been disorganised.’ o say that the London Missionary Society has suffered more from l than any other society, and son is not far to seek. They, han others, have acted on the d-half system, as it may be sending out an agent on an ate salary, and not only per-

mitting, but *instructing him* to make up for himself a comfortable income by *private practice.*”

(1.) The words quoted from Dr. Mullens are contained in his Paper on Missions in China, and were applied by him to those Missions. In a conversation between Dr. B. Thomson and himself on the subject in Edinburgh, some five years ago, the latter allowed with regret that the statement was but too true. (2.) The London Missionary Society provides for its medical missionaries the same salary as that of the ordained missionaries. And (so far as the present Directors are aware) on no occasion in its entire history has it permitted or instructed the medical missionaries to make up their income by private practice. They have always reprobated such a system in strong terms, and they jealously watch against it to the present day.

4. THE MISSION TO JAPAN.

n is one of the most interesting missionary fields now inviting Hiogo, on the southern shore island of Nippon, has been se- as the portion of Japan where was the least danger of inter- with previous workers; and

where, it may be hoped, the mission of the American Board will find a field in which it will be allowed to carry out the methods to which the American Board has been led by a long and varied experience in many lands.—*Boston Missionary Herald.*

VI.—New Year's Sacramental Offering to Widows' Fund.

From 21st January, to 20th February, 1872.

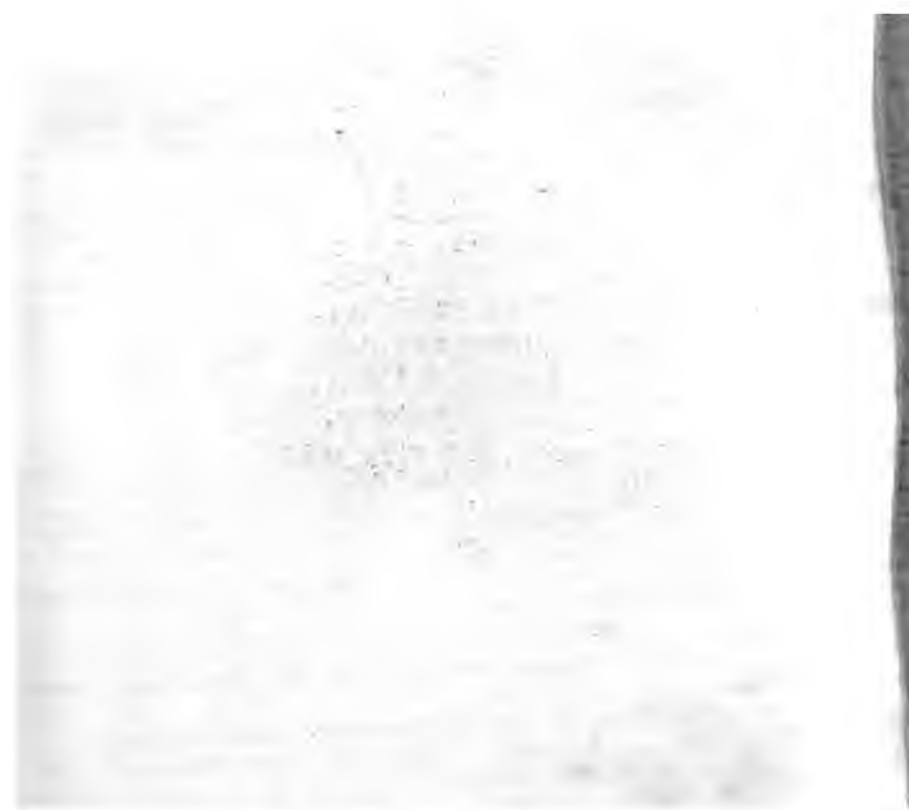
LONDON AND ITS VICINITY.			
Barbican Congregational Church	7	0	0
Bethnal Green	2	10	0
Bexley Heath	5	0	0
Brentford: Boston Road Chapel	5	10	0
Bromley (Kent)	3	10	0
Cheshunt: Crossbrook Chapel	2	10	0
Clifton Chapel, Peckham	3	0	0
Craven Chapel	20	0	0
Croydon: Salhurst Church	5	0	0
Broad Green	4	10	3
Trinity Church	7	5	6
Deptford: High Street	2	0	0
Falcon Square Chapel	5	0	0
Finchley Chapel	3	0	0
Greenwich: Maze Hill	2	2	0
Hammersmith: Albion Road	2	14	0
Hare Court Chapel	15	7	4
Holloway	10	0	0
Junction Road Church	6	8	10
Kentish Town	17	13	11
Lewisham High Road	14	13	11
Mill End New Town	5	0	0
Poultry Chapel	23	18	0
Southwark: Memorial Church	2	9	0
Stamford Hill	3	3	0
Sutherland Chapel	2	16	10
Sutton	2	13	6
Tolmers' Square	3	4	6
Trinity Chapel, Brixton	7	2	0
Upper Norwood	12	9	6
Wandsworth	5	5	0
Woodford	18	10	0
Woolwich, Rectory Place	5	2	10
COUNTRY.			
Accrington	1	12	6
Acoc's Green: 1871	0	17	2
1872	1	17	7
Alton	3	10	0
Ash-next-Sandwich	3	0	0
Banbury	1	3	0
Barnsley	2	0	0
Barrington	0	17	6
Basingstoke	2	0	0
Bath: Vineyards	2	12	4
Argyle Chapel	10	0	0
Percy Chapel	5	5	0
Berkhamstead	2	6	3
Beverley	1	12	9
Birkenhead: Oxton Road	7	0	0
Bishop's Stortford	14	0	0
Blackpool	2	12	0
Blakeney (2 years)	1	11	6
Booth	2	0	0
Bradford: College Chapel	4	0	0
Lister Hills	4	10	0
Bradford-on-Avon	1	2	10
Brighton: London Road	5	0	0
Bristol: W. T. Bourne, Esq.	1	0	0
John Bourne, Esq.	5	0	0
Castle Green	3	2	0
Bruton	0	15	0
Burley	1	3	6
Burnley: Bethesda Chapel	3	10	0
Bury: Rochdale Road	0	15	0
Bury St. Edmunds, Northgate Street	2	0	0
Calne: Free Church	3	15	0
Canterbury: Union Chapel	2	5	0
Castle Heddingham	3	15	0
Charlestown	0	18	6
Charmouth	1	1	0
Chinnor	1	0	0
Church: Preaching Room	3	0	0
Cleckheaton: Providence Chapel	2	2	0
Clevedon	3	10	0
Colchester: Lion Walk	10	0	0
Colchester: Head Gate	3	2	0
Cottingham	13	14	0
Cranbrook	1	5	0
Creaton	1	5	0
Crewe	1	8	0
Crowle	0	5	0
Daventry	1	0	0
Dawlish	1	2	6
Debenham	1	10	0
Dedham	1	0	0
Derby: London Road Chapel	4	13	11
Dewsbury: Ebenezer Chapel	4	4	0
Dorking	5	2	8
Dundee: Fannure Street	7	10	0
Earl Shilton	1	12	10
Eastwood	0	16	4
Elland	0	13	10
Exeter	5	13	0
Fareham	3	1	6
Farnworth: Market Street	6	7	5
Fleetwood	3	10	0
Fordham	0	17	0
Fovant	1	3	0
Frome: Zion Chapel	5	0	0
Gainsborough	2	0	6
Glossop: Littlemoor Chapel	2	8	0
Gravesend: Princes Street	14	2	0
Great Eversden	1	14	8
Greenock: George Square	5	5	0
Guildford	7	0	0
Halifax: Park Chapel	6	10	7
Square Church	21	3	7
Hanley: Tabernacle	6	0	0
Harrogate	4	0	0
Harrold	1	18	0
Harwich	2	0	0
Hastington	1	0	0
Hastings: Robertson Street	10	10	0
Hawes	1	1	2
Henley-on-Thames	4	0	0
Herne Bay	2	0	0
Hindley: St. Paul's Chapel	1	10	0
Hoddesden	3	10	7
Holbeach	0	19	10
Holmfirth: Lane Chapel	1	2	6
Horsham	2	0	0
Holywell: English Congregational Ch.	0	13	0
Huddersfield: Hill House	5	0	0
Ilfracombe	1	2	0
Ilkley	2	18	0
Ingress Vale	4	4	0
Ipswich: Tacket Street	5	0	0
Jarrow-on-Tyne	0	13	6
Kendal	1	18	0
Kingsbridge	1	10	0
Kirkham	2	4	0
Launceston	1	14	6
Lavenham	1	0	0
Leatherhead	9	7	9
Leeds: East Parade Chapel	13	0	0
Headingley Hill	5	0	6
Leicester: Bond Street	7	7	3
Gallowtree Gate	11	5	3
London Road	5	8	2
Oxford Street	4	1	0
Liverpool: Texteth Chapel	4	1	10
Waterloo Chapel	15	15	0
Narwood Chapel	12	13	6
Chadwick Mount	5	0	0
Ludlow	2	2	8
Luton: Union Chapel	1	10	0
Lutterworth	2	0	0
Lynn	1	0	0
Macclesfield: Roe Street	6	0	0
Manchester: Chorlton Road	30	0	0
Greenheys	2	0	6

Shrewsbury: Abbey Foregate, New Ch...	2 11 0	Shrewsbury: Abbey Foregate, New Ch...	2 11 0
South Petherton	1 6 9	South Petherton	1 6 9
Southsea	5 6 4	Southsea	5 6 4
South Shields	2 0 0	South Shields	2 0 0
Stafford	3 0 0	Stafford	3 0 0
Staines	0 16 0	Staines	0 16 0
Stand	1 16 6	Stand	1 16 6
Stebbing	1 5 0	Stebbing	1 5 0
Stonehouse	3 2 0	Stonehouse	3 2 0
Stratford-on-Avon	1 5 0	Stratford-on-Avon	1 5 0
Stroud: Old Chapel	0 4 0	Stroud: Old Chapel	0 4 0
Stubbins Chapel, Elsecar	3 0 0	Stubbins Chapel, Elsecar	3 0 0
Swindon (additional)	1 0 0	Swindon (additional)	1 0 0
Tavi-stock	2 18 3	Tavi-stock	2 18 3
Therfield	2 2 0	Therfield	2 2 0
Throop	1 15 6	Throop	1 15 6
Tintwistle	6 9 0	Tintwistle	6 9 0
Tisbury	1 2 0	Tisbury	1 2 0
Tiverton	10 0 0	Tiverton	10 0 0
Towcester	4 9 0	Towcester	4 9 0
Trowbridge: Tabernacle	2 5 5	Trowbridge: Tabernacle	2 5 5
Tunbridge Wells: Congregational Ch ...	9 5 4	Tunbridge Wells: Congregational Ch ...	9 5 4
Wallingford	2 2 3	Wallingford	2 2 3
Walsall: Bradford Street	5 10 0	Walsall: Bradford Street	5 10 0
Ware: High Street Chapel	1 14 3	Ware: High Street Chapel	1 14 3
Warminster: Common Close	0 17 6	Warminster: Common Close	0 17 6
Welford	0 17 6	Welford	0 17 6
Westbury-on-Severn	1 3 4	Westbury-on-Severn	1 3 4
West Melton	2 2 0	West Melton	2 2 0
Weymouth: Gloucester Chapel	2 4 10	Weymouth: Gloucester Chapel	2 4 10
Wigan: St. Paul's	11 8 9	Wigan: St. Paul's	11 8 9
Widmore: Hope Chapel	1 0 0	Widmore: Hope Chapel	1 0 0
Wilmslow	3 8 8	Wilmslow	3 8 8
Winchester	2 19 8	Winchester	2 19 8
Windsor	3 8 0	Windsor	3 8 0
Wisbeach	10 0 0	Wisbeach	10 0 0
Witham	2 13 0	Witham	2 13 0
Wolverhampton: Queen Street	1 3 6	Wolverhampton: Queen Street	1 3 6
Wolverhampton: Snow Hill	6 16 2	Wolverhampton: Snow Hill	6 16 2
Worksop	2 0 0	Worksop	2 0 0
Yarmouth		Yarmouth	
Yeovil		Yeovil	

VII.—Contributions.

From 21st January to 20th February, 1872.

LONDON.		Holloway. Auxiliary	12 18 1	Southwark Memorial Church.	
.....	50 0 0	Jamaica Rose Chapel. Con-		Contributions	2 18 9
.....	2 0 0	tributions	7 6 11	Surrey Chapel. Auxiliary ..	23 9 11
St. Fruits	1 0 0	John Street Chapel. Con-		Sutton. Mrs. E. Hill	0 5 0
Madagascar	0 2 6	tributions	23 16 7	Wanstead Congregational	
.....	0 10 0	Kilburn. Miss Bleecke, for		Church. Contributions ..	17 4 11
Mrs. Mary,		Moffat Institution	0 7 6	Westbourne Grove. St. Paul's	
the late	19 19 0	Latimer Chapel. Missionary		Presbyterian Church	0 10 0
Rev. J. O. White	5 0 0	boxes	2 0 2	Westminster Chapel. Aux-	
.....		Lewisham, High Road. Con-		iliary	28 10 3
R. Jun., Esq.,		tributions	55 0 8	Woolwich, Rectory Place.	
Elsecar	21 0 0	Mile End New Town. Con-		Contributions	21 19 3
.....		tributions	11 0 7	York Street Chapel. Auxiliary	3 13 6
Miss, for Mrs.		Mile End Road. Collection.	5 0 0	Young Men's Missionary	
School, Mirza	2 2 0	New Tabernacle. Auxiliary.	4 10 0	Association, 18, Wood St..	5 0 0
A., Esq. (A.)	2 0 0	Norwood, Selhurst Church.			
..... (D.)	30 0 0	Contributions	1 17 1	COUNTRY.	
Auxiliary	20 0 0	Paddington Chapel—		Alresford. Contributions ..	4 11 0
Ladies Working		Thomas Wright, Esq.	21 0 0	Asby. Mr. S. R. Gritton ..	0 5 0
for carriage of		Ditto, for Madagascar	10 10 0	Ash-nest-Sandwich. Con-	
fr. S. Ibbce, Madag-		Park Chapel, Camden Town.		tributions	26 8 0
ascar	6 11 0	Contributions	55 0 11	Arbury Free Church, per	
.....		For Magazines	1 8 0	Rev. T. Mann	10 14 10
april, Peckham.		Pentonville Road Chapel.		Barnsley. Contributions ..	5 8 4
ions	16 19 7	Contributions	6 1		
and Tottenham.					
.....	40 0 0				





Yours sincerely,
William Lusk Jr.

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

APRIL, 1872.

The Foundations of Religious Belief.

It has been said with unblushing effrontery, that whatever has been written on the subject of Christian Evidence has tended only to provoke controversy, and to encourage scepticism among the educated classes. We freely admit that Truth needs no confirmation. It stands out in its own sublime integrity, and is independent of everything extraneous to itself; so that we make a great mistake when we speak even of miracles attesting the truth of Revelation. Such was not their design or their end. They were the credentials of those who professed to come from God, charged with a message from His throne. They attested their mission, and, conscious of their supernatural power, they could speak with authority, and press home their message on the conscience and the heart. But have the evidences of Christianity no foundation in fact? We are told, that "Christianity has won its triumphs as a life, not as a creed." Granted. But does not this life depend instrumentally on Revealed Truth for its very existence, and is it not by that very same truth that it is nourished and nurtured into final perfection? Has not this truth come to us in the form of a written record, and cannot the various documents of which the record is made up be authenticated? Is not the evidence that the books of the New Testament were written by the men whose names they bear, at least, equal—if not greater and more satisfactory—than what we have in favour of Homer having written the *Iliad*, or Cæsar his *Commentaries*, or Augustine his *De Civitate Dei*, or Shakespeare his plays? The character of the men, and the character of their writings, is, to speak in the lowest tone, a presumption in favour of their truth, and it is on their truth that their credibility depends. The evidence supports the documents, but the truth embodied and expressed

in these documents is to be determined by their internal contents, and those undeniable results which appear in the life and character of those who embrace the truth so revealed.

We have no wish to deny, that "the Bible is the outward human expression of the Divine impulse within—the history of the highest religious experience of the race;" but when we are told that "we have no absolute certainty that the Scriptures are the Word of God;"—that "Revelation has never ceased;"—that "God works as unceasingly in the human mind as He works unceasingly in Nature;"—and that "a light may dawn upon our minds as much beyond Christianity, as we now understand it, as the mind of Jesus was beyond that of the distant man who first awoke to the consciousness of his responsibility," we are disposed to ask,—How is it that while Christianity is a grand advance on all preceding Revelation, there has been no farther development? If Christianity does not mark the confines of Revelation, what new moral or spiritual truth has the world received since the close of the Sacred Canon? If we are no longer "to make a distinction between what God teaches and what we learn by means of our faculties, since all our knowledge must in some sense be co-ordinated under Revelation," then how is it that during eighteen long centuries nothing has been added to the teachings of Christ and the Apostles? More than this:—How is it that throughout the whole of the Apostolic Epistles we have not one single new truth evolved, but simply the fuller development of what Christ taught? If "God, who is immanent in Nature, is also immanent in the mind of man," and "our faculties are adequate to the discovery of new truth," how is it that we have had no fresh disclosures, and that we are still sitting at the feet of Jesus to receive the truth which fell from His incarnate lips? It may be that great changes and modifications will take place in our views of Christian truth, but the truth remains the same. It may be that "dogmas which once were to us the expression of absolute truths, are slowly but surely evanishing before our eyes;" but human dogma is not to be confounded with Divine Discovery. We may have to put a somewhat different meaning on Christianity itself from that which now obtains among us, but Christianity does not thereby undergo any change. The difference is in us—in our mental perception and moral appreciation—and not in objective disclosure. It is a mistake to speak of Christian Theology as a progressive science. All science, we repeat, is founded on facts, and in the absence of new facts we can have no new doctrine. As students of the science we may make ever-advancing progress in the discovery of truth, but the Bible, being based on the ultimate facts and phenomena in our fallen nature, it follows, that in its disclosures it embraces all which is essential to the recovery and salvation of our race. The past

history of redemption bears witness to this fact, and its future development will enshrine it in the light of heaven.

In whatever way we may account for it, there is a common belief in the fulness and the sufficiency of Scripture on all which pertains to our salvation. Nor has anything yet been said or done on the side of doubt and scepticism to undermine this belief, or to disturb our repose in the Bible as a Supernatural Revelation. But in saying this, we do not mean that a man must believe every jot and tittle of the written Word as the ground of his salvation. His salvation depends on no such condition. The Book has been given to tell us how we may be saved, but it nowhere says that there is no salvation unless we believe in every word and syllable the Book contains. There are portions of Scripture to which honest objection may be taken, and which may be set aside altogether without any disadvantage to our moral character and position before God. A man may deny the Mosaic account of the creation, but he cannot deny that there is an outward and visible world which must have had an origin and a Creator. Or he may object to the account of the fall as recorded in the book of Genesis, but of the fact recorded he can have no doubt, since he has undoubted proof in the presence, the power, and the prevalence of evil. Or he may tell us that he does not believe in a personal evil spirit—neither in the devil, nor in hell as a place of endless punishment, but he cannot say that evil does not exist and must have originated in some individual personal existence, or that law may be broken without incurring corresponding pains and penalties. His rejection of the record of these facts does in no way affect the facts themselves. The facts are independent of the record, and would have existed in their integrity had they never been recorded. It does not belong to the nature of Revelation to prove what it says, but simply to assert it. Or he may take objection to miracles, and consign them to the region of mere probability, but the truth which was uttered by the men who performed the miracles, and which is altogether independent of these supernatural phenomena, is not thereby invalidated, or divested of its claims. He may even affect to treat our Christian Evidence as of little or no worth, but he has still to account for the existence of the Book with its grand contents, and the undeniable results which have come out of their belief. The Bible claims to be of Divine origin, and hence it demands an implicit faith in its disclosures. The marvel is, not that the Bible contains so little, but that it includes so much within so small a compass. Its brevity leaves a great deal to the mind and the imagination of the reader to fill up, but still preserving the harmony and the unity of the whole Book.

We may then limit the basis of our belief without endangering our higher spiritual interests. In other words, we may refuse our assent to

certain statements in the Bible without giving up what is fundamental and essential. Our faith in the grand verities of Revelation may be above all suspicion, and yet we may lack the evidence to convince us of the credibility of all which it contains. We have to distinguish between the Divine and the human element in the Sacred Books—between their immutable essence, and those changeful forms in which that essence is embodied. There are but few Christian teachers in our day who believe in verbal inspiration, or who confound supernatural guidance and preservation from error with supernatural communication and disclosure. But in giving up the dogma of verbal inspiration, we part with no essential truth of the Gospel. While we have no sympathy with those who would lay down a certain number of principles or articles of faith as the criteria of a man's Christianity, we have still less in common with those who, because they find something in the human element which they cannot reconcile with reason, or with science, set aside all its Divine discoveries and doctrines. Truth will be found always consistent with itself; but that is a poor, lifeless faith which seeks to rest on mere harmonies or connected histories. However simple and childlike in its character, faith must have its root in what is immutable and abiding. Still, if we admit the presence of a human element in the Bible, then there will be found something to give rise to doubt and objection, which may co-exist with the faith of a true believer. He feels and acknowledges his dependence on the mediation of Christ—he loves and cherishes all that is distinctive and essential in our common Christianity; still there are statements or representations which he cannot accept, and for this he is not to be condemned or excommunicated, as if he had lost all claim to moral character. Whatever may be our own individual convictions, we must be tolerant of other men's opinions. So long as they hold fast to the great central truths of Christ's Deity and Sacrificial work, it matters little whether they can receive without reserve every individual statement which they find in the Sacred Volume. The spirit of the age is opposed to any such crystallized form of belief. The unfettered freedom of inquiry cannot but beget diversity of thought and opinion even in the higher region of religious truth, and yet this difference may be quite compatible with the soundest faith and the profoundest Christian consciousness. As in Nature, so here we find a sublime unity, all whose parts are related, and, to a certain degree, mutually dependent; and, in our effort to discover this unity, we must distinguish between the statements of the Book itself and the interpretation which has been put upon these statements. It is quite possible to read the Book through an imperfect or distorted medium. If we cannot accept what the Bible says on certain given points, the cause may be not in the Book but in

the medium through which we approach its holy pages. If we take a certain interpretation as the key by which to unlock the sacred treasure, are we to trample under foot both the gem and the casket because we have employed the key that is not fitted to the lock? There is a true exegesis of every passage in Holy Writ, and until we are in possession of this we are not justified in rejecting any of its statements. Our modern criticism has done much to clear away manifold difficulties, and to correct manifold errors; while the spirit in which that criticism is now being carried on promises much for the future. We are not the advocates of a blind, superstitious Bibliolatry; but the Bible, as the most ancient document which the world now possesses, is entitled to reverence, attention, enlightened investigation, and honest interpretation. We must enter upon its study, not having predetermined in our mind what it shall or shall not contain, but with the simple desire to know what it really is in itself, and for what end it has been given. In this spirit alone can we hope to succeed in our inquiries. Difficulties will vanish, doubts will be dissipated, scepticism be rebuked, infidelity be confounded, and truth, like light from heaven, flash upon the mind with all the force and all the fulness of a revelation from God.

It must be confessed, we think, that there are certain points affecting our recovery and salvation as fallen creatures on which we need to be supernaturally enlightened and informed. But this is a point which we leave for future consideration.

So to narrow the basis of belief as to invade vital and essential truth (and all truth is both essential and vital which affects our salvation,) is to give up the necessity of Revelation, or to make Revelation only secondary and subordinate to our own intellectual and moral intuitions. In other words, we lift our Reason above Revelation, and think that if God is pleased to speak to us through a supernatural communication, we are but little, if at all, indebted to that communication. Such is the tendency of modern thought. The effort is to lower the tone and the teaching of Scripture—to rob it of its Divine authority and its supernatural character. Of this intellectual movement we have no fear, and of the final issue there can be no doubt. Revelation will never fail to assert its own place in the world, and its effects will stand out as phenomena unparalleled in the history of our race. The ground on which we stand is firm to the foot, and we feel safe amid the revolutions of thought and opinion. We shrink not from light but from darkness, since Truth can live only in the light. The "Restoration of Belief," as has been well and forcibly said, "will be brought about, not by conflict, or compromise with negations or exceptions—not by forcing a path through the briars of doubt, but by pushing our way straight forward toward the POSITIVE, and by apprehending, so far as the finite may do it, the INFINITE!"

ROBERT FERGUSON.

Short Essays.

By J. S. E.

(Continued from last number.)

XI.

EVERY now and then there appears in the newspapers a short paragraph stating that the "Revision Committee,"—New Testament or Old, as the case may be—"met on such a day, sat for so many hours, and made such and such an amount of progress." The few lines may hardly be noticed by the majority of readers; by others they are, no doubt, just glanced at and forgotten; but in some they may give rise to very serious thoughts "looking before and after." They will suggest recollections of the early history of the English translations of the Bible:—their number; the names of those who laboured upon them, singly or associated; the rapidity with which edition succeeded edition, in spite of efforts to impede or suppress them; the frequent revisions to which one or other of the translations was subjected, till the result of all past improvements, and of those of King James' translations themselves, appeared in the form of the authorized translation, which, coming into use, and gradually superseding every other, took at last that place of authority which it has held for two centuries and a half.

XII.

"Looking before and after." Whatever this may mean,—whether it depicts the attitude of one looking to that which has happened "before" in the past, and anticipating what may be "after" in the future; or whether it is intended to refer to what may be *before* us in the revolution of time, and behind us as that *after* which we ourselves came into the world,—this makes no matter as to the successive suggestions which take shape in the mind of our supposed contemplative reader of the newspaper paragraph. From thoughts about the early history of the English translation of the Bible he comes down to what he has himself observed in respect to its power over the public mind. He remembers how it has often seemed to be regarded as if it were itself the original text,—how it has been spoken of as if the *English* words had been Divinely uttered or in-breathed, and constituted, as such, infallible and unalterable utterances,—how, in consequence of this, the greatest jealousy has been excited when controversial writers have contended for a different rendering of this or that verse, on which it was supposed that certain theological results hung,—and how opposed many were, and still are, and those, too, men of learning and intelligence, to

any revision of the work of "our venerable translators," by any individual, committee, or association whatsoever.

XIII.

But "history repeats itself," and this, not only in the world but the Church; or, not only in respect to social and political phenomena, but in respect to religious growth, development, opinion, controversy. This thought strikes strongly our meditative friend, and sets him off in a new direction. Having realized the regal and authoritative position which the English translation of the Bible naturally came to occupy, and still retains, he goes on to say to himself something like this: "What has been once, may be again; what has occurred among Englishmen, may occur among people of another clime. Missionaries are converting to Christianity, in some places 'savageclans and roving barbarians,' in others, individuals belonging to old idolatrous communities, distinguished by high civilization; in both cases they are translating the Bible; first, it may be, in small portions, afterwards, as a whole. In some cases the languages into which the book is to be rendered are ancient, complex, not easily acquired; in others the language has to be reduced to a written form before it can be used at all. Now, if, in either case, the converts go on for generations increasing in numbers, and becoming fixed in their forms of thought, belief, and ritual, and the first missionaries and original translators of their sacred books come to be regarded as 'venerable' authorities, it is easy to see that what would then be 'modern' attempts at the 'revision' of the old text, would be stigmatized by many devout and zealous men as 'tampering' with what was too sacred to be touched. And yet these translations, which are at this moment in the making, what are they? By whom are they produced? From what sources? I dare hardly answer my own questions. Our own English translators were men distinguished by all the learning of their time; the present revisionists are the *élite* of colleges and universities, and have been long specially devoted to biblical studies; moreover, they are doing their work under the eye and subject to the criticism and correction of each other. Many modern missionaries in heathen lands are men of sound learning and high culture; but I have known missionaries, most devoted, zealous, and good men, who had had no advantages of education adequate to the literary demands of their high office, and yet they have made a translation of the Bible into (say) some one of the languages of India. Not only, I imagine, must their power to do this at all have been very doubtful, but they could only, as I think, translate from a translation, using the English Bible as their sacred text. I don't choose to follow out all the thoughts that crowd upon me when I begin to reason from the past history of our own translation to what may be

the future history, according to analogy, of some one that may just be taking form under the hand of a living man."

XIV.

I have sometimes thought whether it would not be better to translations from the Bible for the use of the heathen, for a long time much longer than some missionaries have allowed—to extracts from Gospels, Psalms, and the practical parts of the Epistles. The aim—I use the word without prejudice, and in no bad sense—the aim of some missionaries seems to have taken the form of a wish person to complete a translation of the whole Bible. The wisdom of would be doubtful, even if they wrought upon the original text; but is more than doubtful if their work is only a rendering from the English. When one thinks of the difficulty of attaching any meaning to portions of Isaiah, for instance, in our Authorized Version, the thought of what they will be made or appear to express in a new language the circumstances supposed, is something appalling.

Many good people would seem to feel as if it was an awful prescription to make a selection from the Bible in any case, instead of putting it into the hands of men, always and everywhere, whole and entire. They forget that, in effect, it is by selections and extracts that themselves live, so far as the expositions and ministrations of the Church are concerned, whatever may be the theory or prescription of particular Church on the subject. The feeling referred to is at bottom, probably, of the demand of some for the Bible—the whole Bible to be used in schools. Now, not to mention that it is far from desirable that the Bible should be employed as an ordinary school-book, it strikes us that it would be much more expedient, far more interesting and profitable, for children and youths to have a well-selected series of less orderly arranged from the Old and New Testaments, putting before them memorable facts, interesting biographies, moral precepts, incidents in the life of Jesus—His parables, miracles, with some of His loving golden words—together with such representations of human life and Divine character, government, and law, and such descriptions of His wisdom and such utterances of the heart, as are to be found in parts of Epistles and many of the Psalms. All this could be included in a comparatively small compass, and might be used in ordinary education, so used as to make the Bible itself, in adult life, something to attract and interest, instead of investing it with such associations as deter and repel.

XV.

It is curious to observe how a fixed idea will take possession of a man and utterly incapacitate him for admitting or comprehending what

be stated in opposition to it, though the thing may be as palpable as an object of sense. It was once proposed to a person to go to South Australia; he looked at the map, and, observing that Melbourne was down towards the south, he agreed to go—assuming that *that* would be the locality to which the business called him. Negotiations went on, and expense was incurred, but when it came to be explained that he was not to go there, but to another part of the great continent, he was enraged and indignant. He insisted upon it that he had been solicited to go to Melbourne, because the map showed that that was the South of Australia, even though the other parties assured him that they had acted in good faith, and had in their minds “South Australia” properly so called, with the position of which they naturally presumed that he was fully acquainted. Nothing could convince him. He had got the idea fixed in his mind that he was asked to go to Melbourne, and, because it turned out otherwise, he considered that he had been deceived, trifled with, and wronged. He never would allow that the parties he had dealt with had acted with anything like truth or honour. Another illustration of the same thing occurs to me. A person knowing that in certain schools a series of raised seats is called a gallery, gave that name to a similar series which he saw in a public room, which, however, had a gallery proper over it. To him these were the lower and the upper gallery. It was probably an incorrect use of the word, but it was employed in simplicity and truth. In describing to another party what he had seen in “a gallery”—meaning the *lower*, and using the word in what *he* thought a proper sense—the party spoken to, associating the word with *his* idea of the true meaning, and knowing that no such thing would have been permitted in the upper gallery flatly contradicted his neighbour’s statement, and assured him that he could have seen nothing of the kind. Each had his own fixed idea, and honestly employed the same word in different senses. There was on the one side a perfectly true statement, and on the other a perfectly conscientious contradiction. The difference might have had serious results, but that at last, by a mere accident, the source of the confusion was discovered, and then both the men burst into laughter at their common folly in not ascertaining, before giving way to the excitement of controversy, the exact sense in which the terms they employed were understood and used. These two instances, though connected only with matters of common, every-day life, may serve as illustrations of what is constantly taking place in the higher departments of philosophy and religion. How many controversies would soon come to a close if men took the trouble to explain what they *meant* by such and such terms, and mutually tried to look at a subject through each other’s eyes! The first thing that a controversialist should try to do, is to get to his

opponent's stand-point, to realize his position, understand the as-
 pects the subject in dispute presents to *him*, together with his
 words in describing it. This, if done with thorough candour and
 sincere sincerity, would make short work of half the disputes in the
 but this is just the very hardest thing in the world for most men

The Bible and Evolution.

It is perhaps an inevitable result of the rapid progress of modern
 that, constituted as the minds of many of its most ardent discip-
 it should sometimes seem to them to point to conclusions which
 with what have long been received as truths of Divine revelation
 Christianity has passed through so many fiery ordeals, and come
 unscathed from them all, that it should require no very strong fa-
 enable us to bid away every fear as to the result of this fresh
 which is coming on. Born and nurtured, like Moses in Egypt,
 very midst of most deadly foes ; spending the first years of its ex-
 in an enemy's land, where its every act and movement was watch-
 scrutinized by the jealous priests of Judaism and the bigoted zeal
 the Jewish law, and where its Founder, with not a few of His fol-
 lowers, sealed their testimony to its truth with their blood, it at-
 came forth from this early conflict in the prime of youthful vig-
 miracles unquestioned, and the records of its early history unchal-

It is marvellous, considering the intense hatred of the leading
 Judaism to Christianity, and their virulent persecution of its prof-
 that not a page seems to have been written by one of them in the
 attempt to invalidate its claims. If such a document ever were
 those who had the strongest reasons for preserving it allowed it to
 Yet the Jews were a literary people. The first literary assail-
 Christianity, however, were not Jews but Gentile pagans. But
 were dashing themselves against the rock. The writings of Lucian,
 Porphyry, and others are used now for the illustration and def-
 the faith they were intended to destroy. As for the early English
 who reads their productions now ? Hume's celebrated argument
 miracles is known in these days only as a literary curiosity. The re-
 and writings of French and German unbelievers are but helping
 away the rubbish which too much conceals the firm foundations on
 the Church rests. The works of Strauss are at a discount even
 his own countrymen, who know them best, and had formerly mo-
 pathy with them. The same may be said of the well-known wo-
 Rénan. "The Phases of Faith," and "The Creed of Christendom"
 already well-nigh forgotten. On the other hand, the research

antiquarians, and the discoveries of travellers, so far as they have been carried, have but tended to verify the Bible history. In no instance have they proved its records to be untrue. Historical objections to those records have invariably died before the flashes of light which now and then illumine the dim aisles of the past. It should never be forgotten that while some considerable portions of ancient history, once supposed to be lost, have been recovered, and while much additional light has been thrown on the manners and customs of ancient nations connected with the Jews, nothing has been found to disprove, but much to illustrate and confirm, what is written regarding them in Scripture.

It is but a feeble faith, then, that would fear the investigations and discoveries of science. What is science but the knowledge of facts gathered from the world of nature around us, and from the world of thought and feeling within us? These worlds are unquestionably of God. It is impossible, therefore, that anything revealed by them should contradict what is really the teaching of His Word. As for ourselves, we have no doubt whatever that the facts of science will eventually prove to be in perfect harmony with true and sound theology; that the book of nature, rightly interpreted, will be found entirely to accord with the teachings of the Bible, rightly understood. The difficulties which some scientific men are now conjuring up against Christianity will prove, in the issue, to be mere bugbears, which will vanish away, as other bugbears have vanished away, before fuller and clearer light.

Perhaps the most startling speculations of the present day are those which relate to the origin of life on our planet, and especially to the origin of man. Several well-known writers, highly distinguished by their scientific knowledge and attainments, are connecting man with the lower animals, and maintaining that, because of certain resemblances which he bears to them in bodily structure and development, he is related to them in descent. The most celebrated of these writers are Mr. Darwin and Professor Huxley; the former well known by the works he has produced on natural history, and the latter as one of the most popular lecturers of the day on those branches of science which he has made his study.

It appears to us clear, after the most careful thought we have been able to give to the subject, that these gentlemen, and other scientific thinkers who agree with them, have been led astray by an over-fondness for generalization. They have been captivated by the idea that all the various forms of existence that people the organic world, man included, have been produced by the working of laws still in operation around us, from one primal germ, into which, it may be, "life was at first breathed by the Creator." But it may well be asked, Why should the Creator be supposed to have breathed life into one form only? May He not have

breathed life into many forms? We find elements of different kinds—sixty-three or sixty-four at least—entering into the composition of the inorganic world, and producing those forms of beauty and grandeur which fill us alternately with astonishment and with delight; and which not life of different kinds have wrought in the formation of the species of sentient creatures that meet us everywhere in the world? We regard the following as a question to which the naturalist can give no satisfactory reply:—Why should we suppose that more than sixty different elements go to make up the material of the world, when only *one* kind of life has wrought in the production of the animal, sentient, and intelligent creation?

It should be remembered, in connection with this subject, that the account given of the creation in the first chapter of Genesis represents the world as existing at first destitute of every kind of life. No plant nor animal of any kind could be found on its surface. That this state is confessed by science as well as taught in the Bible. How did life originate on our earth? The inspired historian says—“The Spirit of God moved”—brooded—“on the face of the waters.” Not this intimate a Divine act by which the first germs of life were produced in their various kinds? The Spirit is declared throughout Scripture to be the Author and Source of life. It is remarkable that in the subsequent account in Genesis i., God is not represented as creating, but rather as summoning into active existence, the vegetable and animal tribes that tenant our world. “God said, Let the waters bring forth;” “Let the earth bring forth;” “and it was so.” There is no doubt, therefore, for maintaining, as is sometimes unwisely done, that each species of creature was created separately; that a few bees were created—a few sparrows, &c., &c. The inspired record seems rather to teach that, from germs already existing in the earth’s womb, Divine power brought into active being the various species of plants and animals, which it was God’s pleasure should then be fruitful, and multiply upon the earth. One expression, used again and again, should not be overlooked. Each plant and animal was “*after its kind*”; each species originally distinct from every other. The teaching of the Bible is thus opposed to evolution in any form; and so, we believe, is the teaching of science as well.

In the “British Quarterly Review” for October last we were able to find this view sustained by some most convincing facts that have come under the observation of one of the first microscopists of the day. It is well known that the blood of man differs from the blood of every other animal, and can readily be distinguished by careful examination. Farther examination shows that the blood of each species of animal differs from that of every other species. This difference

confined to the blood. It extends to the various fluids and secretions of the body, and also to the minute textures of which it is made up. It is found, in short, on close and minute observation, that, while the germs from which all creatures start are so much alike that they cannot be distinguished from one another, in process of development each species diverges from every other on a line of its own; forming for itself a different kind of blood, secreting different fluids, weaving for itself different tissues, and at length appearing in a different form. In this form it manifests instincts different from those of every other species, and also different mental powers. Each species, moreover, maintains its original and inherent distinctness, and does so in spite of every effort made to cross it with other species; thus showing, as we think, that the life which animates it is originally and essentially different from, and cannot be transmuted into, or amalgamated with, that of any other species.

These facts, which can neither be denied nor doubted, point to a very different conclusion from that maintained by evolutionists. They tend to show that the living, animating principle differs in each species, and that Moses possessed a deeper and truer inspiration than that of modern naturalists when he wrote that each plant and animal was "*brought forth after its kind.*"

But evolution is said to be a grand thought, and one that carries along with it convincing evidence of its truth. We question this. It was a grand thought that flashed through the mind of Newton, when he beheld the apple fall, that the law which drew it to the ground is the same which guides the planets in their spheres, and binds the whole of created nature into one stupendous, magnificent whole. But the mere statement of this law, with suitable explanation, at once carries conviction with it to the mind of every person of intelligence. This law can be easily verified, while advancing knowledge and discovery tend more and more to confirm it. Very different is the feeling excited generally by the exposition of any one of the theories of evolution that have recently been propounded. Does the statement carry conviction with it that all the various forms of life we see around us have been developed from but one primal germ—that the crawling worm, the bloated toad, the voracious shark, the vulture swooping on its prey, and the sow wallowing in the mire, have all of them sprung from the same primal stock with ourselves, and differ from us merely because they belong to a stem which happens to have branched away from that stock at a point different to that taken by the stem which has culminated in man? Instead of the creatures we have named let the reader substitute any others he may prefer, and the proposition, if less repelling, will at least seem equally incredible.

Nor is its increduleness lessened when we consider the expositions of

those theories put forth by the ablest of their expounders. No one of them has succeeded in bridging over the gulf which separates man's mental faculty from every kind of lower animal. The instinct, or mental power—if we may call it so—which some animals possess, however cultivated and improved, we cannot conceive of as developing into anything like the reason which inspires a man. None of the lower animal can be made to understand even the simplest of those fundamental axioms from which man reasons, and which are accepted by men all the world over; as, for example, "two and two make four"; "the whole is greater than its part." No one of them exhibits the faintest indication of possessing a moral faculty, or being able to distinguish between right and wrong. If its master be but kind to it, his dog will be as much attached to him whether he be a Dick Turpin or a John Howard. It will not matter one straw to his horse whether, in carrying him, he is hastening to commit robbery or murder on the highway, or to engage in some work of benevolence. It is incredible, therefore, that the intellectual and moral faculties of man should be merely a development of those possessed by the lower animals.

It may be said that the faculties of the lower animals can develop in the human direction only as the brain develops in that direction. But we have no proof that such development is possible, or, indeed, development in any higher direction whatever. Birds of the present do not build their nests no better than their progenitors did in Paradise; the honey of the bee is no sweeter now than it was when Jacob bade his sons take a little down with them to Joseph in Egypt; nor is the lion become either gentler or more generous in disposition since the day when it roared against Samson in the vineyards of Timnath.

There is, moreover, no proof whatever that the development of new species from older species has ever taken place. No instance of the kind has occurred within the entire range of human knowledge and observation. By careful selection of the best kinds, man succeeds to some extent in improving the breeds of his domestic cattle; but by the utmost exertion of his skill and ingenuity he fails to originate a kind to which he may point, and say, "See, this is new." The records of geology furnish no evidence whatever of one species ever having been originated from another. So undeniable are these facts that no advocate of evolution can venture to deny them.

Evolution is thus a mere hypothesis, absolutely without even the shadow of a proof to sustain it. It will have its day, as other hypotheses as fanciful have had their day. Fifty years hence, we venture to say it will be remembered only as a curious speculation of the past. If the mind of the reader, therefore, has been at all disturbed by what he has heard of evolution, and what he knows of the high scientific reputa-

of some of its advocates, we venture to say to him, "Dismiss your fears ; you need be under no apprehension that the Book, which has hitherto stood every test that has been applied to it, will not be found in the issue to be in perfect harmony with the teachings of true science."

W. P. LYON.

Faraday : The Christian Man of Science.

THERE are some domestic recollections of Faraday from his brother-in-law, Mr. Barnard, and his niece, Miss Reid, who lived with him. After dinner, they say, he would play games, like a boy, with a ball or with chestnuts for marbles, and in such games he excelled. He also used to ride his velocipede round the theatre. He frequently had conversaziones of artists, actors, and musicians, up the river, in an eight-oared cutter, when such singing as Garcia's and his daughter Malibran's was enjoyed, and Stanfield, Turner, Westall, Landseer, and others contributed their wit. He was fond at such times of charades, in which he acted well. He liked sketching, and was never tired of looking at the sky. "I wonder," he would say, "artists do not study it more, and try effects." He was partial to Turner, and advised him about his pigments for colour.

His niece records her uncle's pains with her when a girl of seven,—making her read with good emphasis. After repeating the lesson over and over he would indulge her in a good romp. She sat in his laboratory as still as a mouse with her needle-work, and he would nod at her, or show her now and then some amusing experiment. When in trouble, the lass would steal into his room, and he would gently advise with her, "put his arm round me and help me." He was a wonderful explainer of all lessons. He was a delightful companion, being an enthusiast in all enjoyment of nature and society. If touched by anything he would show it by voice, and eyes, and even tears. He always expected a quick decision, and said a bad decision was often better than habitual hesitation.

In the morning after his lectures Magrath appeared with a list of notes, purporting to be errors of manner and delivery, for which he was always thanked, though they were not always admitted. A card with "Slow" printed large was always before him, and if he got too rapid the assistant put it near ; as he did another, if the lecture was too long, of "Time." These are notable, though simple, traits of the man, showing how sound and loveable he was.

His discoveries it is not possible to detail in this paper. Electricity and magnetism were his first spheres of inquiry, and by a patient and long series of experiments he was placed in the front rank of discoverers. As an adviser of the Trinity Board he aided to improve lighthouses as to their glasses and reflectors. He spread wide the discoveries of others by his constant and lucid lectures.

In the year 1841 he attained his fiftieth year, and overwork brought some loss of memory and giddiness, for which rest was imperatively required.

He did little for the next four years, and during one of them he was in Switzerland. One or two of his observations at this period are characteristic.

At Simmenthal he writes:—"The frogs are very beautiful, lively, vocal, and not at all fearful. Butterflies become familiar friends. How wonderful is the intelligence of the animals if treated quietly and kindly!"

Of a visit to a churchyard he records:—"I marked one grave of a person too poor to have an engraved stone, or even a board. His friends had written, on paper, with ink, his birth and death, and then pasted it on a stick, with a ledge to protect the frail paper from the rain. Plain as was this memorial, nature had added a sublime symbol, for a caterpillar, crawling up the stick, had passed to a chrysalis, and then winged its way to the sky, leaving the corpse-like relics on the paper,—the old and lovely figure of the resurrection."

On Faraday's return home, in 1843, he had some scientific correspondence with Prince Louis Napoleon, prisoner in Ham fortress, on voltaic electricity, and on lighting gunpowder under water.

On occasion of the explosion of a mine at Caswell Hill Faraday was sent down as the scientific examiner. He was very assiduous and skilful. The recklessness of the men in the use of blasting-powder had a singular illustration. "Where do you keep the powder," said Faraday? "In a bag with the neck tied up," was the reply. "Where is the bag?" Now they had given the softest seat to the great examiner himself, who was horrified when they rejoined, "You are sitting on it!"

About this time Lord Auckland craves Faraday's help on the subject of disinfectants for the Government. He replied, "For some years my head has been seriously affected. I have given up all professional occupation which would have ensured me a large income, in order to pursue my own researches. I still aid the Government, *not for pay*, in various ways. To many applications from Government and other sources I have replied that I cannot enter on any fresh series of experiments." And to this principle he adhered, though it involved his being a poor man, for the sake of furthering pure science. Of his success in his own line the testimony of Professor Tyndall may be accepted, who says, "I think the discovery of magneto-electricity is the greatest experimental result ever obtained by an investigator. It is the Mont Blanc of Faraday's achievements. He always worked at high elevations. Higher than this he never after attained."

In 1853 he gave considerable attention to the sensational phenomena of table-turning and spirit-rapping, which some held to be a new force in nature and others to originate in Satanic power. His clever experiments tended to show that the whole was due to involuntary motion and to a deception of the senses. In the course of these studies he professes himself amazed by human credulity. "I declare," he exclaims, "taking the average of many minds which have come before me, that as a standard I would prefer the obedience, affections, and instincts of a dog. What a weak, credulous, unbelieving, superstitious, bold, frightened—what a ridiculous world ours is, as far as man's mind is concerned!" He longed for wider diffusion of a satisfactory education.

About this time Professor De La Rive, his old friend, begs for a visit

him and his wife to Geneva. His reply is very touching and sweet. A kindly invitation moves our hearts but cannot roll back the years and the ability of former days. We are both changed, my wife more than she is very infirm, nor have I much hope of her improvement. We are very thankful for the abundant blessing God has granted us. I do not think either of us will cross the sea this year, or move a hundred miles from home, but we shall often during the summer recall your very pleasant invitation. In 1855 he closed his famous "electric researches," and collected them in large volumes, full of profound suggestion and accurate work. The principles there developed have been applied to electrotyping, lighthouses, telegraphing, and some of the most important practical inventions of the day. His life was done by him in real penury. The Royal Institution was kept for twenty-six years by Faraday's lectures. "We were living," says he, "on the parings of our own skin." Even farthings were noted in considering the expense of apparatus and material. His fixed income was but £100 a year, and he had another £100 as Fullerian Professor; and that was his remuneration in the first scientific chair in London and England. There now remained to him of life some nine years of lessened labour and calm decline. He still experimented on such matters as the state of the water of the Thames, which he then declared to be a "real sewer," and if we neglected the subject it "would not be with impunity."

When making an offer to meet Mr. Home, the Spiritualist, and of testing the phenomena, his answer was explicit: "Mr. F. is much obliged but will not trouble himself. He has lost too much time already on the subject." Even now he made journeys to the South Foreland and Dungeness lighthouses during the winter that he might watch the successful application of his principles by James Clerk Maxwell.

There was a strong effort made to choose him President of the Royal Society, but it was too late, and he totally declined the honour from a sense of his own weakness.

At this time, through the consideration of Prince Albert, the Queen offered the declining philosopher a shelter for his age in one of the Royal Mansions in Hampton Court. It is touching to learn that his poverty and the repairs needed must compel him to decline. The Queen, however, at once settled this difficulty, and Faraday had a happy old age for the evening of life.

His indifference to wealth is often shown. A bookseller made him an offer to publish his "Lectures on Chemistry for Juveniles," predicting a large sale.

The reply is noble: "*Money is no temptation to me. I have always valued science more than money. I cannot afford to be rich.*"

He found himself constrained in 1861 to tender his resignation to the Royal Society. He speaks of entering it forty-nine years back—of his happy life here, and his thanks for their support, and adds, "though in this gentle old age, my good spirits and cheerfulness do not diminish. I am not able to do what I have done. I find it a weariness. Giddiness and fear of failure induce me that I must retire;" and he leaves others to judge whether he should retain any relation to the Society. Of course they would not accept his resignation, and left his future relations to his own good sense.

In 1862 he delivered his last lecture, at the age of seventy years, on "Gas Furnaces," in which he explained to the audience his conscious infirmity—that he was unable to draw from his mind its treasures—and felt a loss of his former standard of right dignity and self-respect. In a letter to Schönbein, of this date, he says, "Again and again I tear up my letters. I cannot spell or write a line without nonsense. Whether I shall recover this confusion I know not. *I shall not write again.* Love to you."

To his wife, about the same period, he writes, "Remember me. I think as much of you as is good for us. We cannot do without each other. We love with strong hopes of love continuing ever."

Writing also to his niece on the "Christian View of Death," he says, "I cannot think death has to a Christian anything to make it rare or other than a constant thought. From the view of death comes the view of life to come—as from the sense of sin comes the glorious hope of salvation."

When questioned about his funeral, he observed, "A plain funeral—followed by none but my relatives—and a gravestone of most ordinary material, in the simplest earthly place."

Presently came further loss of power, and then paralysis. And, on August 26th, 1867, when his mind was full of love and piety, he departed this life very peacefully, while sitting in his own study-chair. He was buried simply in Highgate Cemetery.

Thus the newspaper-boy—the assistant in the laboratory with whom Davy hesitated to dine—reached the highest position in science, was loaded with honours, and consulted by Governments and Princes,—yet he retained his simplicity, despised wealth, was admired of men, and the faithful servant of God.

He was a great discoverer of natural principles, fraught with most valuable applications. He was a great teacher, diffusing science by popular illustrations, suited to old and young.

As a man he was kind to all—he showed a life-long energy, a wonderful humility, and he had the courage to be conscientious and unfashionable.

His religion was a source of unaffected enjoyment, consolation, and earnestness to himself. While most loyal to facts in science, he was equally so to religion, which to him was not a matter of creed, custom, or churches but of God's revelation of His will to men in the inspiration of the Holy Scriptures. Of these also he was a constant teacher and evangelist, and though the world heeded him less in this capacity, yet it was fine to see the great Faraday in a small meeting-house of despised Dissenters, and devoting his rich powers to teach them the Gospel of Christ. Professor Tyndal has well said, "Faraday was more than a philosopher—he was a prophet!"

ANDREW REED.

Recent Inter-relations of Episcopalians and Presbyterians.

No two bodies could well have stood more entirely aloof from each other than Episcopalians and Presbyterians have, till very recently, been doing. Their mutual relations two hundred years ago constitute the deadliest feud in our ecclesiastical history. No love was lost on either side. What the Scotch thought, and had cause to think, of "black prelacy," we all know; and what, by virtue of the Act of Uniformity, the Episcopalian Establishment was to Presbyterian and all other dissidents, we no less distinctly understand. Recent incidents seem to indicate a desire for closer relations; though these incidents, after all, may not mean very much. It is not possible, without organic changes in the English Church, for Episcopalians and Presbyterians to get very close to each other. They can express mutual regard and sound sentiments of Christian charity. This, of late, they have been doing; and this is much. Whether this be all they mean, especially in view of the disestablishment agitations of these days, may be a fair question. The better to enable us to form a judgment on it, we will rehearse some of the recent incidents of Episcopalian and Presbyterian intercourse, the unusual frequency and peculiar features of which have started theories in regard to their significance that may not be altogether groundless, though we cannot but think they have been much exaggerated. Dean Stanley is the latest star, up to this point, that has blazed out for a brief season in the northern ecclesiastical heavens. What may it all mean? If it means anything at all, what does it promise? or what does it portend?

Proverbially, it is one of the penalties of greatness to live and move in a "fierce light which blackens every blot," brightens every brilliancy, sees all that is to be seen, and much that is not to be seen at all. A king on his way to or from a watering-place cannot turn aside to shake hands with a fellow member of royalty, and exchange a sigh with him over Shakespeare's line, "Uneasy lies the head that wears a crown," without being heralded by "our own correspondent" as hatching a plot which may be expected before long to set Europe in a blaze. So fares it also, in their measure, with prelates. To men accustomed to walks of refined and deferential society, and rounds of professional routine, to halls of learning, or stalls of dignified repose, it is a real relief to escape from those sunny uplands of life to the "land of brown heath and shaggy wood," and there shade themselves for a season under "the dark rolling clouds of the north." Well do we remember the ~~met~~ with which the late lamented Dean Alford, when on a visit to Glasgow two or three years ago, related, that an American backwood bishop, who had come over to the Pan-Anglican Synod held about that time, said to him: "Brother, you should come over and see me in my diocese in the far West, it is so unlike yours; I would drive you about the forests and prairies; I would let you see a little life; it would do you a great deal of good, it would help to barbarise you." The Dean had thoroughly entered into the spirit of the suggestion, and was possibly in Scotland at that time (and, as it happened, under very tempestuous skies), with the half-conscious intent to put its value to the test. Equally simple, we doubt not, were the motives

that drew to Scotland his brother Dean of Westminster a month or two and that drew to it Professor Jowett about the same time. And so unquably was it with the Archbishop of York, and the Bishop of Winchester they found themselves last autumn in the rugged solitudes of Glengarry.

The Glengarry affair is too much out of date to claim almost any now, except as the first link in the recent chain of Episcopal and Presbyterian inter-relations. Whoever has plunged into that romantic region, of Dalrymple and Blair Athol, through the Pass of Killiecrankie, by the Tay, the Tyne, and the Garry, and emerged in the heart of the granite wilderness, he might well wonder how, from such a stern solitude, any tidings of so unimportant an incident could leak out to the busy world. A hundred years ago, or fifty, it would probably never have transpired beyond the next parish or the next village. Cowper's sigh, "O for a lodge in some vast wilderness," inapplicable to "rumour," was not purely poetical in his day, but it is so now. Even that lonely parish church of Glengarry the Fourth Estate swoops down on its "grey-geese" wings and Argus-eyes, and duly records, that Bishop Wilberforce preached therein a "most moving sermon" one Lord's day, that the liturgy of his own Church, and that Archbishop Thomson preached an "eloquent and impressive" sermon on the following Sabbath, that he performed service an Episcopal-Presbyterian compost of his own; and that on the next Sabbath again, the Archbishop was present simply as a hearer and worshipper, none more attentive than he, "while his fine baritone voice during the psalm-singing, be clearly heard all over the church."

Instantly the higher strata of the ecclesiastical heavens became elated, "scandalized," "distressed," "astounded," being some of the earlier milder discharges from the batteries of Episcopacy. The *Evening Record*, from its own lower level, sees that the Bishop of Winchester has "gulfed the Primus as well as himself in a Scotch bog." The *Edinburgh Herald*, from its lofty Olympus, thunders out "indignation and indignation at such latitudinarianism and lawless conduct." Archdeacon Davidson anticipates some incidental good from this "Highland fling," facetiously calls it; but hints that it might be "well for archbishops and bishops to consider a little that by conducting the worship of a Presbyterian chapel they forfeit their own claim to the exclusive privileges and position of a bishop of the Church of England."

By this time the Scotch heath is ablaze, not, indeed, among the Unitarians, who take a calm, sensible, and liberal view of the whole affair, among the Scotch Episcopalians, who, at a Synod at Inverness, censured the irregularity. This evoked an apologetic explanation, first from Bishop Wilberforce, protesting that the service was "intended as a service, and was in no sense a Presbyterian one," which satisfied Episcopacy at the expense of Scotch Presbytery; and next from Archbishop Thomson, which was hardly more satisfactory.

Scarcely had astonishment time to explode till moral philosophy went to divine the motive for the irregular act. One saw in it a deep wedded "English catholicity to Genevan heresy," and open our catholic Doctors Cumming and Norman McLeod, to be followed by "the Spurgeon of the Newman Halls, *et hoc genus omne*." Dr. Cumming, writing

"Dunrobin Castle" under the signature of "C.," affirms that in Scotland the Free Church interpretation of the matter is, that "of a combined Erastian action on both sides of the Tweed in support of a great principle of National Establishment." To the offending Prelates themselves their own act, though apparently simple and explicable enough in their own eyes at first, seems to get sadly warped in the handling. As genial, generous men, and one of them, at least, a good specimen of "muscular Christianity," what more natural than that they should permit themselves, in that bracing air, to be drawn into a little parenthetical work, without meaning anything more than to oblige a friend, or do a little good by the way? This was probably all that was legible to themselves in their own inner consciousness. But, when taken to task, they draw themselves in, and protest that they meant only a little bit of wayside "missionary" work, thereby seeming to heathenize the whole region, and leaving the enigma only the more complete; explaining its *obscurum per obscurius*, and softening its *durum per durius*, and thus making the cure worse than the disease.

The Prelates, in fact, meant more in the direction of catholicity than they now find themselves to have been in a position to perform. "The simple truth is," well remarks a writer in the *Nonconformist*, "that neither a bishop, nor any other clergyman, of the Church of England can be both catholic and canonical at the same time. Serious as the subject is, the defence of Bishop Wilberforce, that he did no more than 'what St. Paul did at the place where prayer was wont to be made,' is irresistibly comic; for what parallel can there be between a broad-minded apostle and the bishop of a narrow-minded Church? Both the Archbishop and the Bishop know that they cannot reciprocate the friendly offices of the Glengarry minister, by placing at his disposal for a service York Minster or Winchester Cathedral, and, further, that they would be obliged to put the law in motion against any Presbyterian minister who might do in England what they have just been doing in Scotland."

The next incident of the class we are considering, on the inter-relations of Episcopacy and Presbytery, has to do solely with Scotland. The University of Glasgow, on removing, more than a year ago, to their new buildings on the banks of the Kelvin, instead of using, as hitherto, one of the City churches for their chapel, set apart a hall for religious service on Sunday afternoons, and, under a genuinely liberal impulse, they resolved to throw their pulpit open to preachers of various denominations, Dissenters included. Considering the public character of the seat of learning, and that, in addition to its own funds and Government grants, the citizens of Glasgow—of all creeds—had voluntarily subscribed towards the new buildings a sum now close upon £150,000, this arrangement of the Senatus was graceful and seemly. In resuming these services, at the opening of the University Session in November, they invited Dr. Ewing, Bishop of Argyll and the Isles, to preach on one of the Sundays of that month, with permission to use the liturgy of his own Church. His Episcopal brother, Dr. Wilson, Bishop of Glasgow, interdicted his doing so, on the strength of two sections of the XIX Canon, prohibiting one bishop from "interfering," or "performing any episcopal functions in another

diocese without the sanction of the bishop thereof ;" as if to preach to the University were either the one or the other. Bishop Ewing, a truly liberal man, bowed for the moment, but wrote that he would "print and dedicate to the Senatus and the students of the University" the sermon he meant to preach ; a promise which he has implemented with interest, entitling his publication "A Christmas Offering" to the University of Glasgow, and prefixing to it a lengthened preface of a bold, liberal, and catholic tenor, in which he protests against the ground taken by his obstructive brother at Glasgow. In this he is spiritedly seconded by his like-minded brother, Dr. Wordsworth, Bishop of St. Andrews ; and by more than him, as we shall directly see. In this preface, Bishop Ewing comes down heavily on the High Church doctrine of Apostolical succession, as implying "some materialistic emanation flowing from the imposition of hands," but professes doctrine on that head, consistent in his view with spirituality and catholicity. He protests that he never would have taken holy orders on the understanding that these foreclosed fraternity with Presbyterians ; and he thus interestingly alludes to good Archbishop Leighton :—

"Little more than two hundred years ago, the illustrious Leighton, our last Arch-bishop in Glasgow of the Episcopal Church, when it was established here, had to leave his post, and die an exile in England, from the impossibility which he found of reconciling the contending principles of Presbytery and Episcopacy. The acceptance of office in both the Churches by such a man (for he had been Principal of the University of Edinburgh and minister of the parish of Newbottle in the Established Church, then Presbyterian, before he became Bishop of Dunblane, and Archbishop of Glasgow), shows that their principles cannot be incompatible ; that is to say, that there is nothing in the one, rightly understood, which may not be compatible with the other. After so many years since then of a professed Christianity surely it will not be found that still there can be no intercourse or union between the bodies."

The publication of Bishop Ewing's sermon, we may add, instead of winding up the affair, only provoked the high and dry party into expressions of sympathy with the Bishop of Glasgow, which, with counter testifying indicate that we are not likely soon to see the end of the discussion.

In the following month (December 17), under the same catholic arrangements, Professor Jowett, of Oxford, occupied the Glasgow University pulpit and on the following Sabbath he preached in Old Greyfriars Church, Edinburgh. In that same church, at the commencement of the year, Dean Stanley also preached, and delivered on week nights, to the Philosophical Institution, three lectures on the Church of Scotland, and then came to Glasgow and delivered two lectures on the Early Christians, at the joint invitation of the Athenæum and the Young Men's Christian Association. As Dean Alford came at a former season at the invitation of the last named Society ; as some of our Glasgow Professors, though Scotchmen, are Oxford men ; and as Mr. Wallace, minister of the Greyfriars Church, Edinburgh, leads, as did his predecessor Dr. Robert Lee, the Broad Church party in the Scottish Kirk and therefore is intimate with the two distinguished leaders above named the same party in the English Church, one of whom, it appears, was long and promise to preach for him, no significance appears to attach to the visit of Professor Jowett and Dean Stanley to Scotland, beyond its probable ten-

gency (which we should regret) to strengthen the hands of the Latitudinarian party in the Scottish Establishment.

Sharing this apprehension, one of the professors of the Free Church, and a prominent leader in its Assembly, has subjected both these distinguished Anglicans to public but courteous criticism, in the course of which, while appreciating the catholicities and charities they each so eloquently express, he desiderates for all such excellencies more of a doctrinal and evangelical basis than either of them saw meet to propound. With reference to the text chosen by one of them, "Add to your faith virtue," Professor Rainy remarks: "Mr. Jowett congratulated his audience on the tendency manifestly prevailing, according to him, to 'identify faith with conscience.' This intimation is as pregnant as it is brief." In the course of that same sermon, the Oxford professor uttered some good things on the subject of Christian union. He said: "Although we do not dream of a union of Churches, yet may we not hope to see a true sense of proportion amongst us; that the external may not prevail over the internal, and that we may recognize the ties which unite us to be far greater and more enduring than the accidents which separate us." This is a beautiful sentiment beautifully expressed; and one destined to eventual and universal triumph. But in order to this two conditions are needed. The first is the maintenance of a true and pure evangelism; the second is the element of religious freedom. Only under the meridian of Christian purity and Christian liberty can there be true Christian catholicity. The mountains of sectarian dominance must be laid low, and the valleys of social disability must be filled up; and the rails of fraternity, on sound running terms, must be laid along the level of fair religious equality.

Hence, high as the Scottish Episcopal Church proverbially is, the very fact that it is at least a non-established Church, favours the hope that Christian fraternity with other denominations will make more rapid way among them than among their brethren of the Anglican Church. Even Scottish Churchmen can, and do, go much farther in the matter of pulpit intercourse than English Churchmen, to the extent, for example, of occasional interchange of pulpit services with Dissenters; but without true religious equality the results at best can only be partial.

An interesting illustration of the catholic spirit to be found among the best and highest of the Scottish Episcopal Church has just been furnished by Dean Ramsay, of Edinburgh, the well-known author of "Reminiscences of Scottish Life and Character." In the preface to the twentieth edition of that little work, the Dean takes the opportunity to utter his mind fully and freely on the recent incidents on which we have been commenting, and especially on the prelatie escapade at Glengarry. His sentiments of enlarged charity and catholicity, and suggestions of pulpit interchange, are quite up to the occasion. He says: "As a Scotchman, by descent from Presbyterians of high moral and religious character, and as an Episcopalian by conscientious preference, I would fain see more of harmony and of confidence between all Scotchmen, not only as fellow-countrymen, but as fellow-Christians."

* See Dr. Rainy's "Three Lectures on the Church of Scotland." (Edinburgh: John Macdonald.) An admirable reply to Dean Stanley's Statements.

When I first joined the Episcopal Church the Edinburgh Episcopal clergy were on the most friendly terms with the leading clergy of the Established Church. Every consideration was shown to them by such men as Bishop Sandford, Dr. Morehead, Rev. Archibald Alison, Rev. Mr. Shannon, and others. There was always service in the Episcopal chapels on the National Church communion fast-days. No opposition or dislike to Episcopalian clergymen occupying Presbyterian pulpits was ever avowed as a great principle. Charles Simeon, of Cambridge, and others of the Churches of England and Ireland, frequently so officiated, and it was considered as natural and suitable."

This suggestion of occasional "interchange of pulpit," is further and with great force insisted on by the Dean; and that not on the strength of policy, but of high Christian principle, as enunciated in the following utterance, to which, by way of conclusion, we append our hearty Amen!—

"All Christian believers have communion and fellowship with the—e, whether living or dead. We should feel towards such persons (evidently without reference to any particular Church order), all sympathy and kin—dness as members of the same great spiritual family on earth, expectants of meeting in heaven in the presence of God and of the Lamb, and of join—ng in the worship of saints and angels round the throne. I have no hesitati—on in declaring my full conviction that such expectations of future commun—on should supply a very powerful and sacred motive for our cultivating all spiritual union in our power with all fellow-Christians, all for whom Christ died."

J. GUTHRIE .

Our Young Women.

PART II.

IN reply to the question, What do I individually possess that I can give to others, and to those who need it? I would answer to all educated Christian ladies:—"You possess intelligence, cultivation of mind,—perhaps right notions of things in general, and acquaintance with society and life, with much that adorns or disfigures both. Indeed, an incalculable amount of valuable possessions are yours as an educated lady, moving in an enlightened atmosphere, with leisure at your command."

How vast is the difference in the possession of these advantages by women of leisure, and by the daughters of toil, whose busy hands find little respite from work from the rising to the setting of the sun! And yet these latter want their minds as much as any women upon earth. They want them well stored, and rightly directed for the wise government of that world of interests by which a woman is surrounded in her home. They want their minds for rational companionship, instead of vulgar folly,—for honest dealing,—for upright walking, and for all those worthy purposes which come under the head of good citizenship. Beyond which, they want their minds brought under right teaching and government in order that they may accept the truth—the highest truth—in the love of it, and so stand bravely, under a sure defence, in the hour of temptation, knowing in Whom they believe, and what it is to walk worthily in His name, even through paths the most obscure, with little help from any human hand when they are in difficulty, and little praise from any human lips when they do well.

Looking thoughtfully at the difference in the lot of life between these two classes, I have myself made experiment of a mode of helping our young women which I am most anxious to recommend to the adoption of others ; and if I venture to offer a few explanatory remarks as the result of my own experience, it is not so much because my attempt has been a success, as that I think I have obtained some insight into how others may succeed.

The object to be kept in view, let me briefly say, is that of helping our young women to rise to a higher standard of character, intellectually and socially, still keeping within their appropriate sphere of practical usefulness ; for I would in no sense attempt to draw them out of their true social position, but would help them to make that position honourable by rational thought, as well as faithful service, and always by work well done.

If I speak of myself in these more practical remarks, it is because I know of no other method so good for clear explanation. Much that I should be glad to communicate in this way might appear too minute and trivial to pass through any public channel ; but should I be so fortunate as to engage the attention of any reader so far as to lead to further inquiry, I shall be most happy to reply in any way that may afford hope of such intercourse leading others to engage in the same work.

The classes for young women which I am most anxious to see established should, I think, consist of from thirty to fifty,—not more, because a larger number would prevent freedom of intercourse ; and out of that number there will necessarily be many absent, owing to duties at home or elsewhere.

Indeed, this is one of the difficulties which, in the establishment of such a class, has to be met,—that the work of a useful woman is never done, and that young women engaged in business, or other useful occupations, cannot always be spared, even for the short period of an hour once a week. So great, indeed, have I found the urgency of business claims in spring and early summer that I have concluded to confine our meetings to the winter months ; and even then the late dinners of many families prevent their servants from going out.

The mention of servants reminds me that I ought, perhaps, to specify more distinctly of whom, or of what class of society, my little company is composed. It is clear that my plan cannot, in any way, be intended for ladies. Ladies, in my opinion, ought to be the teachers ; yet some of my young friends have been kind enough to give me their countenance whose homes supply them with many advantages in the way of self-culture. Others have stood by me from feelings of good-will. But the greater part have been those who are dependent upon their own exertions ; and I have especially invited servants,—I mean the better order of servants,—because their advantages in the way of mental improvement are so few, while their responsibilities in after-life are likely to be many and most serious. I feel, too, that we are much indebted to our servants as a whole ; and if we would pay them back for their many services a little more in things pertaining to their higher nature,—in things calculated to enlighten and elevate them as thinking and accountable beings,—I believe there would be less complaining in our own homes, and less fault-finding as regards the homes of our industrious men.

Another difficulty consists in the necessary and right dependence of this.

class of young women upon the convenience and the authority of those in whose service they are engaged. For the most part their time is not their own; and it may be—nay, most likely will be—that parents, masters, mistresses, and employers generally, will not wish them to be invited to engage in any thing away from their accustomed occupations, however good it may be in itself. Too much care cannot, therefore, be exercised in this respect,—care to refer every thing to the rightful authority, and care to impress upon the minds of the young that any absolute duty, such as that which is owed to parents and employers, must always stand first and be most considered.

These circumstances will necessarily operate against any great numbers being gathered together in such classes; nor do I think that a large number in any one class would increase its usefulness. Also, I should myself strongly object to the presence of ladies or others who might wish to attend from motives of mere curiosity. I consider it due to the feelings of those for whom the benefit is intended, that they should stand as much as possible on the same level; that they should meet in good faith, and in perfect confidence under the shelter—if I may use the expression—of one presiding friend, of whom they feel sure that she will not expose their mistakes, shortcomings, nor willingly allow any of them to be placed at a painful disadvantage with their companions. On these conditions alone can we look for that openness of communication, and that freedom of response, which I consider a very important part of this method of conveying instruction.

If classes of the kind I have proposed could be established all over the country, under the kind care and thoughtful superintendence of educated ladies anxious to do good, I believe that way would soon be made for the diffusion of a vast amount of useful knowledge, calculated to extend, with beneficial influence, to future generations. It is not, however, for the spread of mere knowledge—simply as such—that I would so earnestly advocate this method of doing good, but rather for the sake of the results of knowledge, when rightly used, for helping the young in right thinking and right feeling, so as to influence the whole conduct of their lives.

I have a high idea of that sympathy which binds—or might bind—women of all classes to one another, and I can conceive of no position which a woman, whose heart is warmed with this sympathy, can fill which is at once so spirit-stirring, and so full of interest, as that of meeting a class of young women, and addressing them out of the fulness of her own heart on subjects closely connected with their interests, temporal and eternal,—women to women,—the experienced to the untried,—the traveller, perhaps far advanced in the journey of life, inviting, encouraging, or warning those who have but recently set out on their own responsibility, and are scarcely aware of the difficulties of the way, or the pleasures which await their safe progress along the right path.

How much may be said by women to women on such occasions, because much is felt, and felt mutually! How much may be drawn out of the common lot as women! If the choice of subjects should cause perplexity to anyone, there is the whole range of female duty, pleasure, and occupation, such as the management of a sick-room, with many other occupations requiring thought as well as skill.

It is true I know of no books especially adapted for this purpose. I believe the teacher must invent and construct her own lessons; for if, as already said, the space of only one hour every week is all that can be allowed,—and I have not been able to secure many minutes beyond this,—a very peculiar kind of compression of matter and of interest is required. Teaching under such circumstances can only consist of a kind of bird's-eye view being given of the subject in hand, with perhaps some points of interest dwelt upon with more emphasis, and at greater length than general facts.

In order to make this short time more serviceable, I have found it useful to suggest subjects connected with the lesson for consideration during the intervening week,—perhaps questions to be answered, by those who tell answer, when we meet again. Chiefly I have asked for illustrations of the subject taken from the Bible, but sometimes from ordinary life. I would also recommend, to those who can so manage it, to have pictures, specimens, or anything to show, that will throw light upon what is described; not only because the time being so very short that all possible help should be called in, but also because the members of such classes being, many of them, young women not much accustomed to earnest, or continuous thought, they *must be interested*, or they will not continue their attendance.

Hence a very slight, conversational, but yet graphic mode of conveying instruction appears to me the best. In fact, each teacher may, and I think must, choose her own way. A more attentive or agreeable audience than I have always found, no one need desire; and I have great faith that the same reward would follow other efforts of this kind, provided always that the teacher herself possesses certain qualifications,—not genius—not learning,—but sympathy with the young, great earnestness for their welfare, freedom from prejudice, and large-heartedness.

SARAH S. ELLIS.

The things out of which Great Catastrophes grow.

A TRIAL has recently been held at Rouen which is likely to be a turning-point in the moral history of France. It reveals, as perhaps nothing else has revealed, the utter rottenness of the Empire, and explains to all who need the explanation why Ichabod has been written over the temple of French magnificence and pride. A nation in love with glory, and capable at the same time of delighting in the prefectorial government of M. Janvier de la Motte, sometime Prefect of the Eure, has one sure experience before it, sooner or later—the very dust of weakness and shame. The experience came swiftly, the prostration and humiliation were extreme; France in bitterness of soul is laying bare the foul secrets of the Imperial régime with which she so long delighted herself, and resolving, let us thank God, with apparent earnestness, that she will lay new and nobler foundations for the future edifice which she hopes to rear out of the present dire and disastrous wreck.

M. Janvier de la Motte was one of the most notable and popular prefects under the Empire. He was a man of gross profligacy, so gross that the

evidences on the subject could not be referred to here; but he was an admirable Prefect after the ideas of the Imperial Court. His moral character was so notoriously foul, that at last M. Pinard, even under the Empire, had to remove him from his Prefecture; but so thoroughly were his masters pleased with him that he was appointed, it is said at the Emperor's express instance, to another and distant Department. The reason of the favour with which he was regarded was simple: he made the Emperor and the Empire popular in his Department; the means by which he achieved that crowning success were equally simple—lavish, rockless expenditure. He was the most delightful, enterprising, and liberal of Prefects; always spending money with open hand on the Department—and on himself. He never gave less than a gold piece to a beggar; he gave most magnificent fêtes when the Emperor visited his Department; he had an open hand for the clergy and all who wanted their pet projects carried out at the expense of the community; while he was not unmindful of himself. Seven hundred pounds were spent on the decoration of a bed-room at the Prefecture, and his personal expenses were so lavish that he had again and again to throw himself on the assistance of his friends. One thing, and only one thing, in the way of administrative baseness he does not seem to have been guilty of—there was no charge against him of enriching himself privately by the plunder of the State. He got money recklessly, and he spent it recklessly. The means by which he obtained it, it is worth the while of those who like to study the causes of great catastrophes to consider thoughtfully; it is from such sources that the only real calamities of nations spring. M. Janvier carried on his operations by a series of the most shameless forgeries, in which people of all ranks and callings became his ready accomplices. Architects, surveyors, mayors, upholsterers, contractors, workmen, were persuaded—apparently with ease—to send in fictitious bills, and sign fictitious receipts, which were made to cover the real expenditure of the Prefect on his public and private ends. It is the Tammany Ring over again, with this exception, that the men who signed the fictitious papers gained nothing by it but the favour of the Prefect. A poor mason employed at four francs a day signed a receipt for £80. The “respectable” firm which fitted up the bed-room at the Prefecture charged a good part of it to a lunatic asylum. Every account was cooked more or less; and M. Janvier seems to have found no sort of difficulty in persuading the whole Department to help him in his nefarious plans either actively or passively—a large number lying, forging, cheating, at his bidding; a far larger number keeping their eyes resolutely shut. There is no pretence that there was much secrecy about it. When the Emperor visited Evreux he imported 10,000 men, fed and paid them handsomely, and made them shout a welcome. But the real nature of the transaction must have been perfectly well understood on the spot. The Emperor's Minister of the Interior must have known the secret of M. Janvier's methods, but his fall at last was due entirely to his moral profligacy; while his government of the Department was regarded as on the whole a very brilliant, though too daring, piece of “administrative mechanism,” to borrow the happy phrase of his defenders, whereby he had deserved well of the State.

The Empire fell, and with it M. Janvier de la Motte. The Republic, eager to discredit the Imperial system, dragged the scandalous history to light. M. Janvier was put on his trial at Rouen, and the astounding tale of social and civil corruption was given to the world. The defence is that the Prefect had none but patriotic motives for his conduct. He had to raise money constantly in a hurry, and to spend it on a scale which might be open to serious criticism by the Council of the Department; and he was, therefore, compelled to cloak it by frauds, forgeries, and lies. Some rudiment of the system he found in the ways and means of Imperial finance ready to his hand. The Imperial Government was in the habit of asking for money for one purpose and devoting it to another, by a process to which the term *circuit* got applied. Sums voted for the army and for education found their way into the Imperial cellars and stables, and the thing was notorious. M. Janvier, say his friends, but applied the system a little more boldly, and got people by the hundred to certify for sums which they had never received and for work which they had never done, in order that he might raise such sums as he thought needful for the public good. This defence, set forth by an advocate, would be intelligible. It would be the best that an advocate could make of a bad, base business. But the wonder and shame of the thing is, that the first men in France come forward to make the defence for the culprit. M. Pouyer-Quertier, the Minister of Finance, maintained the Prefect's integrity as an officer of the State, and intimated that as Finance Minister he saw nothing much to complain of. M. Duruflé, aged eighty, the oldest Senator of the Empire, testified that in his opinion forgeries, though objectionable, were sometimes necessary. M. Pinard, the Imperial Minister who dismissed him for his profligacy, could find no reason for the prosecution but political hatred! Such testimony from men in the first position had naturally great weight with the jury, with whom M. Janvier was manifestly popular, and they capped the astounding evidence for the defence by acquitting the Prefect of the charge—unanimously! M. Janvier returns to society with flying colours, and Public Justice becomes the accomplice of his guilt.

It is impossible to conceive of a more complete demonstration of the extent to which the Imperial system of government had corrupted, we may fairly say rotted, society in France. Personal government of the Empire, all being made to wait on one man's will, repeated itself in every Department. The Prefect was the Emperor in little, and aped the morals and manners of the Imperial Court. Men were taught sedulously to look to him as the fountain of honour and riches; in his favour socially there was life—his smile was the sunlight, his frown the cold shade, of existence; and so he established an influence over all classes and orders in his Department, which made it easy for him to find accomplices, for no reward but his favour, in the most disgraceful administrative frauds and crimes. These were Norman gentry and peasantry who listened with such easy readiness to the Prefect's temptations; and the Normans are among the hardest, most independent, and industrious populations in France. Yet even there the rot ran through the whole of society, from the highest to the lowest, for the jury, respectable inhabitants of one of the chief commercial centres of France, unanimously

resolved that M. Janvier de la Motte had done nothing which they could condemn.

We need not to look further to discover the cause of all the humiliation and misery of France. Loyalty, patriotism, courage, self-devotion, all perish before such public baseness as is here disclosed. Men trained to look up to such a ruler as M. Janvier as their Providence, get incapable of patriotic effort and sacrifice. Their country is the little world of their private interests, and the dispenser of honours and wages is their God. When the moment of trial comes they crumble like touchwood under the first pressure; and all is confusion, wreck, and shame. A country, in such a case, has quite lost "the cheap defence of nations," the chivalrous devotion of her sons. The utter confusion manifest in France before the war was a fortnight old, and the rapid collapse which followed, could only spring from one root—demoralization. How thorough, how shameful, that demoralization was is now finally laid bare. The French people have the history before them. There are signs that it is stinging them to confession, penitence, and reformation. It is a most significant fact that M. Poincaré, the almost indispensable financier of the Republic, has been compelled to resign office by the indignation which his evidence has aroused in the Assembly. France may reverse the verdict of the Norman jury, and place on such a career as that of M. Janvier, and others still more highly placed, a brand so deep that men will tremble to repeat their administrative tactics. But we fear from the evidence, and from the class of men who gave it, that the evil has spread too deeply for a burst of indignation to cure it. It is the curse of centralization that it spreads a poisonous taint swiftly through the whole community. The Communists were not so far wrong in their bitter denunciation of it, and their longing for local self-government, responsibility to the people, and entire publicity. But the cure must begin deeper down, in the conscience and moral instinct of the people, and Heaven will work it there in time, but by stern, sharp processes which will wring the very heartstrings of the nation with pain. The end of trouble in France is not yet.

Nor can we boast ourselves greatly of the contrast which we offer. True, our standard of public morality would render it impossible that an English jury should pronounce a verdict of acquittal in such a case as this, and the first announcement of the fraud would have drawn forth strong and stern reprobation. But those who watch our course as a nation closely discern a gradual relaxation of the bonds of moral obligation, and a lowering of the standard of public duty, which fills them with apprehension. Simplicity is perishing slowly before our wealth and luxury, and with simplicity the strongest outwork of public morality falls. We have need to watch and pray against the pressure of the times which is bearing us down, and to read out again and again that warning word, which sought to arrest God's ancient people as they began under the same temptations to tread the same downward path: "*The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?*"

J. BALDWIN BROWN.

Household Treasury.

DID GOD TAKE MARY?

ONE Sunday, before opening the Sabbath school, one of our scholars, a little girl of five years, came to me and told me that Mary, a playmate of hers, had died. She seemed very sorrowful about it, and her eyes were filled with tears, until I took her by the hand and told her that God had taken Mary and it was all right. Mary would never be sick again and had gone to live with Jesus. Nellie seemed quite happy at hearing this, and wiping her eyes she said, "O I am so glad she is with Jesus. *It is all right.*" The day of the funeral I went to the house early to see Mary's parents, and there was Nellie standing by the lifeless body of her little friend, with her face beaming with delight.

She seemed so absorbed looking at the corpse that she heeded no one, until I took her to her mother, as the parents of the little sleeper were coming in the room. As soon as the parents saw their little one in its coffin, they began to scream and cry, and to call "Mary! dear Mary!" as if they could not be comforted and had no hope of ever meeting her again.

The next day I called to see the afflicted parents, and then to see Nellie, as I felt anxious to know the cause of the change in her feelings. She was out when I called, but her mother told me she was a most unhappy child and she could not comfort her. She had lost her confidence both in her and in me, as she thought I had not told her the truth about God's having taken her, for, as Nellie said, *if God took her it was right*, and Mary's mamma would not cry and call her back.

Feeling unwilling to have the child's mind so clouded, I told her mother to keep her at home the next day and I would call to see her. I called according to promise, and taking the sad little one on my lap, asked whom she played with since God had taken Mary. She fixed her large eyes on me, and said in a questioning tone,

"Did God take Mary?"

"Yes," I replied, "He took her."

Then she said, "Why did her mamma and papa cry, *for if God took her it was right.*"

I felt at a loss how to make it clear to her, until it occurred to me that her grandma lived in Manchester, and that she visited her at times, so I said, "Nellie, sometimes your grandma sends word she wants you to come and stay with her, and your mamma is willing you shall go and she gets your clothes ready, and when the day comes for you to go and she goes with you to the station to see you off, doesn't she cry sometimes when she bids you good bye?"

"Yes," Nellie replied, "she does."

"Well, Nellie," I said, "it is not because she thinks it wrong for you to go to the city, or because she don't want you to go, but she cries because she will not see you for a week or two; and just so it is with Mary's parents. They know it is right that she has gone to heaven, but it may be a long time before God takes them to heaven and they can get to see Mary again."

Nellie's face brightened, showing that her happiness had returned that she again had confidence in me ; she said, " O I am so glad, then *did* take Mary, and she is happy."

SABBATH SCHOOL TEACH

WHAT ALICE DID.

A GENTLEMAN was standing one morning on the platform of a railroad at in New York, holding by the hand a little girl seven years old, named . There was some slight detention about the opening of the car in which wished to sit, and the child stood quietly looking around her, interest all she saw, when the sound of the measured tramp of a dozen heavy made her turn and look behind her. There she saw a sight such as her eyes had never looked upon before—a short procession of six policemen of whom marched first, followed by two others, between whom, chained the wrist of each, walked a cruel, fierce-looking man, and these were followed by two more, who came close behind the dangerous prisoner. The man was one of the worst ruffians of the city. He had committed a terrible crime and was on his way to the State prison, to be locked up there for the rest of his life. Alice had heard of him, and she knew who it must be, for only the morning her father had said that he would have to be sent up strictly guarded, for it had been suspected that some of his comrades would try to rescue him from the officers.

The little company halted quite near her. Her father, who was busy talking with a friend, did not notice them, or probably he would have taken his child away. Alice stood and watched the man with a strange, choking feeling in her throat, and a pitiful look in her eyes. It seemed so very sad to think that after this one ride in the sunshine, by the bank of the river, the poor man would be shut up in a gloomy prison all his life. No matter how long he might live, even if he should become an old, old man, he could never walk in the bright sunlight a free man again.

All at once the prisoner looked at her, and then turned suddenly away. But in another moment he glanced back, as if he could not resist the sympathy of that childish face. He watched it for an instant, his own features working curiously the while, and then turned his head with an impatient motion which told Alice that she had annoyed him. Her tender little heart was sorry in a moment, and starting forward she went almost close to the dangerous man, and said earnestly :

" I didn't mean to plague you, poor man—only I'm sorry for you. Jesus is sorry for you, too."

One of the policemen caught her quickly up and gave her to her father, who had already sprung forward to stop her. No one had heard the whispered words save the man to whom they were spoken. But, thank God, he had heard them, and their echo, with the picture of that tender, grief-stricken child's face, went with him through all that long ride, and passed in with him into his dreary cell. The keeper wondered greatly when he found that his dreaded prisoner made no trouble, and that, as time passed on, he became gentler and more kindly every day. But the wonder was explained when

long months after, the chaplain asked him how it was that he had turned out such a different man from that which they had all expected to see.

"It is a simple story," said the man. "A child was sorry for me, and she told me that Jesus was sorry for me, too; and her pity and His broke my hard heart."

You see now how easy a thing it is to work for Jesus. Surely any one of you may show that you are "of God," in some such simple way as that in which Alice gave proof that the Master's hand had touched her heart. Not as she did it. It is not of the thing she did, but of the spirit she possessed, I speak. If we have indeed the spirit of Christ in our hearts the opportunity of showing our love for Him and serving Him will not be wanting.

Poetry.

LORD, AS THE RIGHTEOUS DIE.

"Let me die the death of the righteous."—Num. xxiii. 10.

LORD, as the righteous die,
So let me yield my last, my parting breath!
My hope in Christ; my cry—
Dear "Lord, remember me!" Such be my death!

Life's work and office done,
Like Aaron, I my robes would lay aside:
My earthly course well run,
A "priest" in heaven, I would for aye abide.

Bright Pisgah-views I crave,
Like Moses, of "the goodly land" afar,
Beyond dark Jordan's wave.
O let no clouds of doubt my vision mar!

By guardian angels led,
I would in "Abraham's bosom" sweetly rest;
"Living" with Thee, not "dead,"
While I with saints "in Paradise" am blest.

"Translated" would I be
Like Enoch: here one moment, but the next—
"Absent from flesh," and free
From all that once my anxious spirit vex'd.

"Caught up!" What joys await!
Elijah-like, in chariot of flame,
Ent'ring the golden gate,
I "more than conqueror" bow before the Lamb!

J. OSWALD JACKSON.

Obituary.

THE LATE REV. JOHN GLENDENNING.

WE have intended for some time to furnish a brief sketch of Mr. Glendenning, as one whose name merits a place in our pages, and in the memory of our readers, but circumstances hindered. Now we purpose fulfilling our intention, feeling that it can never be too late to record the virtues, labours, and Christian character of a devoted servant of the Lord Jesus Christ.

Mr. Glendenning was born in the neighbourhood of Halifax on the 28th of January, 1812. His parents, if neither wealthy, nor eminent in social position, were remarkable for their piety and the general respect in which they were held. His mother was a woman of great earnestness and devoutness of spirit, and by her prayers and counsels produced early and deep impressions on the mind of her son. These impressions, in all probability, never left him, although it was after he had quitted his home that, by a silent and imperceptible process, his heart was drawn into loving communion with the Saviour, and his life dedicated to His service. At an early age he left the place of his birth, and lived for many years at Bradford, where his character was in a great measure formed, and his future career determined. At Bradford he was apprenticed to the business of a printer and bookseller. During the term of his apprenticeship, and at the age of sixteen, he publicly avowed himself a disciple of Christ. The church to which he became united was that assembling in Horton-lane, under the pastoral care of the Rev. Thomas Taylor. As soon as he had publicly associated himself with the Church of Christ, he deemed it his duty, as far as fitting opportunity presented, to engage actively in the service of his Lord. Not only did the Sunday-school—that training place for many eminent ministers of Christ—at once enlist his efforts, but

other works of usefulness shared his earnestness to do good. He was frequently found with tracts in hand visiting the homes of the poor and ignorant, and conducting cottage devotional meetings. For such engagements he was eminently qualified by his thoughtfulness, intelligence, and piety, and by them not only were his earnestness and aptness to teach strengthened, but his desires were drawn to the work of the ministry. His friends and those with whom he was associated in works of Christian usefulness saw and acknowledged his fitness for the ministry of Christ's holy Gospel. With their concurrence and advice he entered Airedale College in the year 1832, and after the usual term of study, under the able professorship of the Rev. Walter Scott, he was invited to the pastorate of the church assembling in Highfield Chapel, Huddersfield, as the successor of the Rev. Dr. Boothroyd. In this his first field of ministerial labour he continued for more than fifteen years, meeting with much encouragement in his work. He gathered around himself the warm attachment of many, and secured the confidence and esteem of all who knew him.

In the year 1853 Mr. Glendenning left Huddersfield to assume the pastorate of the church at Uxbridge. After labouring in the latter town for more than five years with comfort and success, he was invited to the pastorate of the church assembling in the Tabernacle at Bristol. In this venerable and important chapel, still associated with the name and eloquence of Whitfield, he continued until his work was done and he was called to his reward, and a higher ministry in heaven. Some two years before his death his health was much enfeebled, so that the uniform discharge of his ministerial duties became a strain too great for him to bear. His people with great generosity and kindness made arrangements to

sion for him for a hoping that thereby recruited, and that resume his labours whilst he derived season of rest, his not restored, and he d duties too heavy led and declining was evidently done, ed to the Master's to dictate, but hope-disclosures of the in the exercise of a sympathy, secured nial amounting to rebly to relieve the upon him, and to ed in their affections. reshold of his final frame gave way, ursting of a blood-d away. He was red in his life, and is death and burial. mentation over him, ministerial brethren, e number of Chris-ominations, followed final resting-place Arno's-vale. The B.A., minister of onducted the service on, and preached on th to the bereaved tion.

was naturally enities of a superior nproved by culture to which they were

devoted. His voice was clear and full-toned; his power of utterance ready and easy; and to a sound and vigorous understanding were added depth of feeling and some vividness of fancy. His habits of study were regular, so as to enable him to intermeddle with all knowledge necessary for the efficient discharge of ministerial work. His preparation for the pulpit was careful and conscientious, whilst the pastoral oversight of his flock was neither neglected, nor discharged in a perfunctory manner; he was at once preacher and pastor. His discourses were often impressive, sometimes eloquent; but his style of preaching, as a whole, was that of an earnest and thoughtful teacher, rather than that of an orator inspired and inflamed with his subject. His manner was grave and solemn, often adding power and impressiveness to the fit and well-chosen words he employed to express his thoughts. It was impossible to hear him preach without feeling that he was in earnest; or to hear him pray without feeling that he held deep and frequent communion with God. He witnessed many fruits of his ministry, but will doubtless witness many more when the number of God's elect is completed.

Among his ministerial brethren he was highly esteemed, not only as a man of high principle and as a preacher of considerable power, but as a brother whose heart overflowed with tender and diffusive sympathy. In every sphere where he laboured he has left loving remembrances behind, and many are ready to rise up, and call him blessed.

Notices of Books.

Seed. By JOHN r of "Quiet Hours." ilton, Adams and lists of a "series of s on Paul's Epistle and is so exquisitely

got up that it is a pleasure merely to turn over its pages; but it is a far higher pleasure to read them, and to ponder the sweet, beautiful, and noble utterances we find there. The writer by no means observes the limits of the ordinary annotator, but intersperses his exposition

with prayer, parable, illustration, and quaint conceits. He is sometimes amusing but always reverential, and we can find edification where interpretation is denied us.

In very truth it is just here that the work is defective. It is a repertory of fine thoughts, a store-house of subtle and sweet suggestions, the golden dream-land of a baptized mysticism; but it is *not* an explanation of the Epistle to the Ephesians. The teaching of St. Paul is drowned in the teaching of Mr. Pulsford. The crystal sentences of the Apostle are tossed to and fro by a skilful conjuror till they glow with prismatic colours, but lose their own pellucid whiteness. Undoubtedly the first need of an expositor is insight, sympathy, spiritual consonance with the truth he seeks to explain; but he should also possess logical acumen, philological accuracy, critical diligence, clearness of statement—qualities we shall often look for in vain in this extraordinary book. After reading it we shall know more than we did before, but perhaps not more of the Epistle to the Ephesians.

In proof of these statements let us notice those passages which speak of the blood-shedding of the Redeemer—that sacrifice which is probably the centre of Mr. Pulsford's faith, as it is of our own. Paul says, "In Whom we have redemption through His blood." Would we understand his meaning? By all means let us pray over the mighty sentence, let us ponder it in the light of Christian experience, let us look at it under a variety of aspects; but let us also collate with it those passages in which he uses similar phrases; let us compare it with other utterances about the same mystery where the forms of expression are different; let us ask what meaning it would be likely to have in the first century for the converts of Ephesus. If Mr. Pulsford has done this, the result is certainly most singular. "His blood," he writes, "is most spiritual. The Lord is that Spirit. His blood is His life. Drink it

into your souls 'for the remission of your sins.' Nothing less than the Divine Spirit-blood of the Son of God can purify a spirit. Whosoever drinketh the life of the Lord Jesus is most surely undergoing a Divine cleansing. . . . The remission of sins is therefore redemption." p. 16. Again, Paul says that the Gentiles are "made nigh by the blood of Christ." "As," writes his interpreter, "in the blood of every creature all the powers of its life are present, in like manner 'the blood of Christ' expresses in one word all the virtues and powers of His Divine and human nature.

. . . In the perfect harmony between God and the new humanity of Jesus glorified learn how 'nigh' you are made to God by the blood of Christ." p. 76. Once more, "Christ hath given Himself for us an offering and a sacrifice." "By sacrificing," says Mr. Pulsford, "His humanity to God for us Christ has shown us the endless profit and glory which will follow if, yielding to the fervor of the Divine love, we also offer up ourselves an offering and a sacrifice to God." p. 177. All this may be very true, but it is not an explanation of the Epistle. If human language has a meaning, the Apostle teaches that Christ by dying became the Expiator of our sins, and that there is not only a redemption carried on within us, but also a redemption which avails for us.

And now, having done with our fault-finding, it remains to add, that no man can well read this book without becoming richer in heart and intellect. The following sentences, culled from two pages only, will prove that such praise is not bestowed at random: "Christianity undervalues nothing that is human. Christ is Christianity. Only the highest virtues can qualify a man for the lowliest service. True Christianity leaves nothing in man ungraced. His soul becomes a charmed house, and an attraction to angels. The fragrance of his life has already gone into Heaven and prepared him a welcome."

Union. By M. H. H. (London: Hodder and Stoughton.)

Sign of this little book is to among Christians a higher tone of moral life. In a variety of instances indifference and the spirit world are stealing over the vitality of the true consecration of the Church. The author directs the attention of professing Christians, and impresses upon them personally to combat the growing evil by holiness. And with singular beauty and clearness, within the limits of a small space, he unfolds the principles, duties, and consequences of true piety.

The wide circulation and general use of this admirable little book will not fail to be attended with the best results. It must awaken us to a sense of their responsibility to a consciousness that it is not all for dogmas and opinions, or for professions, but by holiness that the truth is to be vindicated in the sight of the world, and holiness enjoyed. We heartily commend it to the attention of Christians and ministers.

Mother's Friend, 1871. (London: Hodder and Stoughton.)

practical counsel and interesting, helpful to mothers in the rearing of their children.

Scripture Lessons, 1871.

Day-School Teacher's Diary,

Day-School Teacher. Vol. 1871.

Christian Psalmist. A collection of Tunes, Chorales, Sanctuses, Hymns, for Public and Family Worship. (London: 56, Old Bailey.) Various publications are issued by the Day-School Union, and have their respective use and value, so

that it is merely necessary to announce them. The "Christian Psalmist" is to take the place of the "Union Tune Book," which did good service for many years. It is issued in the ordinary notation, and also in the tonic sol-fa.

A True Hero ; or, The Story of William Penn. By W. H. G. KINGSTON. (London: Sunday-School Union.)

The story of William Penn well told by Mr. Kingston, and forming an admirable book for boys.

William Tyndale. A Biography.

A contribution to the early history of the English Bible. By the Rev. R. DEMAUS, M.A. (London: The Religious Tract Society.)

We had to speak favourably of Mr. Demaus' "Life of Latimer," and we have to speak in equal terms of commendation of this "Life of Tyndale." It would be difficult to over-estimate the value to England of Tyndale's labours in the translation of the New Testament. His life at Little Sodbury, in Gloucestershire, then in London, and afterwards at various places on the Continent—Hamburg, Worms, Marburg, Antwerp—with accounts of the printing of the first English New Testament, its reception and influence, and, finally, the persecutions to which he was exposed, and his martyrdom, constitute a history of great interest. Mr. Demaus has used great diligence and care in the preparation of this biography, has made researches for himself in our own State Paper Office, and among the ancient records of Belgium, and has produced a work which will find an abiding place in English literature, and for which all Protestants will thank him.

Nobly Born. By EMMA JANE WORBOISE. (London: James Clarke and Co.)

Mrs. Worboise's active mind and nimble pen have here given us another

of her excellent stories. We very much doubt the naturalness of the chief point of the story—in a mother consenting to forego all maternal connection with her son, for a nobleman as her second husband, after the death of her first husband, the father of her boy. But even in this respect, perhaps nature may fail. The story itself is very interesting, and abounds in wholesome instruction for all readers.

From Tent to Palace; or, the Story of Joseph. By BENJAMIN CLARKE, Author of "The First Heroes of the Cross, &c." (London: Sunday School Union, Old Bailey.)

Another of Mr. Clarke's admirable books for the young. In a series of eighteen chapters he tells the old and oft told story of Joseph in a very interesting and instructive way. The book is beautifully got up, and has various illustrations throwing light on the manners and customs of ancient Egypt.

Nurse Grand's Reminiscences at Home and Abroad. By Miss BRIGHTWELL. (London: The Religious Tract Society.)

A series of well written and interesting tales, which appeared some years ago in the "Sunday at Home." We are glad to see them collected and published in this volume, which forms a beautiful gift book for youthful readers.

Secular Annotations on Scripture Texts. By FRANCIS JACOX, B.A. Second Series. (London: Hodder and Stoughton.)

Mr. Jacox is manifestly a great reader, and must have a retentive and ready memory. In this, as well as in the former series of "Secular Annotations," he shows with great success how marvelously literature, in its manifold forms of history, fiction, poetry, and philosophy, yields illustrations of the teaching of Holy Scripture. Nor is it less evident, that the Bible has wielded a mighty in-

fluence on the thoughts and style of many of those, who by their writings have helped to make English literature what it is. Mr. Jacox has produced a work of great interest and usefulness, and one, we think, which will be very useful both to preachers and hearers.

Evening Hours. A Church of England Family Magazine, edited by the Rev. E. H. BICKERSTETH M.A. 1871. (London: William Hunt and Co.)

The first volume of a new periodical thoroughly Evangelical in doctrine, interesting and varied in its general contents, and catholic in spirit, though distinctly Church of England in aims.

Grace Martin; or, Poor Friendless. By EMMA JULIA NEAVE. (London: Morgan and Scott.)

This is a well-written and interesting little story. It shows, in a very beautiful and touching manner, that the lowly may be lifted up by gentleness and kindness, and that those who have fallen in circumstances of penury and privation may regain their position by unexpected providential occurrences.

Aunt Jane's Hero. By C. PRENTISS, Author of "Stepping Heavenward," &c.

This is an American story, but the author is not unknown in England. The plan is simple, neither disfigured nor rendered improbable by strange and unexpected surprises; and the purpose is to show the transforming power of affliction and trial, whilst it presents the true way of sweetening domestic life.

How Bessie kept the Wolf from the Door. (Religious Tract Society.)

The writer of this little book means well; his views are sound, and what he has done may be useful. His story, however, seems artificial and unreal, and its conclusion somewhat lame and impotent.

Our Chronicle.

ASKINGIVING DAY, THE 27TH OF MAY.—Nothing could be more satisfactory, as an expression of national unity and of sympathy with the Royal Government, than the arrangements made for the reception of the Queen and the Prince of Wales, and the spirit and enthusiasm of the people as they passed from St. Paul's. The devices, decorations, and emblazonry that gleamed along the whole route yielded conclusive evidence of the loyalty of the people, and of the reverence for the reigning Sovereign, but the great principles of law and order were the day put to shame the selfishness and wishes of the few who are contending for Republicanism in our midst, and proclaimed to surrounding nations that it is not the flimsy support of the right of kings or queens, but the strengthened and loving allegiance of the people, that imparts stability to the throne. That the Queen appreciated the affectionate reception given her is attested by the warm and glowing words which she used in her letter to the people. A momentary shadow fell upon the hopes of the nation by the insane act of a man who intruded into the court-yard of Buckingham Palace, and sought to do violence to her Majesty, by presenting a revolver for the release of Fenian prisoners in one hand, and in the other a loaded, broken and unloaded pistol. The day has passed, and the day and its events will long remain as a memorial of the loyalty of the British people, and of the prevailing power of law.

PULPITS OF THE ESTABLISHMENT AND NONCONFORMIST MINISTERS.—Some-
it has been doubted that there is any legal bar forbidding the entrance of Nonconformists into the pulpits of the Established Church. It is now that no one not holding the orders of the Church of England—that is, not

Prelatically ordained—can enter any of its pulpits. Even Dr. Macleod, when he next visits his friend Dean Stanley, who was admitted into the pulpits of the Scottish Establishment, and whom he so highly eulogised, cannot dream of entering the obscurest pulpit of the English Church, much less aspire to that of Westminster Abbey. This question has been recently brought up in a somewhat singular and unexpected way. Dr. Vaughan, the Master of the Temple, at a dinner at which Dr. Guthrie, of Edinburgh, was present, expressed his regret that he could not invite his Presbyterian brother to officiate in his pulpit. Thomas Chambers, Esq., now Sir Thomas, the Treasurer of the Temple, undertook at once to remove all hindrance by giving his official permission. It was supposed by some that the matter was satisfactorily arranged; but it was found that law frowned on the will and liberality of the Treasurer, and that he had no power to introduce any one not Episcopally ordained into the pulpit of the Temple. When the late eminent Dr. Chalmers received his honorary degree at Oxford, no pulpit in the Established Church could be opened for him, and he had to preach in a Dissenting chapel in that city.

THE PROPERTY OF THE CHURCH OF ENGLAND.—The Yorkshire Union of Church Institutes has published a balance-sheet of the Church of England, from which it appears that the average annual income of the Church amounts to £10,154,152, of which £1,949,201 is from ancient endowments, and £2,251,051 from property acquired since the Reformation. The large sum of £5,445,298 is obtained every year by voluntary contributions. The Church schools cost annually £3,051,573. Towards this amount the State contributes £508,599, and the school-fees yield £762,808.

leaving £1,780,076 to be raised by voluntary contributions. The poor are relieved to the extent of £400,000, half a million is spent on foreign missions, and on church building and restoration not less than £650,000. If these figures are worth anything, they very distinctly teach that, if the Church were disestablished and disendowed to-morrow, she would neither lose her adherents, nor be inadequately supported. By far the largest part of her income is derived from the voluntary offerings of her members.

LONDON CHAPEL-BUILDING SOCIETY.

—The twenty-third annual meeting of this society was held on February 28th, in Tottenham-court-road Chapel. The chair was taken by H. Wright, Esq., J.P., and the speakers were the Rev. J. Knaggs, the Rev. J. Curwen, the Rev. L. D. Bevan, and the Rev. J. Smedmore. Mr. J. Broomhall read the financial statement, which presented receipts for the year £5,607 19s. 9d., and disbursements £4,376 7s. 8d. The grant-fund was exhausted. Mr. Beighton read the report, from which it appears that the society, during its three and twenty years' existence, has been instrumental, either wholly or in part, in erecting 100 chapels, affording accommodation for 180,000 persons. Still there is a wide field to be occupied, for after admitting the accommodation which has been provided by all religious denominations, 1,000 additional places of worship, each capable of holding 1,000 persons, are needed to meet the spiritual necessities of the population of this great metropolis.

THE TEMPLE OF DIANA AT EPHESUS.—

This temple, once so magnificent, and so long hidden beneath the accumulated debris of ages, has been at length discovered in ruined grandeur by our countryman, Mr. Wood. He has found portions of the pavement which was trodden by worshippers from "all Asia and the world," and fragments of superb marble columns exactly answering to the

descriptions of Pliny and other Admiralty has generously aided exploration by sending a man-of-war to this country some of the remains of this splendid temple was not only one of the wonders of the world, but, by the clamour of D and his silversmiths, has been with the early history of Chris-

ABBÉ MICHAUD AND THE POPE.—The "old Catholic" war has broken new vigour in Paris, under the Abbé Michaud, Vicar of the Madeleine, an honorary canon of Chalons. On the occasion of the conflict is the Archbishop of Paris. His predecessor, Michaud was allowed liberty of conscience as to the Pope's infallibility, was rejected, though he was unwilling to submit to it. On the accession of the new Archbishop, M. Michaud of him first whether he would allow priests under him to give absolution to those who reject the Vatican and its decree of infallibility? He answered that he would allow priests to administer mass who do not in the least accept the council as ecumenical, its decree as Catholic and valid.

To both these questions the bishop gave a decided negative.

The Abbé Michaud severely rebuked him for his apostasy from former doctrines, and threw off all authority and resigned his position, intending still to preach and of a priest of the Old Catholic. He states in his letter to the Archbishop that he is acting not for himself but for a party in the Church who will not allow the Pope to supplant the Syllabus." Recently a concert was given at his house, at which English, Italian, Spanish, and committees were present, and the purpose of opening church pendent of the Ultramontane policy.

THE CHRONICLE OF THE London Missionary Society.

I.—The Men we Need.

BY THE EDITOR.

MADAGASCAR has had a wonderful history. Rich in resources, clothed with unusual beauty, it has been the scene of great events. Its intelligent tribes, full of native worth and vigour, have, during the present century, had a strange training. When it is remembered that, "Whom the Lord loveth He chasteneth," the thought cannot but arise that the Malagasy are "a people dear unto Him." No portion of the history of modern missions is so full of proofs of His special care, as the story of the long persecution by which the early converts were tried. Amid the hate of their persecutors, who had apparently all authority at their command, these converts were shielded, guided, and sustained by the most marvellous grace. They never lost faith in their Saviour's love; they clung to His word; prayer was the natural and spontaneous expression of their longings and their joys. Their hair-breadth escapes were numberless; help was proffered on all sides; treachery was rare. The two hundred who lost their lives were the most prominent as martyrs, but the most painful martyrdom was borne by those who were loaded with chains; or by those who were made slaves for years, and who, though noble and gentle by birth and training, were compelled, in squalor and with blows, to carry timber or quarry stone.

How fruitless the persecution was! The education of the thirty thousand who could read before it began, opened their mind to new influences, and Bible lessons were not forgotten. The Christians preached even in their prisons; but all the sufferers preached more eloquently by their lives, their holiness, by that patient language, which never cursed their persecutors, but blessed them. The whole population of the central provinces and of many secluded districts were silently taught the power

of Christianity, as the years went by: knowledge grew, converted and ripened. When the new king mounted the throne, those most advanced at once professed their faith. Every subsequent year made an increase in their number. When the great revival came at the illness of the late Queen, the people crowded to the churches. And when at last the idols were burned, all hesitation was flung aside, city and country nobles and commons, poured like a mighty stream into the churches asking to be taught this new faith. During the year 1870, 63,000 persons were added to our congregations; during last year, 63,000 followed them. In 1870 the members were 20,951; at the close of the year they were 38,000.

Who shall instruct these inquiring masses? Who shall give to willing disciples that knowledge of the gospel for which they crave? Native churches are doing much. Indeed, from the very nature of the case, they are overpressed; and in addition to their good and common sense they feel compelled to send out very ill-instructed teachers, to the masses who know even less than themselves. The same thing has happened elsewhere. In the days when the Reformation was young, many a country church-porch, some well-taught boy with a pleasant voice read from the chained Bible the Word of Life to the crowd, which hurried for its consolations. In many a mission-station of modern days the village teacher has gone backwards and forwards to native preachers wiser than himself, to fetch a little knowledge, which he has given to the ignorant around him.

It is in this great crisis of their history that the church in Madagascar specially need and ask for the help of English Missionaries. First, the Society sent five ordained brethren to their aid. Those members of the mission who were charged with more secular cares, will have added their spiritual service, and have continued to give it to the natives. Two years ago the Directors endeavoured to provide twelve additional missionaries and two schoolmasters. Now they are anxious to do more. If this scheme be carried out, and all vacancies are filled, the Society will have in Madagascar thirty ordained missionaries and schoolmasters, and three brethren in secular employ. The annual cost of the mission, which used to be £3,000, will not be less than £13,000.

What men should the English missionaries be for whom we now seek? Not "lords over God's heritage," but "servants to all," who recognize that their true vocation is to apply their varied resources in every way to the elevation and improvement of the multitudes to whom they are sent. Wise, thoughtful, patient, they should be prepared, with great humility and denial, to seize all the great opportunities presented to them, to in

knowledge of these young disciples, and give breadth to their experience: to build them up in their faith, bringing them ever to the vine word, the living Spirit and the throne of grace. We need men whose strength is in their spiritual life; whose hearts are full of the Holy Ghost and of faith. Not even our own country needs a higher ministry. God grant that such men may come; men whom He has been preparing, to devote themselves without reserve to a ministry so great.

The past experience of the Society has frequently testified to the value of such brethren, and to the greatness of the duties which they have been called to discharge. The Episcopal Missions in Tinnevely, the American Mission in Burmah, the German Mission among the Coles, show the same thing. No missionaries have ever had such heavy calls made upon their resources, their piety, their patience, their stores of knowledge, as those who have laboured for many years in Travancore, in Samoa, or in Savage Island. The varieties of effort which they are compelled to undertake are endless. Now they are preaching to large congregations, then examining and stimulating the work of some central school. At one time they are training students for the ministry; at another they are receiving reports of village pastors, advising them in their difficulties, giving them hints for their sermons, or explaining passages of the Scriptures. The preparation of books, reading proofs, superintending a press; erecting buildings, administering medicine, or arranging social and family quarrels—may all demand at one time or other their best attention, and give evidence of their power. The Englishman's strength, his common sense, his large knowledge of common things, will every day prove of important service. His principle, his patience, his self-denial, his devotedness, will be constantly called into exercise. Surely it is a privilege and an honour of the highest order, which God gives to His servants when he furnishes them with opportunities like these of building up His Church.

This is the work which our brethren in Madagascar are now called upon to carry out upon the largest scale. No missionaries ever enjoyed nobler opportunities of service among a willing people. Yet they are few in number, and they are "pressed beyond measure" by the heaviness of their burden. They are few in number, yet their congregations are scattered over hundreds of miles of country; and small groups of their converts are found in all parts of the island. These young Christians need to be organised as well as instructed; they need wise advice, in the settlement of social problems new to them and beyond their experience. Again we say, "Whom shall we send, and who will go for us?" May many competent and consecrated be willing to say, "Here am I, send me."

II.—Madagascar.—The Interior Missions.

FROM the JOURNAL forwarded by the Rev. J. A. HOULDER visit to the BETSILEO Country, we present our readers with extracts. Appended to these are notices of the missions carried on in the districts of VONIZONGO and AMBOHIMANGA. The Directors present warmest thanks to the various churches, Sunday-schools, and friends in this country, for the numerous sets of communion kindly forwarded by them for the use of the Native Churches formed in the above-mentioned districts.

1.—ATSIMONDRANO. REV. J. A. HOULDER, Oct. 7, 18

Monday, the 28th, having been occupied in paying brief visits to MADY and ITSONGONY, at the latter of which a church has been on the following morning, a difficult journey of three hours on a mountain, which rises almost straight up from Ambositra, nearly hundred feet, brought the travellers to

“Atsimondrano, which is a small village at the head of one of the prettiest Malagasy valleys I have yet seen. The valley is narrower than any in the neighbourhood that we saw; but the cultivated land and the rice terraces on the sides of the hills made it look exceedingly pretty. The industry displayed here is somewhat marvellous. I am not exaggerating when I state that there are thousands of these rice terraces within a very small area. On one hill I counted no less than one hundred, rising one above another; and in other parts were cultivated mangabazo, sweet potatoes, sugar, and other things. The church is a long wooden structure, rather larger than that at Ambositra. We found here the same kind of rough wooden platform; but the people had improved on the table, for they had got the stand of a small round one, with three legs, and for the top a stone nearly round, with sundry holes in the top, like those of a solitaire board. It was used in former times for a game which the natives played. We were much pleased with the appearance and

bearing of the native pastor, and his sharp little wife, who had been sent out by the Antananarivo Churches, and had made some progress in their work. We gave some forty copies of Luke and the readers only, and made a speech as usual, as also did our Rainikambana. Before we left, good people cooked us a capit and gave us a sheep. I was delighted with the aspect of the place—reminding me as it did of the views among the Welsh, and Northern English mountains. Just opposite the village to a grand range of mountains, and suddenly up from the valley their craggy peaks far up to the sky and standing out quite nobly against the clear blue sky. There are many villages however in the neighbourhood, and it can only be from Ambositra, a few times in the course of the year, owing to the extremely difficult road which is quite impassable in the rainy season. We got back about thoroughly tired.”

2.—SABBATH SERVICES. THE SAME.

It need scarcely be observed that the Directors, equally with their missionary brethren, view with entire disapproval the interference of Government officials with the religious worship of the Native Churches, even though such interference be avowedly in favour of the missionary's work. The relation hitherto existing between the Malagasy people and their rulers has, doubtless, been the occasion of this evil, which, with the wider spread of education and Christianity, will gradually disappear. The Directors believe that the Central Government in Antananarivo are in entire accord with their views on the subject.

"We spent a very pleasant Sabbath. Of course, we went to the principal church, and heard Mr. Richardson preach. The church was crowded, as also were the other two. After the regular service we had the united Communion, and much we enjoyed the remembering of Christ in the breaking of bread, though it was in a strange land, and in a language a good part of which we have yet to learn. I may here state what [perhaps you already know, that the people here are forced to attend the

Sabbath services. Representatives from villages, some of which are twenty miles distant, go to Fianarantsoa every Sunday. The governor, though a very good man, either winks at this or is powerless to prevent it. Children, too, are forced to school in much the same manner, at which, however, we rejoice; for if ever a system of compulsory education were justifiable it is justifiable in this land of ignorance, and especially is it so in the country districts."

3.—VONIZONGO. REV. T. T. MATTHEWS. Nov. 20, 1871.

VONIZONGO is one of the three districts into which the Province of ANKOVA is divided. It is situated at the north-west of the capital. The Rev. T. T. MATTHEWS, who left England two years since, is labouring in the town and neighbourhood. He has probably already been joined by the Rev. E. H. STRIBLING. In his last letter Mr. Matthews thus describes his labours:—

"The work is going on here in a most glorious manner, quite beyond all my most sanguine expectations. As the hot and rainy season has begun, I am not able to go about so much preaching as I was during the cold and dry; but I have opened classes for my pastors and preachers here at Fihaonana, and I teach them for three hours a day for four days a week. I began a fortnight ago,

and opened with fifty, and I have from forty to sixty there every day. I teach them the elements of grammar on Tuesdays, writing on Wednesdays, arithmetic on Thursdays, a Bible class, and giving thoughts and heads for sermons, on Fridays. They go home on the Friday afternoons, and come back on Tuesday morning. Some of them remain here during the week, and then go home on the Friday;

others, again, come from home every morning, some eight and ten miles, and then go home at night. They are most anxious to learn; and, although the work seems strange, and even hard (simple as it is) to some of them, still they keep at it bravely.

Other parts of the work he and I am doing, at present, is made in the bookselling way; one example, I have sold 1,300 lesson-books during five months; other things are in keeping with

4.—COMMUNION SERVICES. THE SAME.

Mr. Matthews announces the distribution of the Communion Service kindly forwarded by friends in England, and conveys the thanks Native Churches thus benefited:

"I write, in the first place, to convey the thanks of the Churches here to those kind friends in England and Scotland, who sent them communion services. For those services which had the names of the givers on them, I have written on behalf of the Churches, and thanked them. The Churches to whom I have been able to give services, or parts of services, have all written me short letters of thanks; but they are so short, that I do not think them worth translating, being at most five or six lines, and all so like each other, from the fact that, in many cases, the one

has been copied from the other. I give those letters of thanks in the following: "The Church, with the pastor and deacons at A—, thank you and your companions, and thank you over the sea, for the services, in the name of Jesus, the Lord of us; we have been able to give seven Churches full sets; five Churches cups and plates; and four, cups only. Of course I have gone by the age of the Churches, giving the oldest Church first. Of course you will see that, that there still is a great need of them without yet."

5. THE SAME. REV. C. F. MOSS.

Mr. Moss, also, in a recent letter, adds his thanks for these valuable gifts.

"It would not be easy to convey to friends at home an adequate idea of the eagerness with which these precious tokens of fraternal interest and love from fellow-Christians in distant England were received by the poor people here. The heart of many a native pastor and deacon was made glad, when the missionary committed to his care what he could not but regard as a sacred treasure; and I feel sure that if the kind donors of these communion services had been here to

watch the countenances of the members of some of our village churches when, for the first time, they beheld the table, in place of the ugly bottles, and the painfully grimy array of mugs, and pots, and the beautiful electro-plated vessels with its sets of plates and cups complete, one sight of such joy and pleasure would have made them amply repaid.

"Not a few of the Churches may regard the gift as a token of Christ's

they think of the friends far
sent it, and remember them
prayers. The friends con-
th the Rev. J. Beazley's
Blackheath will be pleased
hat the communion service
y them is used every month
otsy, while the congregation
W. Noble, of Tiverton, will
learn that their Christian
has ministered to the

welfare of the poor, earnest, hard-
working people of Tanimena. May the
Master Himself recompense these
friends a hundredfold! May they re-
member that He still has need of all
they can do for His cause in Mada-
gascar, for even now there are probably
four and a half millions of its people
who have not heard, or have only
barely heard His saving name."

—AMBOHIMANGA. REV. J. SIBREE. JAN. 16, 1871.

gh situated but a short distance from Antananarivo, AMBOHI-
ay, nevertheless, be included in a review of the country work of
y in Madagascar. Since his return to the island in the spring
Mr. Sibree has superintended the mission in that district. In
report our brother furnishes the following brief description of
of labour :—

himanga, the ancient capital
a, and former seat of the
family of Madagascar, is
etween eleven and twelve
h of the present capital,
ivo. It is built on the
d slopes of a lofty and pic-
-wooded hill, of a triangular
g nearly 400 feet above the
e population of the city is
bout 6,000, and the town,
ith two small villages, was
glish treaty of June, 1865,
inst foreigners. The reason
clusive policy was because
g the seat of one of the
dols, Fantaka; and also,
hiefly, from its containing
of former sovereigns, es-

pecially that of the persecuting Rana-
valona I. The restriction was not
inserted in the French treaty of a
subsequent date, and accordingly
there is no *legal* obstacle to our en-
trance. Entrance into the city proper,
however, which is at the summit of
the hill, is of little consequence to us,
as the bulk of the population is
scattered over the eastern, northern,
and western slopes; and in each of
these directions one of the three town
churches is planted. The town is a
favourite residence with the present
queen, and the Malagasy sovereigns
are accustomed to come to Ambohi-
manga to stay for a time every year,
soon after the Fandroana, or New
Year's festival."

7.—MISSION WORK. THE SAME.

mon with the communications of our brethren from other parts
and, the Report of Mr. Sibree is of a mingled character, calling
ings of joy and sorrow, of hope and fear.

regard to the character of churches and congregations
be said of them is of a very mingled nature. While it is very
gratifying to see that about 500 people
usually assemble in each of the town

churches on the Lord's day, and that congregations of from 150 to nearly 400 are to be seen in the villages, yet the motives that cause the majority to attend are so low and unworthy, that I feel sure a very slight change in the attitude of the Government towards Christianity would cause the immediate withdrawal of the greater portion of our professed adherents. At Amboia, the oldest church, there is a nucleus of good, sincere Christian people, but of the other two, Andakana and Antsahamanitra, there is but a handful of those of whom it can in honesty be believed that they are Christians from conviction.

"On the other hand, I am glad to say that there is also much to cheer and encourage. I have been gratified with the good attendance at my preachers' Bible and sermon classes, and believe that already an improved style of public address has been produced. With Mrs. Sibree's assistance, I have carried on a weekly singing-class, which has always been well attended, and has already effected a marked change in the psalmody of the congregations. Immediately after my arrival, I divided the ten village stations into two divisions, choosing a central point in each as a place of instruction. At one or the other of these, alternately, I have held weekly Bible classes, and the attendance and attention of the people has been one of the most cheering features of my work here. At Ankadibe, three-and-a-half hours' distance, NW, I have had from 60 to 80 people; and at Ambohibao, one-and-a-half hour's ride north, from 30 to 50 people. These have shown great interest in the Old and New Testament lessons which I have been giving on each occasion, the former from the book of Genesis, the latter from the Gospel history.

At my last class at Ankadi man of the village said to you first came here we I what you were talking about we understand the great what you say.' I believe not altogether because speak better Malagasy now at first, but more because were so altogether new a that although the language own, the ideas were unknown to them. Living for years they have been, with rice beyond their rice-fields and and keeping their cattle and truths of the Scriptures were utterly strange to them.

"The village congregation at Imeritsiafindra is an example of what may be done by zeal and earnestness of the good men. Here in a modest village is a large and a church, almost wholly built by exertions; a congregation of more than 800, the most orderly of any I have seen the majority are of the local slaves and labourers. The one of the few Malagasy who feel deeply the truths we preach. He is an earnest man, and has been a great help.

"Many of the young men are intelligent and promising, and learn; and those who are have shown considerable diligence in supplying in their turn at the stations in the district, both far and near. Indeed, in this matter, Ambohibao may reasonably be considered as having done better than most of the Churches in the capital. Those on our 'plan,' have been on the average, more than once every Sunday."

III.—South Africa.—Molepolole.

LEPOLOLE, called also LOHAHENG, is the second station beyond the Kuruman, towards the interior of Africa. It is the chief town of the Bakwain tribe, ruled by the Chief SECHELE. The station was commenced by Dr. LIVINGSTONE years ago; was destroyed by the Boers and abandoned; but was re-opened by e six years since. It is now occupied by two missionaries, the Revs. ROGER and CHARLES WILLIAMS.

country of SECHELE has, on successive occasions, proved a refuge nerous tribes, who have fled from the tyranny of the Boers Transvaal. The relation of these fugitive tribes to the Bakwena and the position of their respective towns, rendered it desirable o distinct spheres of missionary labour should be carried on for enefit. With this view, in the early part of last year, Mr. PRICE ned by the Rev. CHARLES WILLIAMS, formerly stationed at Kruis 1: and our brother has already taken the oversight of these s who assemble in the smaller of the two chapels which exist on ion. From the report of the mission, for the past year, forwarded Price, we subjoin the following extracts:—

CHURCH AND SCHOOLS. REV. R. PRICE. DEC. 15, 1871.

means employed by the missionary to preserve the purity of the , and to impress upon the minds of the natives the responsibilities d in Christian fellowship, are thus described.

comparing the statistics of the year with those of last year ll see that there has been no e of Church members. We find sary to be very slow to admit into Church fellowship, for it is eared that many of those who themselves as candidates nore of the Church than they s Head; and as what they pro- desire, viz., the salvation of als, is as obtainable out of the as in it, with this advantage, whilst out of the Church, ave not it with its supposed to lean upon—on this account ally give them a long proba-

the same time there are a good concerning whom we have ope. Many of the young men

who are inquirers are among our most efficient helps in the school; and in mission work generally they take a great interest.

“At my weekly Bible class there is an average attendance of between thirty and forty young men, the greater part of whom are inquirers.

“I have put down 400 as the number of scholars at our schools. This, however, only includes the number in pretty general attendance. Beside these, there are scores who are unable to attend school, and learn to read at their cattle outposts. The rush for books this year has exceeded any previous year. I mentioned that Mr. Williams had taken charge of the congregation assembling in the smaller church. For some time past this has been well-filled on Sunday mornings.”

2. FIVE YEARS' REVIEW. THE SAME.

Looking back upon the past, the aspect of the mission, at the time, affords ground for encouragement and hope.

"The Bakwena congregation proper has nearly doubled itself during the present year. Owing to the slow means of communication in this country, Mr. Sykes came out to the committee meeting at the time originally agreed upon, and was, therefore, here with us a good many weeks. Seeing that so many people were unable to get into the Hill Chapel, we started an open-air service which Mr. Sykes and I took in turn. After a while, Sechele placed at our disposal a large wagon-house, and that congregation has gone on increasing ever since, and is now, if anything, larger than the one assembling in the chapel; and the wagon-house has, of course, become much too small for it. I have two native

preachers who take each a sabbath the Sabbath, and I take the other two. Mr. Williams is assisted by Paul and one or two more, who do a service occasionally.

"In reviewing the past five years, the time of our residence here cannot but feel grateful and encouraged. The contrast between the close of the present year and the year 1866 is striking. Now there are three congregations, the largest of which is larger than the congregation of 1866, which included the whole of the 'adherents' of the tribes. Our three congregations close upon 1,200, principally grown-up people. Would there were more vital Christianity amongst the

3. PROPOSED NEW CHURCH. THE SAME.

Should the temporal circumstances of the people permit, effect should shortly be made with a view to the erection of a new place of worship. Mr. Price writes as follows:—

"As the church on the hill has become altogether too small, Sechele and I have been talking of enlarging it next winter. He, however, proposed that in addition to enlarging the church, we should build a school-house. Finding him thus willing to take the matter up, I suggested we should keep the present chapel as a school-house, and build an entirely new chapel. The present one is only barely large enough to accommodate about 250 scholars assembled in it every day. We shall, however, find it difficult with the means and material and our command up here to make a building large enough and at the same time strong enough to

accommodate the congregation it is now; I mean the inside as well as the outside. A building to accommodate a thousand people on the ground floor will need to be a very large one, and for which I will not be easily obtained here. I intend, however, to make the best of it, i.e., if the prospect of a new church improves upon what it is now. I am sorry to say that thus far we have had no rain, and two or three more dry seasons will determine whether the people will have a harvest or not. I still hope that God, in His providence, will yet avert a calamity."

IV.—The South Sea Mission.

IN continuation of the notices in our February number, we furnish additional information recently received from our missionaries labouring in different parts of POLYNESIA. To the long-continued prayers of His people, on behalf of the island of TAHITI, God is granting a gracious answer in increased freedom of worship and consistency of character among the Native Churches, under the earnest ministrations of the Rev. J. L. GREEN. In the out-stations of the HERVEY GROUP, which are entirely under the care of native pastors, the transforming power of the Gospel is increasingly manifest on each successive visit of the English missionary, to which Mr. GILL's last journal forms no exception. From the West, among the ELLICE and GILBERT GROUPS. Mr. WHITMEE forwards equally encouraging reports, as will be seen in the letter addressed to him by LELEIFOTU, native teacher at ARORAE, whose graphic details form a striking illustration of the prophecy, "The idols He shall utterly abolish."

1. TAHITI. REV. J. L. GREEN. Nov. 3, 1871.

After describing a visit which he had recently paid to the islands of RAIA TEA and BORABORA, Mr. GREEN writes:—

"With respect to my work in Tahiti, I have to report that I am fully engaged. Since I last wrote to you I have conducted an important service in connection with the opening of a new Protestant Church at Hitiaa. The French brethren were at Moorea, and consequently did not attend. On my arrival at the district, the evening before the day fixed for the opening of the church, I was requested to make all necessary arrangements for the service. The commandant and chief officials, including Major Souriau and Monsieur Double, the Director of Native Affairs, were in the district, having come to be present on the occasion of opening the church.

"The morning came, and, according

to the Queen's request, I accompanied her to the temporary residence of the Commandant, where we were received graciously, and after the usual salutations, the procession was formed headed by the Queen and Monseigneur Le Commandant. To my pleasure the Commandant and officials remained in the church throughout the service, notwithstanding all are devoted Catholics. The service concluded, the Queen, &c., retired to the court-house; after having made arrangements for the evening service, I resorted thither also. On my arrival, the Commandant stepped forward to thank me for the service, and to express his pleasure, especially in the marked interest of the people in it."

2. STATISTICS. THE SAME. DEC. 28, 1871.

Writing at the close of the year, Mr. GREEN furnishes the following summary of his operations:—

"In reviewing my work for the year, I find that I have preached eighty-four native sermons during the year, and forty-four English; have administered the ordinance on thirty-one different occasions in native churches, besides conducting church meetings and baptismal services among the natives. This has involved my travelling about 700 miles, and principally on horseback; to this must be added my visit to the Leeward, 300 miles at least.

"I have sold during the year 250 dollars worth of Bibles in Tahiti, and 100 Bibles for the Paumotu, which realized nett 180 dollars more. The demand for the Word of God is great now. It seems somewhat anomalous

for the people to be anxious to possess the Word of God, whilst they are in observing its precepts. One can help feeling that, under all the apparent and actual sin, there is a substratum of religious feeling.

"It is significant, in my opinion, a desire to know the truth on the part of the people, to consider that we have sold 259 dollars worth of publications, exclusive of Bibles during the year, and this amount represents 10 volumes of New Testament commentaries, 29 ditto on Psalm copies of Theological lectures, 96 sermon sketches, 117 hymn-metrics, 386 Hymn-books, 1 dictionary, which latter have been purchased by foreigners."

3. OUT-STATIONS, HERVEY GROUP. REV. W. W. GILL. AUG. 14

Messrs. CHALMERS and GILL, being the deputation appointed for the annual visit of the out-stations, left Rarotonga, in the *John Williams* in July last. On the 23rd of that month they reached OMOKA, one of the Penrhyn Islands.

"At our afternoon service," writes Mr. Gill, "there was but a mere handful of women and children in attendance. Still, we do not despair of this semi-heathen people; for we observed several new houses built near the rude church. A well of good water contrasted favourably with the fetid pool, covered with duck-weed, which I tasted with disgust in 1862. A fine fig-tree grows in the sandy soil of Omoka; and we subsequently found numerous young plants growing luxuriantly in the barren soil of Manihiki and Rakaanga, all sprung from a slip given by the lady of an American whaling captain.

"We were much interested in the following incident. We met a woman horribly mutilated. Upon inquiring the cause, she told us that natives from the north-western island, one night, without provocation, murdered two companions of hers. She herself, she received several cuts, but contrived to crawl into a bush, and hide herself. The murderers then put to sea in a canoe, but were chased and brought back. A council was held. She said, 'Hang all three.' But the majority ruled that, because the heathen they should not die, no punishment was, that they should

risoners until they should learn
d the word of God, and pray!
vage heathen, astonished at
mency of the Christian islanders,

became very docile, and soon learned
to read and pray, after which they left
Tongareva."

4. MANIHIKI. THE SAME.

state of things in Manihiki afforded a pleasing contrast of that
our brethren had recently witnessed.

Wednesday, August 26th, we
on the islet of TAUINU, Apolo's
. The native pastor placed in
nds 39 dollars 25 cents, and
undles of cinet, as their free-
erings to the cause of God.
pulation of the islet is 240, of
186 are Church members. The
are well attended.

e natives gave us a hearty
e. As usual, they came in a
rocession, each depositing a
ocoa-nut in front of their visi-
d shaking hands. The school

1 sang hymns with all their
The bell was now rung, and
minutes their beautiful chapel
ed. The interior of the build-
most creditable; the pulpit and
re made of native rosewood
, inlaid with mother of pearl.
ed in wonder at the industry
te of these islanders, whose
buildings put to shame some
churches of the Hervey Group

Even the walls and ap-
s would be a credit to any
village.

Chalmers carefully examined
iren in the schools. We were
eased with the progress they
de.

the afternoon we sailed in

Apolo's boat, a distance of four miles
to TUKAO, the islet where Putaura has
laboured during the past year with
success. Like the Church at Tauinu,
their place of worship is most credit-
able; the pulpit is of sawn white
coral, ornamented with carved lotus
flowers. The village is beautifully
laid out from the ocean to the lagoon,
which is several miles across. The
population of Tukao is inconsiderable,
being only 167, of whom sixty-eight
are Church members, besides eight
candidates.

"The contributions were, eighteen
shillings in cash, beside seven bundles
of coir rope and a quantity of pearl
shell, which for the present, is left
in Putaura's care.

"The children, fifty-one in number,
were examined late in the afternoon,
after which they made a very liberal
present to the ship, and sang hymns
till it was dark. After getting some
refreshment, we showed the new hymn
book. In a few minutes the news
spread over the village, and every copy
taken ashore was sold and paid for.
By moon-light we went to look at the
immense lagoon. It was a novel and
lovely sight; in fancy it was an en-
chanted lake."

5. RAKAANGA. THE SAME.

reaching RAKAANGA it was found that TAIRI, a native pastor,
aluded for his energy and devotedness, was dead. A neat memorial
has been raised by the Church members.

"Since my last visit in 1863 the church has been enlarged, and almost rebuilt. The magnificent pillar of solid rosewood which excited our admiration on that occasion, is now daubed with *green paint*! The pulpit is admirable, like all the rest in this interesting group, Tongarwa excepted.

"The population of Rakaanga is considerable, amounting to 400 individuals. There are 214 in Church fellowship, besides two awaiting admission. One hundred and fifty children attend school. A long examination was held in the afternoon, and rewards distributed, to their immense delight. Gifts of cocoa-nuts and 'puraka,' a coarse kind of taro—they literally have nothing else—were made to the ship and the visitors, with the usual accompaniment of singing.

"At night we held an important meeting with the chiefs and deacons, to decide upon a successor to Tairi. It was then agreed that Teanaroa and his wife, from Mangaia, should be ap-

pointed to this most promising We trust that Teanaroa ma grace and wisdom to carry work successfully, in the spiri deceased revered evangelist kaanga.

"Eighteen dollars, sixty-five in cash, besides twelve bundles rope, were contributed to the Missionary Society during the year.

"When most of our visitors left the mission house, we strolled the narrow sandy path, through a dense grove of cocoa-palms to the beach. Al though there is no lagoon here with the name, it was a scene of beauty. The stillness of the night bright moonbeams glancing through the graceful cocoa-nut fronds, laced like the aisles of a cathedral and the dark blue ocean at either end of the long avenue, seemed a glimpse of Paradise."

6. DANGER ISLAND. THE SAME.

At this island a beautiful new church, measuring 96 by 45 nearly completed. The roof is supported by twelve immense pillars, one of which is seventy-six inches in girth.

"Thirty-six are in Church fellowship; an equal number are candidates. In the afternoon the 160 children attending school were examined and rewarded suitably. The older classes can read fluently; the younger children are deplorably ignorant. A large supply of elementary books, besides slates, pencils, and paper, now received from Mr. Sunderland, were left with the native pastor, so that it may be hoped that considerable improvement will be visible next year.

"Their contributions amount to 26 dols. 32½ cents in cash, besides

some hats and curiosities, which realized the sum of £2 5s.

"Two young men were recommended to us for the Institution at Rarotonga. They appear to be intelligent; but we deemed it wise to commit them to the supervision of Mr. Royle for one year's trial and probation.

"In 1857, teachers were first sent to Danger Island. Seven years afterwards a Christian Church was founded, and now, fourteen years after the ordination of the first teachers, the young men are sent forth with

ing the Gospel to lands yet
cess. Such is the inherent
of Christianity.

Next morning (August 1st),
ed their new and beautiful
A number of addresses were
by the missionaries and
The singing was execrable,
g only of two or three gut-
es, the lips being motionless.
mending Joane and his wife to
ness of these Pukapuka na-

tives, and all of them to the gracious
care of God, we hurried along the
sandy beach, everywhere perforated
with a beautiful species of red edible
land-crab called 'tupa,' to meet the
boat of the *John Williams*. The wind
was fair for our return to the east;
and on the 8th of August, after an
absence of only five weeks and five
days, with thankful hearts we again
landed on Mangaia."

GILBERT GROUP. REV. S. J. WHITMEE. JULY 19, 1871.

Teachers in the GILBERT GROUP have had difficulties to contend
ing to continued drought. The following is the translation of a
dressed to Mr. WHITMEE, under date February 3rd, 1871, by
TU, native teacher at ARORAE.

had only been one day here
y wife became seriously ill.
ill for more than a month,
thought she would have died.
ple came and asked what
d caused her sickness, and I
was from God; all things are
n.

hold religious services regu-
the large house in which the
ed to hold their heathen ga-

We have no chapel yet.
le are not fond of work, and
cult to get them to do much.
ess to have given up their
worship; but there is one
ery unseemly—most of the
me to services without any
hatever. The women wear
coa-nut leaf girdles. The
re very poor; they cannot at
my clothes.

re were a great many stone
the island. I counted 215.
ple came to me and asked me
their gods away; because, if
nained, they would, out of
e offerings to them; but they

wished to have only the God of heaven
for their God. It was hard work for
me. I began at one end of the island,
and went on to the other end. It took
me two whole days to destroy their
idols. Some were large stones; others
were small. Some were set up in the
houses; others beside the houses of
those who worshipped them. The
people were accustomed to give a great
many offerings of food to these stones.

"There were three stones larger
than the others. The people said these
were superior gods. I went to one of
these when I was destroying the
stones, and taking some of the food
which was lying before it, began to
eat. The people cried out, expecting
I should fall down dead. Some of the
cocoa-nuts which had been given to
the god I took to my house. The
people wished me to destroy all the
inferior gods before the great ones,
because they were most afraid of them;
but I took hold of one big stone, and
dashed it to pieces.

"One man said to me, 'What about
these gods when they are thrown

away?' I replied, 'They are no gods. There is only one God—the God of heaven.' He then said, 'It is good; throw away these false gods.' Another man asked me if I had command over the rain, to cause it to descend? I replied, that God alone had power to cause it to rain. He then said, 'Pray to God that it may rain, lest we all die on account of the drought.'

"This island is thickly populated for its capacity to produce food; hence

the people often suffer from lack of food. Two hundred are said to have been taken away by the pirates stealing ships. The number of the population is nine hundred and thirty. Of these there are two hundred and forty-six men, three hundred and twenty-three women, two hundred and sixteen boys, and one hundred and fifty-four girls. There are more women than men, because most of the men are away are men."

V.—Notes of the Month.

1. DEPARTURE OF MISSIONARIES.

THE Rev. JOHN HAY, of VIZAGAPATAM, after a visit to this island, re-embarked for India, in the *Viceroy*, on the 2nd March. The Rev. WM. ALLOWAY, of RIDGEMOUNT, JAMAICA, embarked in the *Albatross* on his return to that Island, March 7th. The Rev. H. W. GRAVE, of Arundel, Sussex, having accepted an appointment to the mission to MADAGASCAR, embarked for Mauritius, with Mrs. GRAINGE, in the *Miller*, on the 13th of March.

2. HOW TO ROUGH IT.

Directly east of the Marmora, and south of the Black Sea, are mountains which form the connecting link between the great ranges of southern Europe and of Asia. All among these mountains, at various elevations, are populous villages, which are connected, for business purposes, with some distant city, which is thus their centre. The missionary of a district has his headquarters at the city, but endeavours to extend his influence as widely as possible among the villages. To do this he must travel many hundred miles during the year, and must learn to endure hardness as a good soldier of Jesus Christ; for travelling here is a totally different thing from travelling in any civilized country. I shall be a little

minute, at the risk of being tedious, because I fancy many people have as little practical conception of these things as I had before here.

The first difficulty is the want of rather the lack of roads, for there are few in Turkey really deserving the name. Even if there is a road, the villages do not lie close up among the mountains but alongside of it. Next, anything in the shape of an inn is entirely wanting. The khan, which is its only substitute, is simply a building with a number of rooms, on the floors of which the travellers may spread their mats, eat and sleep, if sleep is possible for them. In the absence of a khan the

camp on the bare ground. If fortunate enough to be on friendly terms with a village, and so procure a room, yet it must be remembered that chair, table, bedstead, knife, fork, spoon, and plate are things unknown, and he that would have any of them must carry them with him. Thus a journey becomes quite a serious undertaking. Mr. Parsons, the Nicomedia missionary, with whom I have been staying, has reduced his comforts so low that he is able to go for weeks with only a quilt for bedding, strapped on to his horse; but when he takes his wife and family, as he frequently

does, in spite of the utmost frugality and self-denial, there are many wants to be thought of. No cart or carriage can go on the roads we must travel, so that everything must be packed in great saddle-bags, swinging on each side of a horse.

In this style we started a few weeks ago, a file of six horses, to visit a village in the heart of the mountains, some thirty miles distant. Thirty miles over mountains the whole way, means, for such a caravan, eleven hours in the saddle; and so it came to pass.

—*Boston Missionary Herald*.

3. "THE MARTYR CHURCH OF MADAGASCAR."

We are glad to welcome a cheap edition of this interesting volume by our friend, Mr. Ellis. On no one could the task of writing the history of the Madagascar Mission have more appropriately devolved, and Mr. Ellis has succeeded in producing from the wonderful materials of his history a volume which will stand second to none in interest of those which record the triumphs of Christianity over the superstitions and cruelty of heathenism. The present edition of the work is unabridged, and contains the whole of the original engravings; in the concluding chapters Mr. Ellis brings the narrative down to the present time. The price of the book is 3s. 6d.

4. AN AGED POLYNESIAN CONVERT.

"One of the cases of baptism was an old man. He remembers the days of heathenism. When the Gospel reached the island he clung to the old heathen customs, and refused to receive the Gospel, and up to a very recent period he has manifested a total disregard to the Word of God, and has lived a very wild and abandoned life. He felt a dreadful fear possess himself of God, and believed the God of the Gospel was angry with him for neglecting to worship Him. At this time one of the deacons visited him, and the old man unburdened his soul to him, and desired him to teach him what to do. At another visit of the deacon, just after my arrival here, he asked him if he were willing to receive Christ for life? He said, Yes, he was willing to do so. From that time a

great change took place in him. He wept no more; attended the means of grace, prayed to the God of heaven, and enjoyed being taught the word of God. He wished to be baptized and join the Church. I thought best to keep the old man waiting a while in order that it might be seen that he desired to walk with God. However, about two months after I administered the ordinance of baptism to him, and two months after his baptism I received him into the Church. His life has been consistent from that time until now. At the May meetings, when the subscriptions were brought to the table, the old man brought his first subscription to the Lord, and I shall not soon forget the manner in which he brought it."—*Rev. A. Pearse, Borabora.*

VI.—Anniversary Services in May, 1872.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary :—

MONDAY, May 6th.

1. *Morning*.—PRAYER MEETING AT THE MISSION HOUSE, BLOMFIELD STREET specially to implore the Divine blessing on the several services of the Anniversary, at half-past seven o'clock.
 2. *Afternoon*.—ANNUAL MEETING OF DIRECTORS AND DELEGATES, AT THE O'CLOCK.
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TUESDAY, MAY 7th.

1. *Evening*.—FETTER LANE WELSH CHAPEL.—Sermon in the Welsh language
Service to commence at Seven o'clock.
-

WEDNESDAY, May 8th.

1. *Morning*.—SURREY CHAPEL.—SERMON by the Rev. GRIFFITH JOE Missionary from China.
Service to commence at half-past Ten o'clock.

2. *Evening*.—WESTMINSTER CHAPEL.—SERMON TO YOUNG MEN and others, by the Rev. A. RALEIGH, D.D., of Hare Court Chapel, Canonbury.

Service to commence at Seven o'clock.

THURSDAY, MAY 9th.

- 1.—*Morning*.—ANNUAL MEETING.—EXETER HALL. *Chair to be taken at 10 o'clock by ALFRED ROOKER, Esq., of Plymouth.*
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LORD'S DAY, MAY 12th.

SERMONS will be preached on behalf of this Society at various chapels in London and its vicinity.

II.—New Year's Sacramental Offering to Adobos' Fund. From 21st February, to 18th March, 1872.

LONDON AND ITS VICINITY.			
St. Andrew's	5 0 0	Stoughton	0 3 9
St. George's Heath United Communion	6 17 8	Woodhurst	0 5 3
St. John's Town, additional	1 1 0	Yelling	0 4 0
St. Mark's	10 0 0		
St. Martin's	3 0 0	Huyton, for 1870	5 10 6
St. Mary Meeting	5 0 0	for 1871	5 10 6
St. Paul	1 0 0	Ipswich: St Nicholas Street	5 6 6
St. Peter's Chapel, Walworth	7 0 0	Leek	5 0 0
		Leith: Congregational Church	2 10 0
COUNTRY.		Lightcliffe	7 7 5
		Liverpool: Westminster Congregational	
	0 14 0	Church, moiety	0 12 0
	3 10 0	Long Ashton	1 14 0
	1 2 7	Lynn: A Servant's Missionary Box	0 10 0
	1 0 0	Maidenhead	7 0 0
St. Bunyan Meeting	10 10 0	Manchester: Eccles Congregational Ch.	10 0 0
St. George's: Steelhouse Lane	6 7 0	Richmond Con. Church	8 0 0
St. James	3 2 7	Bowdon Downs Con. Church	20 0 0
St. John's: Bordesley Street	1 1 0	Marlborough	1 7 6
St. Luke's: Losells	8 2 6	Melbourne (Derby)	0 10 0
St. Mark's: Mawdsley Street	3 0 0	Middlewich	1 12 6
St. Martin's	0 17 2	Nelson, near Burnley	0 14 0
St. Michael's: Greenfield Chapel	2 0 0	Newcastle (Staff.)	2 11 10
St. Paul	7 10 0	Newcastle-on-Tyne: St. James's Chapel	10 0 0
St. Peter's: Horton Lane Chapel	15 0 0	Newport (Isle of Wight): St. James's	
St. Thomas: Ilkley Congregational Church	2 17 8	Street Chapel	1 10 0
St. Vincent: Bowling Congregational Ch.	1 1 0	Newport (Mon.): Dock Street	3 10 7
St. Andrew's: Clifton Road	5 9 7	Northallerton	3 0 0
St. George's: New Market	0 16 4	Northowram	0 10 0
St. John's: New Road	1 12 6	North Shields	1 11 2
St. Luke's: Castlecroft	1 5 0	Olney	1 1 0
St. Mark's: Charlotte Street	2 0 0	Otley: Salem Chapel	3 10 0
St. Michael's: Ebenezer Chapel	3 3 0	Peasley Cross	0 16 6
St. Paul	1 16 7	Peterborough: Westgate Chapel	4 0 0
St. Peter's: Well Street	1 10 0	Trinity Church	4 11 10
St. Thomas	1 4 0	Plymouth: Norley Chapel	0 16 6
St. Vincent	2 10 0	Preston: Cannon Street	5 0 0
St. Andrew's: Trinity Congregational Ch.	5 0 0	Lancaster Road	3 3 8
St. George's	3 6 10	Red Hill	5 15 10
St. John's	2 10 0	Riddings	1 0 0
St. Luke's: Church Street	2 5 0	Rochester: Vines Congregational Church	2 0 0
St. Mark's: Windmill Street	1 11 10	St. Leonards	12 15 7
St. Paul	1 0 0	Saffron Walden: Abbey Lane	2 10 0
St. Peter's: St. Andrews	1 1 0	Sale	7 0 10
St. Thomas: St. Saviours	0 19 0	Sandbach	1 7 0
St. Vincent	1 6 1	Slough	3 5 2
St. Andrew's: Sion Chapel	6 0 0	Soham	1 11 6
St. George's	2 0 0	Sowerby Bridge	1 0 0
St. John's	8 0 0	Stamford	3 13 6
St. Luke's: Highfield Chapel		Stansfield	1 0 0
St. Mark's		Rev. D. W. Evans	0 10 0
St. Paul		Stockport: Hanover Church	7 8 3
St. Peter's		Congregational Church	4 11 3
St. Thomas	0 2 3	Sunderland: Bethel Chapel	1 0 0
St. Vincent	0 5 3	Thaxted	2 6 7
St. Andrew's	1 18 4	Thornbury	1 10 0
St. George's	0 3 8	Turvey	1 0 0
St. John's	0 15 0	Uckfield	1 12 0
St. Luke's	1 1 9	Wattisfield	2 0 0
St. Mark's	1 0 0	West Bromwich: Ebenezer Chapel	3 0 0
St. Paul	0 5 10	Yardley Hastings	1 16 0
St. Peter's	0 3 3		

VIII.—Contributions.

From 21st February to 18th March, 1872.

LONDON.		Wandsworth. Auxiliary ..	
A Friend	2 0 0		12 9 10
Ditto for Madagascar	60 0 0		
A Friend, per Miss Ferris, for Rev. J. Wills, Madagascar	1 0 0	COUNTRY.	
A Friend, per Rev. W. Ellis, for Madagascar	5 0 0	Accrington. Contributions..	7 17 6
A Thank-offering to Almighty God for His great mercies continued	20 0 0	Alton. Contributions	29 17 3
Amelius Porteous	0 10 0	Barley, near Reyston. Mr. John Pearce,	1 0 0
Anonymous	0 5 0	Bath. H. Bell, Esq., for Madagascar	5 0 0
Barclay, R., Esq., for Madagascar	10 0 0	Ditto, Mrs. Landon, for ditto	5 0 0
Bevan, R. C. L., Esq. for do.	100 0 0	Beaumont. Mrs. Whitty (A.) ..	1 0 0
Burchett, J. R., Esq., for do.	10 10 0	Berkeley. Contributions ..	2 4 3
Burt, R. K., Esq., for do.	5 0 0	Bewdley. Giles Shaw, Esq. (A.) ..	1 2 0
Buxton, T. F., Esq., for do.	100 0 0	Bicester. A few of Mrs. Baker's pupils, for Madagascar	2 2 0
Carter, J., Esq., Missionary Box ..	3 1 9	Birmingham. Saltley, No. 30, for Moffat Institution ..	5 0 0
Conliffe, John, Esq., for Madagascar	50 0 0	Bishop's Stortford. W. Death, Esq., for Madagascar	20 0 0
Edwards, Mr. E. M., for Madagascar	0 10 0	Ditto, Ladies' Working Society	15 0 0
Fair, John, Esq., for Madagascar ..	25 0 0	Ditton. Miss A. M. Usborne, for Madagascar	50 0 0
Grant, Mrs., for Madagascar	3 3 0	Ditto, Miss E. Usborne, for Madagascar	10 0 0
Hanbury, R., Esq., for Madagascar ..	25 0 0	Bolton. For Moffat Institution ..	10 5 0
Himing, Mr., for Madagascar	2 0 0	Bottisham. Contributions..	5 3 6
Hurwitz, Mr. C. B., for Madagascar ..	0 5 0	Bournemouth. Contributions.	19 11 0
Johnson, Mr. F. A., for Madagascar ..	0 5 0	Bradford. Auxiliary	100 10 0
J. W. W., for Madagascar ..	50 0 0	Ditto, G. Knowles, Esq.,	20 0 0
L. D., for Madagascar	1 0 0	Ditto, John Rawson, Esq., for Madagascar	20 0 0
Leonard, H. S., Esq.	5 5 0	Brewood. Contributions ..	2 4 0
Moore, Miss J., for Madagascar ..	0 10 0	Bridgnorth. Contributions..	0 10 0
Oldham, Miss, for Madagascar ..	5 0 0	Brighton. Miss E. Barry, for Madagascar	10 0 0
Phillip, Mr. J. K., for ditto., ..	1 0 0	Ditto, London Road Chapel ..	15 4 6
Ross, Rev. J. & Family (Sabbath store)	3 5 0	Bristol. Auxiliary	200 0 0
Saddington, A., Esq., for Madagascar ..	5 0 0	Ditto, Miss E. Brewin, for Madagascar	10 0 0
Sheffield, E., Esq., for Madagascar ..	5 5 0	Ditto, Miss Gardiner, for Madagascar	0 2 0
Sifton, Mr. T. E., for Madagascar ..	0 10 0	Budleigh Salterton. Misses Laveridge	1 0 0
Smith, The Misses	5 0 0	Burton-on-Trent. W. C. Owen, Esq., for Madagascar ..	1 1 0
Ditto, for Madagascar	5 0 0	J. Nunneley, Esq., for Madagascar ..	5 5 0
Tabor, Mrs. Hy., for Madagascar ..	5 5 0	Bury. Auxiliary	123 5 0
		Bury St. Edmunds. Whiting Street, for Native Teachers, Thomas and Sarah Hickman ..	20 0 0
		Byworth. Rev. R. and Mrs. Gould and Family, for Rev. H. W. Grange, Madagascar ..	5 0 0
Theophilus, for Madagascar ..	0 2 0		
Tuckett, F., Esq., for ditto..	25 0 0		
Whately, Miss, for ditto....	1 0 0		
Wootner, A. J., Esq., for do.	10 10 0		
Woollacott, T. G., Esq.	5 5 0		
Boxley. T. F. Wilson, Esq., for Madagascar	1 10 0		
Bishopgate Chapel.			
Mr. Wilkinson	5 0 0		
Mr. Smith	5 0 0		
Mr. Bishop	5 0 0		
Mr. Wells	2 0 0		
Collection	43 0 0		
	60 0 0		
Brentford. Balance	9 11 0		
City Road Congregational Church. John Clapham, for Madagascar	25 0 0		
Clapham. Mr. W. Stevens, for Madagascar	0 10 0		
Clapham Congregational Church. George Keen, Esq., for Madagascar	50 0 0		
Edmonton and Tottenham Auxiliary. Balance ..	29 17 3		
Fetter Lane Chapel. Contributions	14 2 2		
Hacerstock Chapel. Auxiliary ..	15 12 4		
Holloway Congregational Church, for Native Girls in Mrs. Baylis's School, Neyoor	3 10 0		
Horbury Chapel. Balance..	71 10 0		
Mill Hill. Mr. W. C. Warman ..	1 0 0		
Paddington Chapel. Balance ..	2 1 6		
Poplar. T. Roope, Esq., for Madagascar	5 5 0		
Richmond. Mr. Pring, for Madagascar	0 10 0		
Southgate. Mrs. Marsh, for Madagascar	2 0 0		
South Norwood. Contributions.	2 17 0		
Streatham. Miss Langton, for late Mrs. H. Langton's Native Teacher, John Stephenson	10 0 0		
Ditto. Miss Alers Hankey ..	1 1 0		
Ditto. Mrs. D. Bax, for Madagascar	0 10 0		
Ditto, Mr. A. Bax, for do. ...	0 10 0		
Surbiton. Contributions ..	6 0 0		
Surrey Chapel. Auxiliary ..	5 8 4		
Tottenham. A Friend, for Madagascar	0 1 0		
Tottenham Court Road Chapel, for Madagascar ..	1 6 0		
Ditto. A Friend, for Madagascar	1 0 0		
Walthamstow. J. H., for Madagascar	0 10 0		

<i>Coln. Free Church</i> 6 1 0	<i>Hertham. Auxiliary</i> 25 8 0	<i>Northamptonshire. Per. Rev. E. Storrow</i> 12 13 5
<i>Cambridgeshire. North East District</i> 32 11 8	<i>Hertham. Auxiliary</i> 15 15 8	<i>Norwich. A Friend, for Madagasc.</i> 5 0 0
<i>Cambridge. Mr. C. F. Forster for Madagascar</i> 5 5 0	<i>Holybourne. Miss Tomkins</i> 2 2 0	<i>Nuneaton. Contributions</i> .. 2 16 3
<i>Do. Downing Street Chap.</i> 40 2 4	<i>Do. Do. for India</i> 1 1 0	<i>Oakhill. John P. Spencer, Esq., for Madagascar</i> .. 10 0 0
<i>Cambs. Miss Sheppard for Madagascar</i> 10 0 0	<i>Horsham. Mr. Moon, for Madagascar</i> 5 0 0	<i>Do. Fredk. Spencer, Esq., Do.</i> 40 0 0
<i>Chiddingley. Contributions</i> 7 7 4	<i>Kendal. R. O. J.</i> 7 0 0	<i>Peterborough. Westgate Ch.</i> 41 7 0
<i>Cheshill. Contributions</i> 2 2 2	<i>Kirkdale. Westminster Ch.</i> 6 12 0	<i>Do. Trinity Church</i> .. 33 14 0
<i>Clendon. F. Wills, Esq. for Madagascar</i> 5 0 0	<i>Lancaster. E. Dawson, Esq., for Madagascar</i> 10 0 0	<i>Petersfield. Contributions</i> .. 3 0 0
<i>Clifton. Mrs. S. Burder</i> 1 0 0	<i>Do. Miss Dawson for Do.</i> 5 0 0	<i>Pokesdown. Contributions</i> 6 5 1
<i>Compton. Contributions</i> .. 20 1 4	<i>Do. J. B. Mansergh, Esq., for Madagascar</i> 5 0 0	<i>Poyle. Percy Ibbotson, Esq. (A.)</i> 10 10 0
<i>Cומר. Mrs. F. Lee Mortimer for Madagascar</i> 25 0 0	<i>Leeds. R. Arthington, Esq., for New Guinea</i> 100 0 0	<i>Preston. Cannon Street</i> .. 23 2 6
<i>Credhill. Contributions</i> .. 16 12 8	<i>Do. Misses Hudson, for Madagascar</i> 1 11 0	<i>Puckehurst, near Bristol. Mr. J. D. Riddle, for Madagascar</i> 1 0 0
<i>Derby. Miss S. A. Challinor Do. for Madagascar</i> .. 2 0 0	<i>Do. J. Dodgshun, Esq., for Rev. C. Jukes, Madagascar</i> 5 0 0	<i>Red Hill. Auxiliary</i> 6 4 2
<i>Devizes. Auxiliary</i> 7 10 2	<i>Leek. Auxiliary</i> 84 9 5	<i>Ringswood.* Contributions</i> .. 14 6 8
<i>Drom. G.R. for Madagascar</i> 50 0 0	<i>Leicestershire. Per Rev. E. Storrow</i> 2 5 8	<i>Do. Mr. and Mrs. G. H. Benson</i> 3 0 0
<i>Dulverton. Mr M. W. Wood, for Rev. C. F. Moss, Madagascar</i> 0 12 0	<i>Liverpool. J. R., for Madagascar</i> 0 19 11	<i>Zipley. Contributions</i> 7 5 0
<i>Durham. Contributions</i> 8 15 0	<i>Do. Presbyter for Do.</i> .. 1 0 0	<i>Rochester. Vines Church</i> .. 9 13 1
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James very true
Hester Hester

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MAY, 1872.

Openings into the Spirit World.

THERE is an invisible world covering the visible. With the eye we discern forms and colours, the beauty and brightness of earth and sky—the flower, the tree, the bird, the star, the planet; and with the ear we perceive sounds—the thunder of the clouds, the roar of waters, the music of birds, and the words of men. But our thoughtfulness, the deep convictions of our spiritual nature, and especially the teaching of the Word of God, are proofs that realities of greater moment than visible forms or audible voices exist. At the root of the visible there is the invisible; and while “the things which are seen are temporal, the things which are not seen are eternal.” Other beings there are in the universe besides those which we see, and other worlds besides that on which we tread. There must be Divine existence as well as human; there must be heaven as well as earth.

Christ came forth from the invisible. He came from heaven, from the Father—so He expressly said. He had been with the Father before the world was. He was in the bosom of the Father. He declared, “Before Abraham was, I am.” His Divine nature did not begin to exist when He was conceived of the Holy Ghost, or when He was born of the Virgin Mary. His birth was an advent, not a beginning. He came down from heaven; He descended from His holy habitation to tabernacle among men.

He returned to the invisible world, to heaven, to the Father; a bright cloud received Him out of sight. He did not cease to be. It was not even, that death extinguished a part of His nature; but wholly, body, soul, and spirit, He ascended up on high. He vanished—not as a meteor, not as a flash of lightning, not as a cloud, but as a

person vanishes when he bodily removes into another region. The history of Jesus Christ roots in us the assurance that there is an invisible heaven, whence He came, and whither He returned.

And Christ revealed the invisible. He came not merely to teach us morality, but He came to convince us of the existence of His Father, of His own Divine nature, of the Holy Ghost, of the heaven He left and went back to. His purpose was to break down the bondage of the senses—to make an opening, broad and clear, through the wall of partition, that we might see eternal things on the other side of things temporal.

Already a part of our nature belongs to the invisible universe. A portion of another world is in us; a portion of us is in another world. Christ makes us conscious that we have souls; that we are not altogether mortal; that what is the root of our personality, what raises us out of the clasp of things, and makes us persons, what lifts us up above physical nature—dead, organized, and animal—is an unseen substance, which thinks, and loves, and wills. And hereafter the whole of man will be in the world invisible at present. The spirit will soon be there, and the only visible part of us will, at the last day, become the inhabitant of a world simply revealed at present, but hereafter to be known by perception, and conscious experience.

Christ was conscious of an invisible realm, of His being in it, and the sense in which He had come out of it, and would return to it. In His ministry He shows how sensible He was of His Father's presence, of His own Divine nature, and His personal union with the Holy Spirit: how He had to do with other existences—inimical and loving, hating and full of love, devils and angels. He did battle with evil spirits. He accepted the service of good ones. He had communion with departed men. He talked with Moses and Elias. These events in His life which show Him in relation to another world,—these points in His history, where the separating wall between the visible and the invisible opens and vanishes, disclosing glimpses of the mysterious beyond, are the highest importance.

In the Gospel of Matthew iii. 16, we find an instance of the heaven being opened to the Son of Man. Advert for a moment to the connected narrative:—

John was baptizing on the banks of the river Jordan. Multitudes came to be baptized of him; the place was a scene of intense excitement. Among the crowds came Jesus, whose appearance there filled John with wonder. It would plainly seem, from what the Baptist afterwards said, that at first he did not fully understand who He was: "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou seest the Spirit descending and remaining on Him,"

same is He which baptizeth with the Holy Ghost." It is evident John had had a revelation that another and greater Baptist than himself was at hand—even one who should baptize with the Holy Ghost. But not till the Spirit should be seen descending and resting on Him would that pre-eminent baptizer be identified. So then John was to wait for that manifestation, before he could, as a herald, proclaim the name of the coming King. Before the event described, we are to conceive of the state of the Baptist's mind as something like this:—He had an assurance that a greater baptist than himself was at hand. He was in suspense as to who that baptizer was. He knew Jesus of Nazareth as a person, friend, relative; but he did not yet know Him to be that very Purifier. He might—we think he did—suppose it, even expect it; but he did not know, *i.e.*, he was not sure of it.

We apprehend that John was in some such state of mind when Jesus came to him. And he salutes Him with these words: "I have need to be baptized of Thee." As John beholds Him, he sees, shining through deep humility, the High Majesty of the Holy One. John has baptized many, but here is One such as he had never baptized. Nor does he know Him yet as the Regenerator of souls; but from what he sees of His purity and holiness, His patience, meekness, and love, he suspects Him to be such. Others have bowed down before John; but here is One before whose goodness John bows down himself. Who am I in Thy presence, that I in the office and ministry of a Baptist should be placed over Thee? Such seems to be the meaning of his words, flowing from his own reflections on the excellence of Jesus, with the super-added presentiment of the Spirit. "Suffer it to be so now." "I know what I do. I am taught from above to submit to baptism, as thou art taught to baptize. Now for a time, thou seemest to be the greater who consecrates the less; soon, as it is fit, will our relative position be reversed. Perform thy function, thou shalt afterwards learn what I do." It is a conflict of humility with humility, and we are struck with the contrast between this strange rivalry on the Jordan banks and that which we see going on in the world around us, that which we know is going on within ourselves—a conflict between pride and pride.

John baptized Jesus. The Spirit descended and lighted on Him. The Holy Ghost descended like a dove. Does it mean that the bodily shape resembled that of a dove? or that the resemblance of the descent—the fluttering of the form—was as the descent of a bird? "But why in the fashion of a dove? Gentle is that creature, and pure. Forasmuch as the Spirit is a Spirit of meekness, He therefore appears in this sort. Besides, He is reminding us of an ancient history. For so, when once a common shipwreck had overtaken the whole world, and our race was in danger of perishing, this creature

appeared and indicated the deliverance from the tempest, and bearing an olive branch, published the good tidings of the common calm of the whole world,—all which was a type of the things to come. To prevent thy despairing He reminds thee of that history, because then also, when things were desperate, there was a sort of delicate reformation—then by punishment; now by grace and a gift unspeakable. Therefore the dove also appears, not bearing an olive branch, but pointing out to us our Deliverer from all evils, and suggests the most gracious hopes. For not from out of an ark doth she lead one man only, or a family, but a world she leads up to heaven at her appearing, and instead of a branch of olive she offers the blessing of a Divine adoption to the whole world's offspring."

With the appearance there was a voice: "This is My beloved Son, in whom I am well pleased." There was here a visible and audible miracle, both connected with the opening of the heavens. Visible to whom? Audible to whom? First, it was visible and audible to Christ Himself—He saw. Secondly, to the Baptist—"And I saw and bear record that this is the Son of God." Was the bodily form and the oracular voice perceived by the multitude? It may be said, on the one hand, if it was a real occurrence—if there was a bodily form, and a vocal sound—it would be obvious to all who had eyes and ears; on the other hand, it may be said, it was a supernatural occurrence—it was a mysterious blending of what was essentially Divine with what was phenomenally natural—it was real, but out of the common course of events—it required supernatural aid fully to understand it. Putting these things together, inasmuch as it is said in a very marked way, "Jesus saw it," and John saw it—yet it is not said, that the people saw it—we are left in doubt. We may here advert to two somewhat similar occurrences:—"Now I, My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to Him." Jesus answered, and showed that He understood exactly what it meant. At Saul's conversion—when he fell to the earth under the overpowering light, and caught the meaning of the vision—the men that journeyed with him stood speechless, hearing a voice, but seeing no man. (John xii. 27-29; Acts ix. 7.) In those cases the celestial wonder was clearly understood only by the person to whom it related, and to whom it was particularly addressed. The bystanders had only a confused apprehension of something supernatural. Perhaps the effect of those wonders may illustrate the effect of this.

But assuredly it was a real occurrence. No imagination, no mer-

phantasy. The heavens did open. The Spirit did descend. The Father did speak.

JOHN STOUGHTON.

(*To be concluded in our next.*)

Short Essays.

By J. S. E.

(*Continued from last number.*)

XVI.

"*CATHOLICS, certainly ; but first Englishmen.*" Such was the sentiment which, however imperfectly understood at the time, lay at the bottom of England's rupture with Rome. What culminated in a religious reformation was at first a struggle for national independence. It was felt to be intolerable that a foreign power should claim such a superiority over the people of these lands, and so interfere in their affairs, as to make their position one of subjection. Irrespective, therefore, of theological doctrine or ritual observances, the Nation, as such, broke away from a usurped arbitrary authority, and resolved to be sufficient in itself for itself, and thus to claim and assert perfect and unquestioned freedom and independence. England protested against the power of Rome, before it rejected the creed of the Vatican.

XVII.

"*Nonconformists, certainly ; but first Englishmen.*" This might be regarded as the feeling of the majority of the Dissenters who, when James II. sought to secure their support by what looked like a royal liberality in respect to religious freedom, met his advances with silence and coldness, because they saw that his ultimate object was the repression of the Protestant faith, and the re-union of the nation to Rome. Whatever might be done in the guise of consideration for themselves, if its object was to increase the prevalence and the power of Romanism, then, in proportion to its success, they felt there would follow not only the revival of errors and superstitions, but the lust of ecclesiastical ascendancy, and the longing for that national return to the Roman subjection that would destroy the liberties of Englishmen. The religious equality proposed to be secured was a thing which could not be safe, so long as, in their secret convictions, one of the parties could tolerate nothing that interfered with their own supremacy. Whatever the justice or charity of individuals, the *system*, as such, being unchangeable, and therefore unchanged, must in the end, if it obtained power, "devour like a dragon," though, when only planning for and seeking it, it might "speak like a lamb."

XVIII.

"An Englishman, I admit; but first a Catholic." Such is the sentiment which is said to have been uttered by some Romanist nobleman at a public dinner, as explanatory of his proposing the health of "his Holiness the Pope," before that of her Majesty the Queen. The story may be a fiction; but, if so, it would then only remind us of the saying, "that the fictions of the poet are sometimes more true than the facts of the historian." Personally, many Catholics, as individuals, are large-hearted, charitable, loyal, and patriotic; but the *system* of Romanism, as a *system*, knows nothing of the recognition of religious equality worth the name—it is essentially intolerant and domineering. In any Protestant country it is of necessity a thing of divided allegiance—it recognizes a foreign power which, however it may be described as exclusively spiritual, is so searching and penetrative, that it cannot but impinge, here and there, on what belongs to the national and political; hence it is that the statement just quoted assumes to some minds an aspect of grave seriousness. To be Englishmen, or Frenchmen, or anything else, but first a *Christian*, is allowable enough. Not only is God supreme Lord of the conscience, and has the first claim on our loyal obedience, but *Christianity*, as such, is the spirit of true brotherhood, not only "working no ill to its neighbour," but teaching each of its disciples to "esteem others better than themselves." He, however, who is first a Catholic and then an Englishman, proclaims his primary allegiance to a system the spirit of which (whatever may be his own) is one necessarily inimical to the peace and union of the Church, properly so called, and perilous to the preservation of a pure, deep, unsullied sentiment of national loyalty. Keeping firmly to the distinction between Romanists and Romanism, and looking at the essential character of the latter, as seen and manifested by the light of history, the statement just made has nothing in it uncharitable or unseemly; but it has in it what ought not to be forgotten in contemplating the probable issues of some modern movements and questions.

XIX.

When I was in one of the principal cities of Australia, it so happened that the first twenty miles of a new railway were to be opened, and it was decided that this should be done with some degree of form and ceremony. The Governor was to be present, the ministers of state were to be there, the members of both houses of Parliament, civic officials and dignitaries, representatives of the various religious Bodies, with a large number of the general public. As a visitor from the old land, I was honoured with an invitation. When the day arrived we assembled at the station; the carriages were soon filled, and the trains, one after

ther, conveyed the guests to the point where a sumptuous banquet waited them. A large wooden structure had been erected, in which seats were arranged for the comfortable accommodation of some hundreds of persons. There was a raised dais at one end, a gallery for bands of music at the other. When all were seated, the drums, trumpets, and other instruments struck up the National Anthem, and the company began to carve and eat! I said to one of the ministers of the Government near whom I was sitting: "Is this the way you do things here? There is no recognition of God from Whom comes every good gift? Do you always act as the creatures 'that have no understanding'? Have you forgotten the decent and becoming custom of the Fatherland?" I spoke to the chairman, who then rose and requested a bishop to say grace. I am, perhaps, old-fashioned; but I confess that when a number of Christian Englishmen sit down to a public banquet, I like to hear words of thanksgiving, the acknowledgment of that Providence which "gives us all things richly to enjoy." I found afterwards that what struck me as so singular was customary on such occasions, and that it arose from the circumstance of the watchful jealousy of one religious Body, the spirit of whose system is that of "desiring to have the pre-eminence," and whose power it was politic to conciliate. I am well aware how this might be applied to some Protestant Churches; but, if only Protestant, there are principles common to them and to other communities that may always be appealed to in support and defence of mutual recognition, if not of ecclesiastical equality. With Romanism otherwise,—and with those among ourselves who are imbibing and imitating the spirit of Romanism. Both for a time may seem willing to stand on a level with others; but however that might be effected, it is not in the nature of things that it could be peaceful or permanent. Their numbers increased, and their power could be made to tell, it would soon be seen that they would again aim at securing political and national ascendancy. Romanism is not true to its own spirit if it in any way recognizes the principle of toleration—except when it needs to demand it for itself; and then it is not true, it is only selfish and politic. I do not say this in respect to individuals, many of whom are better than their system: but it applies to the system; and all I mean to infer from it is, the importance of adhering to that scriptural and spiritual Protestantism which, for some time past, has, I fear, been giving way before the stealthy advances of what conceals (but cherishes) in its heart of hearts, what is intensely antagonistic alike to religious and civil freedom. But I'm an old fogey!

XX.

The approach of the month of May throws one's thoughts back, like the horror of "Waverley's," to "sixty years since." I am old enough to

remember how few could come to London to the May Meetings. So ministers used to be sent by their Churches that they might return home and give a report of them. There were no denominational newspapers then. The London Missionary sermons used to be four; they were all printed, with an account of the meeting, and inserted in "The Magazine"—for no magazine was known to the mass of our people but one, and that was *ours*. Sixty, fifty, forty years ago, there were no railways, no penny post, no telegraphs, no penny newspapers, no extensively diffused light literature. Besides this, there were, in Church and social arrangements, no Bible classes, no young men's societies, no popular lectures. Ministers were much more confined to the duties of the pulpit and pastoral visitation; less furnished with such publications as now-a-days discuss all sorts of theological questions in all sorts of ways and bring doubts and difficulties to every man's door. If they did not improve their advantages to the securing for themselves much time for secluded and solitary thought, our ministers certainly might have done so to a degree far beyond which it is possible to ministers now. There is a terrible strain on them as things are—a constant demand for lectures and speeches, attendance on committees, public meetings of different kinds and other things which make up the thousand and one calls and distractions to which even the young are subject, in addition to the regular spiritual duties of the ministry. And yet while all this is going on and increasing, general education has advanced, the pew is gaining on the pulpit, and there is more need than ever for sermons which shall meet the requirements of the times, and which can only be the result of large reading, patient thought, protracted study, and earnest, solitary, hard discipline. In this active, stirring, bustling age, in which nobody is still, and public men are not allowed to be quiet, it may be worth while just to utter a single word in favour of occasional, if not frequent, seasons of solitude for those who sustain the ministerial office. Both in the world and the Church, action must be prepared for and sustained by thought. Solitary meditation must fit for service; stillness and quietude must refresh and invigorate exhausted energy. "The world is too much with us" was the cry of the poet when he longed for retirement; and there is often too much of the world with us on platforms and lecture rooms, and in other and higher forms of religious activity. The stage will soon be let on which will keep numbers in continual excitement for a month! It is to be hoped that those through whom it may explode and the many into whose weary frames it will penetrate, will have time afterwards to secure a protracted period of quiet, not merely bodily rest, but for calm recollection, devout thought, and secret prayer. Moses and Paul were sent into the wilderness to get fitted for their work; Elijah fled to it after special excitement; Luther was prepar-

what he did in the convent at Erfurt; and even Cromwell passed of the best years of his life with his Bible and his plough. Nor perhaps without meaning that our Lord Himself was led into the wilderness that, through what passed there, He might come forth to His ministry "in the power of the Spirit." Certainly it should not be on us that before choosing the twelve He spent a whole night in ; that it was His *habit* to get away from the multitude, and to "to a solitary place" to pray; that after a long day spent in in extraordinary works or protracted discourse, he used to go to the wilderness," or "up into a mountain," to spend the night—to it to prayer to God, or to the secluded contemplation of Divine ; so essential did He consider seasons of solitude—*He* whose serene on of spirit might have been supposed to render isolation of space s necessary.

In the "Short Essays" inserted in the number for March, allusion was made condition of the grave of the late Rev. Joseph Hughes, one of the first secret of the Bible Society. As the result of what was then said, a committee has been to erect a suitable monument to the memory of Mr. Hughes. £150 or £200 required. Ordinary contributions may be limited to one guinea and *under*. at are forwarded "To the Secretary of the Evangelical Magazine, 27, Pater-low," will be acknowledged by us. J. S. E.

Relative Strength of Protestantism and Popery.

back of the circular issued by the Evangelical Alliance at the f last year, inviting all Christians to unite in prayer during the eek in January, there appeared the following table of the "Popu- of the World":—

Protestants	89,000,000
Roman Catholics	170,000,000
Greek Church	76,000,000
Jews	5,000,000
Mohammedans	160,000,000
Heathen	788,000,000
Total	1,288,000,000

table is substantially correct, except in its first and last numbers—t being decidedly too low, and the last too high. The Heathen in- the Buddhists, Hindus, and various crude Polytheisms found in Asia and Africa. The first number 420 millions, the second llions, and the third not more than 120 millions, or 710 millions her. Assuming that the number of Christians is about 370 s, it is a fact which should alike humble and arouse the Church

of Christ that, more than eighteen centuries after the full revelation the kingdom of God, its nominal adherents should not form one third the earth's population.

If these numbers are analyzed, they present yet more startling results. The Protestants are severally outnumbered by the Roman Catholics, by the Mohammedans, by the Hindus, and by other idolaters in the aggregate whilst the Buddhists alone are almost four times as numerous, and exceed all Christian parties united. Truly "the harvest is great!" It is, however, to the former part of the table before us that we wish especially to call attention, since it understates the strength of Protestantism by more than twenty-five millions.

It is the invariable policy of the Church of Rome to produce, by strength of reiteration, and even audacity of assertion, such an impression as suits her purpose; since none understand better than her advocates, that falsehood comes to be received as truth, if it is often enough, and with sufficient boldness, affirmed to be one; hence the persistency with which similar statements to the following are made: "The Roman Catholic Church embraces 195,000,000 followers; all the Protestant folds combined only 68,139,000." More adroitly, without committing themselves to numbers, it is usual to speak of the vast numerical preponderance of the former over the latter as unquestionable. And the desired end is gained; for Protestants, misled by the confident tone of such statements too often accept them as true. They represent, however, Roman Catholic desires rather than facts, as will be seen from the following table, which we have made from a comparison of various German, American, and English sources, and which we believe to be as close an approximation to the truth as is attainable:—

Country.	Protestant.	Roman Catholic
Great Britain	24,762,721	1,300,000
Ireland	1,260,845	4,141,933
France	2,000,000	34,500,000
Austria and Hungary	4,000,000	30,000,000
Italy	500,000	22,000,000
Spain	500,000	13,500,000
Portugal	100,000	3,500,000
Switzerland	1,550,000	1,150,000
Belgium	100,000	4,600,000
Holland	2,200,000	1,500,000
Germany and Prussia	25,000,000	14,500,000
Denmark	2,200,000	200,000
Norway and Sweden	5,300,000	200,000
Russia	3,500,000	6,700,000
Turkey and Egypt	1,200,000	1,500,000
United States	33,000,000	6,000,000

South America	500,000	. . .	18,500,000
Mexico	3,000,000
British American Possessions	4,200,000	. . .	800,000
South Africa	1,600,000	. . .	300,000
Australia and New Zealand	1,600,000	. . .	400,000
Polynesia, Madagascar, India, &c.	2,000,000	. . .	
China, India, Japan &c.	4,000,000
	117,073,566		172,292,013

Thus the numerical superiority of Romanism is not nearly as great as is supposed. But its actual strength is far less than these figures, even by themselves, indicate. Protestantism represents an amount of diligence, and therefore of fixed opinion, which Popery can by no means equal. It has for this reason the loving and voluntary adhesion of its followers, in place of the blind, unreasoning, abject, and reluctant submission of Romanists. And where intelligence and reason prevail among the latter it is always associated with a large amount of latent or avowed dislike to the Papacy. The population of France and Italy, for instance, is claimed for the Church of Rome; but it is well known that by a large portion of the intelligent and thoughtful in both countries, alike among the rich and poor, it is simply rejected. The numerical superiority of the Romish Church, and its pretended unity, are far more than counterbalanced by the free, willing, and intellectual suffrage we give to the principles Rome hates; and if the masses of all identified with these two great parties could be taken, and their moral and intellectual value be accurately ascertained, Protestants need not have no reason to fear the issue. Taking, however, the above figures as they stand, there are three observations they suggest. They prove that Roman Catholicism is in a minority in Christendom. To the two great parties we have named must be added twenty-four million adherents of the Greek Church, and seven or eight million Armenian, Nestorian, Coptic, and Abyssinian Christians, bringing the total Christian population of the world up to three hundred and twenty-one millions, and giving against one hundred and seventy-two million Romanists one hundred and ninety-nine non-Romanists. This result is important, because it effectually disposes of the pretensions of the Church of Rome to the proud and extensive title—Catholic. The largest Church it may be: the numerical majority is not.

I. The Church of Rome at the beginning of this century was a majority of Christendom, and it is well worthy of observation how she has ceased to be so. This result has not been brought about by conversions, but by the movement of populations, especially through the fecun-

dity of some markedly Protestant races, and the sterility of some Catholic ones. It is a fact that the Roman Catholic population of the world not, during this century, increased 30 per cent., whilst the Protestant population, during the same interval, has increased above 100 per cent. This remarkable fact will be readily understood by comparing Roman Catholic France with Protestant England. During the present century the population of France has increased about 26 per cent., whilst the population of England has multiplied more than 100 per cent.* Again, the same thing may be illustrated by contrasting South America, which is almost entirely Roman Catholic, with North America, which is mainly Protestant. The former has increased, during this century, less than 20 per cent., whilst the latter has increased more than 500 per cent.† The causes of this remarkable phenomenon I shall not now attempt to investigate; but it justifies this statement, that if the increase is the same at the end of the century as it has been hitherto, the Reformed population of the world alone will greatly outnumber the Roman Catholic population. There is an aspect of this subject, as the Rev. Hobart Seymour—to whom we are indebted for the above fact—states, which should not be overlooked: “It removes this question far away from the arena of human faction and human passions, lifts it above the sphere of mere strife and controversy, lifts it into that lofty and ethereal region—the spiritual domain of the Divine action, where God is everything as man is nothing, where the Almighty alone acts, and manifests that He alone is acting. At His will the Roman Catholic nations are increasing slowly. At His will the Protestant populations are increasing rapidly.”

III. It is alike interesting and gratifying to observe how much more rapid has been the growth of several Protestant States in material prosperity, and in political power, than that of any Roman Catholic State, so that the positions of the two have been completely reversed. From the Reformation down to the middle of last century, France, Austria, and Spain were undoubtedly the dominant powers of the world; now England, Prussia, and the United States clearly hold that position, whilst the others have lost. England at the Reformation, and for a hundred years afterwards, was scarcely entitled to the rank of a second-rate state; Prussia was but a fifth-rate power; North America was an

* The census returns give the following results:—

	1801.	1871.
England	8,331,434.	21,487,688.
Wales	541,546.	1,216,420.
Scotland	1,599,068.	3,358,618.
Total	10,472,048.	26,062,721.

† In 1800, the population of the United States was 5,305,925; at the last census it was 38,555,933.

significant colony, not accounted of the sixth of the value of South America: but steadily, by reason of causes and qualities which on the whole are the highest and the best for individuals and for States, these three have risen to the supremacy they now enjoy.

Slow and arduous as is the progress of all that is true, noble, and good in our world, it is pregnant with encouragement and hope for the future, that such solid advance has thus been made. EDWARD STORROW.

Our Obligations to the Past, and our Duties to the Present and the Future.

There can be no question that our obligations to the PAST are enormous. We are enjoying at this hour an inheritance richer than any ever possessed by any former age; for all that is valuable and attractive, whether in the solid advantages or the embellishments of human life, has been accumulated upon us by the study, research, and invention, the labour and enterprise, the inquisitiveness, perseverance, and virtue, of all preceding generations. If from our present amount of knowledge and refinement, of freedom and virtue, and all the forms of mental cultivation and achievement which constitute the boast and glory of our age, we could deduct all but what has been accomplished by the men of science, letters, and philanthropic enterprise of the living generation, our intellectual and moral progress would be seen to be astonishingly small.

Reckoning by the common and shortest chronology, about six thousand years of human history have rolled away, and during this period the human mind has been incessantly at work in every direction to which either its own speculations, or the suggestive force of external circumstances and events, could stimulate it. Schemes of empire and government, enterprises of ambition, heroism, and discovery, the vicissitudes of war and peace, of conquest and subjection, of liberty and slavery, the questioning and testing of all natural phenomena on the earth and in the heavens, the discussion of all the subjects relating to the character and worship of the Deity and to man's accountableness and immortality—these have employed the energies of the human mind from the beginning, and yielded results and lessons which the world will not willingly let die;—nay, which cannot die, being embalmed in imperishable records, and cherished as the most precious possessions which successive generations could have bequeathed. What does the present generation know of the genial processes of agriculture and husbandry—by which the desert is changed into the fruitful field, and all kinds of wholesome and agreeable nourishment are bountifully provided, and all nature clothed with

verdure and beauty—for which it is not largely indebted to the labours of cultivators now no more? What do we know of architecture, sculpture and the rest of the fine arts, now so essential to our daily convenience and comfort, but what has been derived from the example and genius of men of ancient days? What do we know of language, written or spoken—that wonderful instrument for expressing all the diversities and shades of human thought and emotion, and promoting the intercourse of man with man, and nation with nation—but what has been elaborated by those who have lived before us? And where is modern poetic genius kindled and nursed, and inspired to its noblest efforts, but in communion with those ancient sons of song, whose strains are still echoed and admired as the sweetest or loftiest ever breathed from human lips? And when we exult in the march of freedom, in the reign of just and beneficent law, and in the liberal institutions by which we are surrounded, are we not reminded that they from whose hands we more immediately receive them had caught their generous inspiration from the writings and exploits of those who had lived before them? Nor are we less indebted to the men of other days for models of eloquence and lessons of statesmanship, still imitated and studied by all who would worthily distinguish themselves in these departments. How ignorant should we have been of the events and actors in the successive stages of the world's life had we not possessed those immortal annals which the writers of former days have transmitted to us, and in which they have treasured up every particle of legendary and historic lore! And when our minds are impressed and elevated by those sublime views which astronomy gives us of the extent and grandeur of the universe, or moved with wonder at the marvellous discoveries of geology into the constituent substances of our own planet, or at the affinities and repellent forces which chemistry has shown to be lodged in those substances, or at the unsuspected forms of life which the microscope has detected in almost every atom of every substance, or at the fleetness of our railway speed, or at the instantaneous passage of lightning-winged words through thousands of miles of electric wire,—we are admonished that these marvels could not have surprised and enlightened the present generation, unless the investigations and reflections of preceding generations had prepared the way for them.

It is no less from the errors and sins of the past that we gain instruction and wisdom for the present. The science of human well-being, of the causes which promote or hinder the peace, order, and happiness of society, has not been prosecuted with the ardour, certainly not with the success, which has marked other pursuits. In intellectual and kindred pursuits there is little room for the play of those selfish principles of human nature which have so sadly marred the progress of our race in all that relates to social comfort and enjoyment. Ambition, the love

; the thirst for material wealth, envy of others' acquisitions, and consequent clashing of rival interests, have kept nations, classes, and individuals in constant agitation and strife, and made them slow to learn the most essential of all lessons, that private and public weal can be secured only by mutual justice, kindness, and friendship. And if we have a clearer perception and deeper feeling of this law, we owe it in a measure to the knowledge of the disappointments and miserable examples of our predecessors.

Especially in the sphere of religion are we debtors to the past. The uncivilized and polished nations of antiquity, as Egypt, Greece, Rome, were in darkness as to the character and will of God, and man must be taught how to gain His favour; and all their efforts to rise from that darkness, during the space of three or four thousand years, were in vain. But after this unsuccessful trial of their unaided efforts, the partial Revelation, which had been earlier granted to the Jewish nation, was enlarged by the fuller and clearer light of Christianity, accompanied with the injunction to give it universal diffusion. We stand on the vantage ground on which we stand at the present hour. We do not, indeed, receive from any of these foregoing nations the fruits of their own independent and unassisted thought; but as, in the order of Divine providence, they were made the depositaries of His truth, and instrumental in preserving and conveying it to us, we owe them gratitude as the dispensers of the inestimable boon.

What, then, briefly, are our obligations to the past. On us have descended the ripest fruits of the most powerful and active minds of all ages, aided by all the lights of Divine revelation.

We now turn to consider our duties to the PRESENT and the FUTURE. Our responsibility is equal to our unexampled advantages.

As to the PRESENT, we should strive to render it in wisdom, virtue, happiness, all that it should be, and is capable of becoming. To be contented in the combined excellence of large intelligence, just and benevolent sentiments, and noble and holy deeds, than the last generation would be our reproach. "Of them to whom much is given much shall be required." With all our advantages, the demand for improvement is urgent. Among our population there are myriads who are ignorant, immoral, and vicious, ill-fed, ill-clad, ill-sheltered, and wretched. And of those who are elevated far above this forlorn condition, and who have ample means of ameliorating and blessing the lot of others, it may be justly said that many are wanting any high aim or purpose in life, self-indulgent, and regardless of the call, addressed to them from so many quarters, to gird themselves for a course of moral and beneficent action. And, added to this, our national policy, legislation, the administration of law, and every public office what-

Hence the diffusion of intelligence, the elevation of all classes, the higher illumination possessed by the leading minds of the present age, should go hand in hand with the renovating and hallowed influence of genuine Christianity. And to endeavour this latter is the duty of the present generation. However bright its intelligence may become, whatever its increase of wealth, its progress in the useful and ornamental arts, or the refinement and polish of its manners, it will be unavailing for its true virtue and happiness, without the aid and ennobling power of such religion as Christianity alone can supply.

There are indeed some who seem to think it the duty of the present age to constitute itself a tribunal to whose judgment all the institutions, and all the religions—not excepting Christianity—and everything else professing to have the stamp of truth are to be referred from the beginning of the world, shall be submitted. The claim is not without its merits, but we do not object to it, if it be exercised with the humility and reverence which become the seekers after truth. After all that we have had of the fallibility of human judgment, and the surrendering of what were once accepted as unquestionable truths, they would betray a singular want of caution, and of ability to resist the mistakes of the wisest and best of former ages, if they were somewhat diffident of their own decisions. And such is our confidence in the heaven-derived credentials of Christianity, that we do not shrink from the result of the most rigid and searching investigation of them, conducted with candour and unbiased love of truth.

They, therefore, will best discharge their duty to the present age who, as the inheritors of all the advantages lavished upon the world by the God of providence and grace, in the collected wisdom and ex-

12. We understand better than those foregoing ages the claims the future has upon us. In the world's comparative childhood, only very gradually that it acquired any sense of the duty and of living for the benefit of posterity. But it has been the of Christianity to beget and cherish this sentiment, and to us with a generous interest in the Godlike enterprise of so the future with all the elements of greatness and goodness surpass all the fabled scenes of the golden age. Inspired distinctly informs us that the future shall not be like it, or even the fairest scenes of the present,—“that the earth be full of the knowledge of the Lord, as the waters cover the that “nation shall not lift up sword against nation, neither shall war any more;” that “as the earth bringeth forth her bud, and as the sun causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all nations;” that “instead of the thorn shall come up the fir-tree, and of the brier shall come up the myrtle-tree, and that it shall be a sign for a name, and for an everlasting sign which shall not be forgotten.” And we are summoned to take part in those efforts which are ordained for realizing these blissful scenes. It is the design to bless and glorify the future, and to abolish the ignorance and evil which have thus far been so fruitful of confusion, discord, and by the zealous and devoted agency of those who have themselves quickened by the hallowed and noble principles which alone can enlighten and transform human society, and which make them glad to be instruments of His gracious will.

Our course is plain, then. Rich in the acquisitions of the past and gifted with facilities above all former ages for working benevolence on the future, instructed that by our instrumentality coming to receive a surpassing amount of blessing, and nearer to the realizing of all the sanctified prosperity and happiness awaiting an all who have lived before us, we are to be animated to unceasing zeal, effort, and prayer for the fulfilling of our vocation. God bless our nobler enterprise for the most favoured of the sons of men.

W. F.

A Sunday in New York.

13. In New York, on Sunday, has no question as to which church first direct his steps. Be he Congregationalist or Presbyterian; Unitarian or Wesleyan, Baptist or Universalist, Unitarian or Swedenborgian, he is sure to seek Plymouth Church, the place where Henry Ward Beecher ministers. I was staying at the St. Nicholas, in the Broadway, and still on the wrong side the river to reach the church without

crossing by one of the large steam ferry-boats, incessantly plying the islands on which the city is built. I asked the hotel clerk of Beecher's. "Go down," he said, "to Fulton Ferry, cross, and to the crowd." I kept to his direction, and had no difficulty in finding the church, although it does not stand in one of the largest streets in New York. A plain, red-brick edifice, with three large bronzed doors, and like an old Nonconformist meeting-house in England, is Plymouth Church. Neither outside nor inside is there any architectural pretension. That inside there were no angles. Every corner had been taken advantage of to secure better acoustic properties, and even the lowest tones of the organ can be heard distinctly. The ventilation also is perfect. Although the heat outside was dreadful, inside there was, at least, an absence of the oppressiveness so common to the atmosphere of public buildings. Very surprising, when it is remembered that not less than four thousand persons were packed within. Beecher, evidently, does not believe in the truth with poisoned breath; nor will he fight against the influence of bad air on a congregation. Doubtless, he even rejoices in the incessant movement of the palm-fans, which are found in the pew of every American church. To many English preachers these fans would be most distracting, until they should learn to the lessened action, the amount of interest excited by their utterance.

The singing in Beecher's church is ably conducted by a choir of forty ladies and gentlemen, supported by a magnificent organ. The organ also knows how to aid, and not merely to cover up, the singing. In the opening anthem, a solo was sung by a lady in a manner worthy to be heard of God; and the whole choir and congregation took up their parts. The congregation does not allow all its praise to be done by prayer. It was the heartiness and power thrown into singing, that, as I listen, quivered with emotion; winged music seemed to rush through every one's being.

On the rostrum is a small light Bible-stand, made of cedar, and Beecher himself from Lebanon. On either side his chair are small vases bearing vases of choice flowers. One or two smaller bouquets—some of his congregation—are lying on the desk. The sight of these colours is grateful to the eye, and, probably, the fragrance is dear to the preacher. 'Tis said that Beecher is as much at a loss how to proceed without flowers on his desk as some ministers would be without their text.

But I am anxious to see Beecher. There is a movement near

have been circulated. There is no mistaking that face. What power, firmness, thoughtfulness, manliness, and nobility are stamped there !

Throwing carelessly his soft felt hat by the side of his chair, Beecher sits down for a few moments and looks over the notices and letters placed on the tables. 'Tis said that the tailor makes the man, but he has certainly had little hand in making Beecher a minister. A dark blue coat, with velvet collar, a white vest and black tie, cannot be said to be very clerical. No white tie or closely-buttoned waistcoat does he wear. Seated in his easy chair, he looks leisurely round. If you are of his regular congregation and absent, he will notice it. If you formerly attended his church, and have even been away some time, when you return he will probably recognise you. A gentleman at present residing in England, but who when located at New York was a member of the Plymouth Church, told me that he had been away several years, and then, having to visit New York, went on Sunday morning and took his old seat in the gallery. After a time he saw Beecher, as was his custom, running his eye over the crowded rows of people. It was passing the spot where he sat, when it rested a moment on his face. Beecher put his finger to his forehead while he strove to recall the name. He remembered it, and gave a smile of recognition. Afterwards, in the vestry, he gave him a warm welcome, and told him that he easily remembered him. "How," said my friend to me, "can one help loving a man who forgets you not after years of absence, but singles you out in a crowded audience, and at a time when his mind must necessarily have been filled with other pressing thoughts ?"

The prayers were fresh, warm, pulsating, reverent, God-ward breathings. Beecher avoids praying his hearers out of a praying spirit by the dryness and length of his petitions. Some one asking him whether he found it not difficult at times to lead extemporaneously the devotions of his people, is said to have received this answer, "I have only to look at the people, and think of their difficulties and wants to find plenty to pray about."

But the sermon ! Some say that we think too much of the sermon and too little of the devotional part of the service. Those, however, who wish to render intelligent as well as really reverent worship cannot well think too highly of the importance of good discourses. To listen to a sermon is an act of worship, for it is an effort to know thereby more of the will of God, that we may more honour and devotedly obey Him.

Fortunately Beecher was in a fine mood, and mood has much to do with efficiency of a sermon. The subject was "Pleasing Men." Very appropriate was the theme, for on the following Thursday he had to preach for the first time before President Grant and the military school at West Point. Evidently, while preaching to us he was also preaching to himself. He had notes before him, and read considerable portions, but other lengthy parts were delivered either *memoriter* or extemporaneously. At times he turned over several pages to find the place, and lost for a moment or two the thread of his theme, even stammered somewhat until his eye caught the proper paragraph. That which he read was highly polished, but that which seemed to be the outcome of the occasion was the most popular. There was more abandon and life in it.

He began by speaking of the low moral status of all pleasure-mongers ; how this arose from the fact that many of them appealed only to the low parts of our nature, making the passions stronger and the fleshly more sensual. He spoke of those who flatter and please to gain their own ends : "men who play monkey to your face and the snarling jackal behind your back." The only lawful method of pleasing was that which "tended to edification." He told how in his youth his aunt Esther "pleased him to his edification," by telling him on Sunday afternoon about Joseph or David, Daniel or Jesus. A promise to do so would make him a good boy all the week. "Let the boys," said he, "ask me to do anything wrong after such a promise, and I would say, 'You don't know what Aunt Esther is going to do, I cannot go with you.' " This led him to contrast the effect upon him of his father's manner of training. He seemed to have vivid and painful recollections of paternal catechisings. "Though I disliked much that I had to learn, my good old father said it would be good for me some day. He *displeased* me for my edification. It was oftentimes as an over-anxious mother might act when her child should be going out to a picnic, she should say to the servant, 'Bring down the great trunk to put in all Edith's dresses.'

"Edith comes in, 'What for are you putting my dresses in that trunk, mother?'

" 'Getting them ready for you to take with you to the morrow's picnic.'

" 'But I shall not want more than my pink dress. Let me leave the rest at home ; I shall only be out for one day.'

" 'No, no, my child, you do not know what you will need, and if these things do not come in useful to-morrow they will some time ; besides, the dresses are all ready, and you must take them.'

"The child takes the trunk, is cumbered with it all day, brings it home, keeps it unopened a long time, and when, several years after, she opens it thinking to take out something that may be fitting to wear, finds that as the dresses are too small, and wonderfully old-fashioned."

Thus he illustrated his dislike to the practice of forcing too many doctrines into the small brains of children, making them sit round in rooms on Sunday with blinds down, learning catechisms ; and learn to dislike religion before they understand it. He described those who foster in children precocious religious feelings and thoughts as "hatching black crows." They were not to be made gloomy, but gradually built up, and "pleased to their edification." Then he described ministers who preach to please others, and the terror of such at judgment. His words and tones were such that "the day seemed almost to have come. Nevertheless he warned them against thinking that they could only do God's work properly by displeasing men. "There is no need," he said, "to preach the hardest and highest doctrines in an offensive and displeasing manner, thinking that the doctrine of total depravity is best proved by developing the greatest amount in the hearer."

Beecher went on making us alternately smile, laugh, rejoice, and weep. At one time there were few dry eyes in the church. He knew how, like a skilful musician, to put his fingers on the fullest or softest chords of our natures. His naturalness was great. He talked to the people in every-day tones and thoughts. Great earnestness and teaching power he possessed.

None of the stilted and unnatural hum-drum of moral and religious platitudes, such as in many places assail the ears of church-goers, Sunday after Sunday, are heard in his church. I looked round in vain for a "sleepy six hundred," such as Dr. Guthrie once, in Scotland, had to arouse and rebuke. Go to sleep in Beecher's church!—as little as would a lady in a draper's shop, anxiously balancing the suitability and prices of different silks. Men must be interested if they are to be kept awake. Ministers should blame themselves, not the people who sleep. Beecher interests his people by any and every means, and does not act like those satirized by Swift, who think that "sin is best taken from men, as Eve from Adam's side—by throwing them into a deep sleep."

In the afternoon I visited the church of Dr. Hall. It is in the fashionable Fifth Avenue, and consequently there was a very fashionable congregation. The place was quite full. I wondered, as I listened, whatever there was in him to make a congregation send all the way to Dublin, and guarantee him five thousand dollars a year. But one could hear that there was a marvellous tenderness and unction in his utterances, which is probably the secret of his power. He uses great simplicity of speech, and is a man of a full heart. Good things drop from his lips as naturally as, in autumn, ripe fruit falls on the thick grass from the heavily-laden tree.

In the evening I sought the church of the "Divine Fatherhood," where the celebrated Dr. Chapin preaches. Unfortunately he was ill, and unable to preach. However, I consoled myself with the remembrance of a sermon I had heard from him in Canada. I may say that he is a portly, farmer-like man, without the appearance of an orator. He speaks, however, with the thoughtfulness of a Robertson, the vehemence of a Chalmers, and eloquence of an Irving. He reads every word from large sheets of paper, but he reads on fire. I remembered his sermon, and how he pleaded for tolerance among the sects, and earnest co-operation in advancing the interests of Christ's kingdom. With what fulness of power he launched forth his shafts of satire, rolled along his polished periods, and carried us up the "Andes of thought!" How his keen eyes glared through his spectacles like lights gleaming from some rocky headland on a dark, tempestuous night! A great joy it was then to hear him, and much I now regretted that he was laid aside, so that I could not again have that pleasure.

FREDERICK HASTINGS.

Worthies of the Olden Time.

HUGH LATIMER.*

PART I.

ONE day in 1525, a very notable preacher was discoursing before the University of Cambridge, when there stepped into the church one who had long coveted the pleasure of hearing the much talked-about orator. The speaker

* *Hugh Latimer: A Biography.* By the Rev. R. DEMAS, M.A. CROWN 8vo. (London: Religious Tract Society.)

was Hugh Latimer ; but the stranger was the Bishop of Ely. In those days pulpit etiquette had not attained its present perfection, and what would now be thought grotesque and unbecoming did not then appear singular. Latimer possessed the rare, and, if not used judiciously, the dangerous, gift of the ability suddenly to change his discourse and adapt his speech to the circumstances of his audience. On this occasion, he stopped ominously as the prelate entered, gave his lordship time to become comfortably seated, and then with that graphic power which rendered Latimer famous among his contemporaries, he dilated on the qualities of a faithful pastoral overseer. A bishop according to Latimer's ideal was a very admirable personage ; but, sad to say, a true bishop widely differed from the counterfeit in the person of the auditor. The prelate, after the sermon, affected a complimentary mood, and, judged outwardly, was pleased at what he had heard. In truth, however, being much offended, he represented the matter unfavourably to the Cardinal ; but always sagacious, and a quick judge of merit, Wolsey was at this time in high spirits at the seeming success of his policy, and consequently showed little disposition to interfere, when Latimer was summoned to appear and answer for himself. In the course of conversation the Cardinal measured the Reformer before him, and then said : "What mean you, my masters, to bring such a man before me in accusation? I thought that he had been some light-headed fellow that never studied such kind of doctrine as the school-doctors are. . . . If the Bishop of Ely cannot abide such doctrines as you have here repeated you shall have my licence, and shall preach it unto his beard, let him say what he will."

It is not exactly known when "Stout Hugh Latimer" first saw the light; so that, amid many conflicting authorities, it will not be necessary to add to the confusion. We will, for convenience' sake, however, suppose the date to have been 1484. In regard to the locality of the Reformer's birth we are better informed, knowing it to have been Thurstone, in Leicestershire—then more infected with the doctrines of the Reformation than any other English county. Thurstone to this day is proud of its illustrious commoner ; and with such pride we warmly sympathise, while the righteous are held in everlasting remembrance.

The period of Master Hugh's youth was surely a pleasant season. The father, as a well-to-do and loyal yeoman, educated his son with a liberality which called forth remarks on his extravagance. Each daughter received the comfortable and enviable dowry of five pounds. In those days, whatever a young Englishman left unlearned, he was well disciplined in the use of the bow. Thus we find that, as he advanced towards manhood, the weapon supplied to Hugh was always one corresponding to his strength. Health might be promoted by hunting and shooting ; but Hugh, it appeared from the first, was not formed by nature to succeed his father on the farm. The fame of Wickliffe still lived in Leicestershire ; and we are able in imagination to follow the thoughtful young yeoman as he visits Lutterworth to mark the traces of the early Reformer ; or as he knocks at the door of Leicester Abbey to be admitted to the great library.

The whisperings about the extravagance of the elder Latimer were answered by Hugh's obtaining a fellowship at Cambridge University, where

he studied hard and made corresponding progress. Still, as a blind son of the Papal Church, he early defended cherished abuses by declaiming against Melancthon, Hugh's conversion not having occurred until his fortieth year. The agent of that conversion was Bilney, the martyr ; and it is from this date that the Reformer's life deepens in interest.

But even if so disposed, we could not supply any worthy details of Latimer's youth. It is as the greatest preacher of the English Reformation that we have to deal with him. In estimating his character, or in judging of his influence, we are to remember that he lived in days of few books, when the pulpit was the great medium of religious, or even of political, discussion. They were also days of violent invective, and of coarse abuse, no matter whether the preacher leaned towards Rome or defended Geneva. Led away by strong feeling, the speedy recantation of some preachers was as humiliating as their sermons had been intemperate and unguarded. Even Latimer himself but imperfectly understood the times ; and while still clinging to the errors of Rome, he only partially comprehended the great work in which he was destined to go forth as a pioneer. His preaching was eminently practical, largely abounding in homely but striking illustrations, and from a very early date he advocated circulating the Gospel in the vulgar tongue. Those were days when such telling denunciations of irregularities of life as Latimer dealt in fell like explosives among the thousands who hung upon the preacher's lips, causing corresponding irritation among the clerical transgressors, at whose vices the rebukes of the preacher were aimed. Sometimes the monks braced themselves up to reply ; but only to become more furious at having the laugh turned against them. It is not unprofitable, and it is very amusing, to mark the working of the monkish geniuses who defended the Old Learning. There arose one Buckenham, for example, whose ambition being superior to his talents, aimed at defeating the great preacher's innovations by affecting to answer him in his own change. The monk portrayed the evils likely to arise from an unrestricted circulation of the Scriptures. If simple rustics were allowed to read the Bible, not only evil, but social confusion, would ensue. The ploughman would refuse to touch his plough, fearing lest, looking back, he should become unfit for the Kingdom of God. Unlettered villagers would be found plucking out the eyes that chanced to offend ; while the bakers, in equal simplicity, would spoil their bread by withholding the leaven, because a little leaven of evil leaveneth the whole lump. Some of this zealous monk's auditors may have retired, supposing that the Reformers were sufficiently answered. It was otherwise with Latimer. His strong genius readily utilised this merry nonsense, and made it tell with resistless and ludicrous effect on the luckless friar. The common people, though unlearned, were not quite such fools as their professed friends supposed. They were not too blind to comprehend a figure, as might be shown by illustration. Thus, hand them a picture of a fox preaching in a cowl, they would doubtless perceive that not a literal fox, but a deceitful friar was intended. Repartees and illustrations of this sample produced much commotion when spoken before a university congregation, and great admiration when preached to a common audience, or the royal family. It was as the first preacher of the English pulpit that Latimer, about

the time of the fall of Wolsey, settled as village minister at West Kingston, near Bristol.

The lives of great men are found to have their humiliating passages if we only look for them ; and to this rule the career of Latimer is not claimed as an exception. The most unsatisfactory episode in the Reformer's life, and one over which his enemies may justly exult, was his appearance before Convocation in 1532, the citation having been issued at the instigation of the cruel Stokesley, Bishop of London. There was both subtle argument and skilful word-fencing on both sides, as we learn from Latimer's own account of that prolonged examination and its frequent remands. Enemies tried to catch him with craftiness of speech ; and while speaking his answers he heard a pen scratching behind a curtain drawn before a chimney. In that contest the foes of truth surely triumphed, although the King, to whom Latimer appealed, interfered to protect the Reformer. Crushed for the moment, his brave heart yielded ; he subscribed the articles, and apologised for his alleged errors. If this was all done in opposition to conscience, as we are afraid it must have been, Master Hugh was not long ere he met with faithful rebuke. Before returning to his cure, he visited the martyr Bainham, then lying under condemnation in Newgate ; and we imagine, that while contrasting the prisoner's brave front with his own wavering, Latimer must have winced under those words : " I do exhort you to stand to the defence of the truth, the world being so dangerous as it is."

But while thus sitting in judgment on his failings, let us not mistake the character of Latimer. Let us remember that in the Reformer, prior to his appointment to the diocese of Worcester, in his fiftieth year, or in 1535, England did not possess in the great preacher an uncompromising advocate of the unadulterated Gospel. He felt his way, trod with cautious steps, and, in the first place, provoked the opposition of men in high places, by pleading for the free circulation of the Bible in the vernacular, and by exposing the loose living of the clergy. Probably the truth is, that Latimer, while naturally bold, was at one time too cautious, though it would not become us to be hard upon him as we sit secure in our comfortable homes, enjoying the freedom which he laboured and battled for even unto fire and death. He grew with his work, becoming bolder as the times favoured his innovations, if that may be called innovation which superseded time-crested corruptions with the purity of primitive ages. Circumstances certainly did favour him. The divorce controversy which led to the break with Rome and indirectly to the humiliation of the arrogant English clergy—the death of Wareham, and the promotion of Cranmer to Canterbury—to say nothing of the partiality of Henry, and the countenance of his great minister, Cromwell,—all favoured the advancement in power and usefulness of the great English preacher.

When we proceed to regard Latimer as a bishop, we look for the first time on the full-grown man. As Bishop of Worcester we see him preaching before Convocation in words which were as eagerly scanned and debated as the utterances of prime ministers or popular monarchs in our days. Cromwell, who meditated divers religious reforms, to be introduced at convenient season, was glad to countenance, and to have the countenance of

so moderate, and yet now so unflinching, an advocate of the pure We see the bishop and the minister sitting side by side in the first ion of the Reformed Church of England ; and their authority stoutly the fanaticism of the vindictive Stokesley, who argued for the legends of the Church, as for "the unwritten Word ' The debate on the Sacraments was long and tumultuous, mid the chaff some grains of gold occasionally appeared. Said the f Hereford : "Truth is the daughter of time, and time is the f truth, and whatsoever is besieged by truth cannot long continue." versight of a vast diocese like that of Worcester before its modern mtailed heavy labour. Since the closing years of the preceding century l been no resident bishop, and the revenues had simply enriched a absentee, who had never seen his cathedral. The See in those raced the present diocese of Gloucester and Bristol. Master Latimer and hands full of work indeed ; for the confusion and abuses which l on all sides were sufficient to tax the wisdom and energy of a e of sages. To add to the perplexity of a wise overseer, men were ig as preachers of sedition, having a cause of complaint as members aries too rudely dissolved. Besides these there were other causes stude. There were the rising in Lincolnshire, and another in the he Pilgrimage of Grace. At Court the first was the occasion of prise than alarm, Lincolnshire having been regarded by Henry the s "the most brute and beastly " county of the realm. month we purpose following Latimer to his crown of martyrdom. le we recommend the work of Mr. Demaus to all who would become uainted with the history of the Reformation in England.

G. HOLDEN PIKE.

Mohammedan Fanaticism.

n to our eyes that of late years there has been a revival of Moham- al and fanaticism in Turkey. This may be traced back to the time dian Mutiny. The flame which broke out in plunder and massacre n 1860, is burning within the hearts of Moslems still. Books, art- ably written against Christianity, and in favour of Mohammedanism, y sown throughout the land. Careful search is made at the Custom- et any should be admitted against the religion of the Prophet. re opened in the principal cities of the land, from which all Christ- xcluded, and whose examinations only Moslems attend, which are opagandist Schools of the Mohammedan faith, their text book the id their instruction all tending to make the pupils bigoted sectarians.

1860 partnerships in business between Christians and Moham- are common. Most of the trade between Sidon and Egypt was l through such partnerships. Now this is wholly broken up. Con- of goods by Christians to Mohammedans have been allowed to rot stom-houses of Egypt, where a handsome profit might have accrued

to the consignees by their reception. Proposals to Mohammedan commission agents for Christians have been rejected as the presumption and insolence. The consuls of Christian powers have lost of their former influence and respect.

Reports from India speak of the same increase of fanaticism among the Mohammedan population there. The assassination of the principal English judges, Justice Norman, before the court, a fanatic of that sect, was one indication of that feeling. Mohammedanism is not tottering to its fall. Its followers are not expecting, trembling at the thought of a throw. It is a dangerous thing to underrate a foe. The religion of the prophet is yet strong and vigorous, powerful to resist aggression, and to push forward its own conquests. Among the Gallas and other Abyssinia and Central Africa emissaries are busy teaching the heathen, and they number their converts by the hundreds yearly. In our prayers, and in our labours, let us remember that a great war yet to be waged against the Crescent and for the Cross with a well-deserving vigilant foe.

See now what has just come to light of the unscrupulous measures of the Turkish Government to make and retain converts to Islamism among its Christian subjects, and with what secrecy it veils its doings. A few weeks ago, there appeared in Hasbeiya a man named Daher, a Christian by birth, who was supposed to have been killed with other Christians in the massacre at Hasbeiya in 1860. The Government granted indemnity for him to his relatives as dead, and all this while he lived by the Government, and not he alone, but fifty others like him, for whom the Government also paid indemnities as dead.

His story is this :—While the slaughter of the Christians by the Turkish Government was going on, he, with twenty-five other Christians, hid in one of the vaults of the building, and burned a mat over the entrance, which made such a dense smoke that nothing could be seen with which they were overlooked. The next morning, when they emerged from their retreat, they fell into the hands of the Turkish soldiery, who gave them the alternative of being delivered over to the Druzes to be put to death by embracing Islamism ; upon this they pronounced the formula, "There is but God, and Mohammed is the prophet of God," which made them believers. They were then kept imprisoned till they were marched for Damascus, where they were taken with them. On the way twenty-five more Christians were added to their number from Rasheiya and Zahle. In Damascus they were kept closely concealed and guarded. After a time they were marched to the desert to Bagdad, about fifty girls belonging to Christians of Damascus, whose fathers were killed in the massacre there, were taken with them on the journey. These were sold on the way to the chiefs of the tribes, till only three remained to be sold in Bagdad.

In this city, Daher and his companions were dressed in soldier's uniforms and trained as soldiers. They were told that the Christians of all sects were to be kept out, that they would be always under the closest watch, and that the least attempt to communicate with other Christians would be punished to them, and that their wisdom and their safety was to submit to it.

able lot. They remained in Bagdad till the war with Crete broke out, when they were sent with the troops to that island, and three of their number were killed in battle. They returned after this to Aleppo, when half of their number were sent north, Daher knows not where. One of his companions here essayed to escape, but was brought back and was nearly killed by the beating he received. Daher watched his opportunity and stole away one day, and when nigh exhausted by fatigue and famine, was found by a Bedawee Arab, to whom he represented himself as a discharged soldier separated accidentally from his companions. The Bedawee gave him food, and in return for his gun gave him a suit of clothing, such as the Bedouins wear; and as a caravan for Tripoli was passing, made arrangements for him to accompany it. When near to Tripoli, Daher remained behind a little, as if to pay, and then changed his garments, threw away his soldiers' clothes, and made his way southward through Kesrouan for home. After many trials he found himself again in Hasbeiya. It was hard for him to persuade his surviving relatives that he was the veritable Daher, whom they had mourned for eleven years as dead; but he succeeded in dispelling all their doubts, and great was their joy. He gives the names and peculiar marks of his surviving companions left in the army, and the anxiety of their relatives can be better imagined than described. It remains to be seen if anything can be done in their behalf; success is very doubtful.

What an unmasking this case furnishes of Turkish perfidy, and of the zeal of the followers of the false prophet for making and keeping converts! Add to what we see in Syria and India of awakened Mohammedan bigotry, what we hear from China and Japan of opposition there to the spread of the Gospel, and of fierce persecution against Christian converts, and have we not convincing proofs that Satan's kingdom is alarmed, and that the hosts of hell are aroused to new efforts to oppose Christ's triumph, and that it becomes Christians to put forth corresponding efforts in prayer and effort to withstand these wiles?

W. W. EDDY.

Household Treasury.

LEARNING TO BE CONTENT.

SHE sat under the mulberry trees gazing into the west—an old woman, with a look still and passionless, and large, calm eyes, telling a tale of sacrifice.

"And you are happy now?" I inquired.

"I did not say 'happy,' child,—I said 'content.'"

"Well, that is something."

"Everything." And just here Queen, a negress, "black but comely," came to tell us that supper was ready. So we went into the great, rambling log-house, which was chiefly remarkable for its total lack of windows and its ever open doors. A stranger was sitting on the steps, smoking. He rose as we entered, and, with a politeness oddly at variance with his rude garments, bowed to my companion.

"I am hunting some lost cattle, madam, and your driver told me I could have food and shelter here to-night."

"Surely, sir," she answered, "my doors stand open night and day; and travellers are welcome."

"Thank you. I come from Comal, and am"—

"I do not wish to know, sir. Indeed, I make a point of *not knowing* any thing about my guests. The habit has saved myself and others a great deal of trouble."

The young man laughed appreciatively, and we then sat down to supper. It was a meal of rough plenty; and very soon after it, everyone on the place was fast asleep; but I, accustomed to much later hours, was made intensely wakeful by the unnatural quiet and palpable presence of so much still life around me. I cautiously left my room, which was exceedingly warm, and went back to the main apartment. A big negro, wrapped in a blanket, lay at the stranger's door, another at madam's, and several of all ages were asleep around the blazing fire, or in the corners out of the line of moonlight. I threw a large scarlet shawl around me, and sat down on the steps which faced the river. Its calm, even flow in that deep peace blended audibly with the breathing of the sleepers around me. Such a lonely place! Such solemnly shaded depths! It seemed to me as if I was sitting there in a sleep, and that the story madam had told me was its dream—the dream of a soul fighting life at strange odds, of great powers and strong love denied their proper arena, of a wasted life, many would have said; and yet she was "content."

That she had opened her heart to me involved no personal compliment I had asked her of her early youth, but here my curiosity was defeated. "Let that pass," she answered; "it had not the slightest connection with the life I now lead; it is so long ago, and so far away, I have forgotten it. With renunciation life begins, and when I was nineteen I gave up all those years had brought me for one I loved."

"And was the sacrifice worthily offered?"

"I think so. Now that those fitful, feverish years are over, and the injured soul at rest with God, I think so. And to me he was always good and noble; his quarrel was with the world."

"A powerful foe, if he met it single-handed."

"Yes; and when he could not conquer, and would not yield, I counselled flight; that is how we came first to these solitudes. The first year a few miserable Tonkaways, or an occasional hunter, was all the company we had. But my husband's skill and daring, and his jovial, reckless temper, soon became known; so gradually a small band of men gathered around us. They commenced a trade in horses and cattle, which took them very often to the shores of the Rio Grande, and again within the limits of the larger settlements. I was compelled either to accompany them, or else remain alone with my child in that small log-house you see under the live oak. I chose the former, and soon became an expert horsewoman and a fine shot, where my influence was even greater than my husband's. But it was a wild, a terrible existence. Heat and cold, hunger and thirst, prowling savages, venomous reptiles made life a continuous strife and warfare. But for my husband's and my boy's love I should have prayed to die; you look at me, but I *did* pray then. Ah, yes! believe me, when life fronts death, praye

his soul's native tongue; and in these expeditions we lived almost from hour to hour. Nor must you imagine either that my companions were utterly useless. I wish you could have witnessed the hush which fell over the quietest groups around the camp-fire when my little boy came to my knee to join his evening prayer. I am sure the angels carried heavenward many an Amen to his 'Our Father.' And it comforts me to think that that fair, sweet child, kneeling with clasped hands in the midst of those wild, rough men, may have been God's evangel to them."

"And the boy now?" I asked.

"Is in heaven. When he was five years old we went to Corpus Christi with a drove of horses, and 'Death took him away.'"

"How?"

"The vomito. Two of the men took it first, and I went to nurse and pray with them in their last hours; when I came back my boy was dying. Do you know what it is to turn back into the world again from a new-made grave? Life suddenly became to me a simple weight, and I begged to go home. What did I care that we had made much gold? I was a poor woman that day. So the company was broken up, most of the men going on to Matamoros, while my husband and I returned here. But it was impossible for him to rest. He speedily organized a band of rangers to go to the Comanche country for six months, leaving me to manage the farm and the servants we had bought. I employed myself in superintending the enclosing of more land and the planting of a garden. Thus I worked hard all day, and every evening I sat an hour under these trees, and by prayer and communion with God strove to reach after the peace of my childhood. In less than three months I was content."

"Content," I said, "with your husband fighting the Comanche, and your only child in his grave! Resigned, you mean?"

"No; I mean what I say. Don't you see that if God is sufficient for all heaven, He may easily suffice for one poor soul?"

"Christmas eve, being a holiday, the negroes were laughing and making a great noise. Not wishing to interfere with their sports, I moved further down the creek for my hour's meditation, to where you see yon grove of magnolias. I had hardly sat down, however, before I heard a man's voice talking to oxen; but it sounded strangely to me, for certainly there were no oxen in it. I looked cautiously round the bushes, and saw him unyoking the beasts. I saw, too, that he frequently drew his sleeve across his eyes, as if to wipe away blinding tears. I do not mind women's tears much, but to see this bearded man weeping in secret moved me strangely. I went round and approached him from a quarter by which my coming could be seen in advance. He came rapidly to meet me, and before I could speak, gently lifted a blanket and showed me his dead wife, with a little girl asleep beside her. With a woman's instinct, I lifted the child into my breast and wrapped my shawl around it. The mother had died that afternoon in the wagon. She had been long sick, and her husband was moving her from the lower country to these higher lands, hoping to restore her health. Next day my servants dug a grave under the magnolias, and I read aloud there to the weeping husband the glorious words of the burial service. After-

My husband did not return as soon as I expected, and when I brought with him two white boys whom he had taken from the In was supposed they were brothers, but the children remembered n a weary life of slavery and ill-usage; and it seemed to me as if I c do enough to atone for all those days of suffering. Perhaps I was gent; God knows, I meant it all for the best. And now arose a culty in my mind. I could see that my husband, from associati with men every way reckless, was becoming as bad as his comp noticed, too, that many little gentlemanly habits that had clung every change of fortune had been abandoned. For the first time drunk. Wishita, one of the Indian boys, told me that 'the Captai every day,' and my heart sunk like lead before the future this But if I resumed my nomadic life would I be able to save him? there were the three children and over twenty servants depend planning and forethought. For nearly three years I vibrated be two, leading a life of toil and care that is terrible to remember. even this became impossible; I could no longer watch over him, b pray; and so henceforward I fought the battle on my knees.

"Seven more years passed. Wealth from a most unexpected ac to me. My father on his death-bed gave me his long-delayed p my share of the inheritance. It came as most earthly blessings com I looked at the tender words, but they lost their force travelling t long years of neglect, freighted with the wrecks of what 'might b And that gold! Ah, if it had come a few years sooner! We r have been here, my husband's life might have been so different; need not have died. God knows whether *then* it would have don but *now* it was such a mockery. After this I was frequently urge my husband to the lawless life he had chosen, and come home aga

"But I am sure you never would have done that?"

"No; I never felt the least desire. 'A respectable life and whit (which were the chief inducements offered) never for a moment ta

out of his saddle, another leap up the steps, and a passionate embrace, in which I pardoned at once all the hours of care and misery he had given me. But this time he came so slowly and quietly that no one was aware of it, until I raised my head and saw him standing watching me. We looked into each other's eyes as he held me to his heart, and then we both knew that he had come home to die. It may seem strange to you, but the hours in which I walked with him to the grave were the very happiest of both our lives. And God was good to us, and lengthened the days into weeks, and the weeks into months. A great change came over him, but I can't describe it, for 'the kingdom of God cometh not with observation;' only I know that for him and me that miracle of condescension was renewed, and again 'Jesus was guest in the house of a man that was a sinner.' I see your eyes are pitying me for the inevitable parting—but you need not. Have I not the priceless memories of those last days? Of *the* last one? In the room of my dying love there was a peace that might be felt, only a sound as of wings stirred the still air. Death, whom he had so often met as a foe, now waited as a friend for him, and when the sun was setting they went away together. 'Good-bye, darling,' I whispered, and he waved his hand in his old joyous way, and called out clearly, 'Good-bye, Mary, I shall be waiting for you;' and so my watch was over."

"And he has been waiting twenty years, you said?"

"Yes. But what is twenty years on the dial of heaven? And my work was not finished; there was Maggie and the boys, and at least a dozen other 'unmothered' children who have since been sent to me to help and succour. Some of these have done well—they brought their recompense in their hands with them; others have caused me many hours of anxiety and many bitter tears; but all are God's by prayer and promise. They are scattered far and near. One of my *own* boys—that is, one of the boys my husband took from the Indians—is with my brother in Scotland. It was a great opening for him; but he is proud and restive under authority, and I should not be astonished any day to see him at home. His brother is a true Ishmaelite, and is now out with his company of Rangers protecting the San Saba country. I have another boy at sea, and another in the legislature, and the others—well, God knows all about them. Five daughters, including Maggie, are married, and when I count my grandchildren I have to use two figures. Besides, I love my servants, every one of them—I have not a bad one—and their babies are mine too."

I could not help smiling. "The maternal instinct must be very strong in your heart," I said.

"Yes. The sweet child who shared with me those wild five years of desert life stirred it into existence. Being Divine, it could not die with him—every little helpless orphan child is a fresh incarnation of my own; and so, though I am a desolate woman in one sense—without a husband and without a child—yet when I come to die they may write this of me: 'A mother who had no children, but whom many children regretted.' And with this I am content."

This was the story which hallowed the rude log-house and made of it a sanctuary. I thought of it till sleep came over me. With my head on my arm, and my arm on the upper step, I rested calmly and sweetly. When I

awoke, I knew by the chill, damp air, and the piping of the half-awake birds, that morning was not far off.

Eleven years afterward I passed the log-house again. Once more and watched the setting sun, and talked of the changes those years brought. She was then feeble and sore broken, *nearing her west* rapidly still—though much impoverished and bereaved by the war—cheerful content. “My cup of life is drunk nearly to the lees,” she said, “but soon now God shall fill it with the vintage of heaven. To be with God will be far better.”

Mrs. A. E. B.

Poetry.

NIAGARA.

Every visitor to Niagara must be conscious, while there, of the mingled sense of terror and of delight. It is an embodiment of the two diverse emotions attempted in these sonnets.

I.

How beautifully terrible ! how grandly fair ! -
How terrible the beautiful ! how fair the grand !
Amid this world of foam I, trembling, stand,
Yet tremble not with fear, but joy : I seem to share
In Nature's buoyant exultation here.
How pure the emerald waves on either hand,
Ere into depths unfathomed prone they fall,
And to the rocks, with voice of thunder call,
And wake the echoes of the startled strand !
Here,—where the mighty torrents' waves disport ;
While near me float the white mists, rainbow spanned,
Like incense clouds, by seraph-pinions fanned—
I feel myself of all this scene a part,
And to its mighty majesty yield up my heart.

II.

Ages on ages piled, have wave on wave
Flung to the brooding skies their ceaseless song ;
And in their wild career have swept along ;
There, where the pendent trees their branches lave ;
Here, where the groaning rocks their fury brave ;
Till on the brink they meet—a trembling throng :
One moment's pause ! then madly leap among
The rayless caves, where spirits of the deep,
On rocky thrones, eternal vigils keep.
O dreadful cataract ! O lovely fall !
While plunging swiftly to those depths profound,
To those who stand with beating hearts around,
Loud through the whirling strife, we hear thy call,
“Adore the Omnipotent ! enthroned o'er all.”

August, 1870.

T. AVEL

Obituary.

LOCK, M.A., LATE SECRE-
EVANGELICAL CONTINEN-

was born in London, Dec. and thoughtless both in early manhood, religion in his mind or affecting one Sabbath evening pel, he was attracted by and entered. He heard eloquence from the Dr. Leifchild, then minister, whereby, through the he was convicted and

ed from "death to life" in the "Crucified One," that others should experience blessed change. He employed his talents, as presented themselves, in ng others to Christ.

Reading, where he pursued as railway engineer rated Brunel, and afterwards for a portion of the Line, he united himself under the pastoral care of William Legg, B.A., one of the band of local at town. Having realized competency for his quished his secular call- ed himself to the work of Anxious to secure a suit- or the holy enterprize, he come, and proceeded with wo children to Glasgow, ed at the University till he A. degree. At the same ed the theological lectures Dr. Wardlaw. On com- urriculum, he returned to shortly afterwards re- o the pastorate over the rton, Surrey. After four n that suburban village he his family to Boulogne,

where he opened a room for worship, and continued for four years to preach the Gospel of the Son of God without fee or reward. In 1855, he accompanied the Rev. R. Ashton as a deputation from the Congregational Union of England and Wales to the Synod of the Evangelical Union of French Churches, held that year at Mazamet, in the department of Tarn. The deputation were requested to make inquiries respecting the religious wants of the English in Paris. On their return they advised immediate measures for the establishment of a mission in that gay city. This recommendation was approved, and the Congregational Churches were urged to promote this object. But where were the means, the place, and the agent to be found? Mr. Shedlock, with his characteristic disinterestedness, proposed at once, with the sanction of the Union, to take the whole responsibility on himself. He hired a room in the Faubourg St. Honoré, and for seven years preached and laboured almost entirely at his own charges.

In 1862 he became secretary of the Evangelical Continental Society in London, and in the course of ten years created a deep and lasting interest in behalf of the continent, and greatly increased the income and the usefulness of the Society. His work was his life, but alas! it precipitated his death! Resisting all persuasions on the part of the committee to take periodical rest from his multifarious labours both at home and abroad, his health at length began to fail. He resolved to try the effect of a short visit to Hastings, and at the same time to conduct all the correspondence of the Society from that place. Thither he went, alas! not to work, but to die! He could do nothing when there. His days passed wearily away; but he appeared insensible to the preliminary warnings of death.

On the last day of his life he was in his usual spirits, with no forebodings

of departure; but at noon on the following day, February 8th, his spirit slipped away into everlasting light and blessedness, without the utterance of a single word indicative of his views and hopes respecting the solemn future. A death-bed testimony was not needed to prove his readiness to depart and be with Christ. The consecration of his renewed life to the Redeemer; his noble sacrifice of accumulating wealth when it was fully within his reach; his disinterested labours at Glasgow, Reading, Boulogne, and Paris, together with his exemplary piety, demonstrated his love for his Divine Master, and his preparation for the higher service of heaven.

Mr. Shedlock was a man distinguished by strong convictions and firm resolves. He was simple in his tastes and habits. He was a rigid disciplinarian both in his

family and in the Church, and exhibited in his character, chiefly the sterner virtues of Christianity. His preaching was marked by vigorous common sense, and strong attachment to Evangelical truth. He taught no attenuated Gospel. His addresses on his own special work were admirable in their simplicity, force, and effectiveness; whether he addressed an assembly of the young, or the general congregation, he gained attention by his graphic and truthful statements respecting the condition and needs of the continent. Though "dead, he yet speaketh," and says, "Work while it is called to-day; but work with discretion. Work and rest are the conditions of healthy physical life; nor less so of the mental and ministerial! Above all 'labour to enter into that rest which remaineth for the people of God.'" R. A.

Notices of Books.

A Good and Faithful Servant: Memoir of the late Rev. Archibald Jack, of North Shields. By the Rev. PETER LOUMER, D.D., Professor of Theology, English Presbyterian College. (Edinburgh: Thomas C. Jack.)

This book fully makes good its first title by showing that its subject, Mr. Jack, was "a good and faithful servant" of God. Born in Edinburgh and brought up in a pious home, under holy parental training and example, he had many advantages. At a time when "moderation" was rampant in the Established Church of Scotland his parents attended, and he with them, the evangelical ministry of the Rev. Dr. Jones, of Lady Glenorchy's Chapel. In early life he gave clear evidence of being a disciple of Christ, but it was not until he had arrived at manhood that he began to study for the Christian ministry, and after he had spent several years in business. Having

removed to Glasgow on account of business connexions, he left Presbyterianism and became a member of the Church under the late Rev. Dr. Wardlaw. In his twenty-sixth year he entered the University of Glasgow, having enjoyed an admirable training in his boyhood at the High School of Edinburgh, and became a student of the Theological Academy, which had just before been begun under Dr. Wardlaw and Mr. Greville Ewing. Mr. Jack's first settlement as a pastor was at Whitehaven, where he remained for fourteen years. Here the smallness of his salary and the consequent *res angusta domi* necessitated his taking pupils. Amongst these was William Thomson, the present Archbishop of York, to whom, when a boy, the worthy Congregational pastor gave instruction in the Latin language. In 1834 Mr. Jack removed to North Shields, where he remained to the close of his days, useful, honoured and beloved

the voice of his brethren, he occupies the chair of the Congregational Church in England and Wales—the high office which they could confer on a century in the Christian Church with unblemished reputation and old evidences of usefulness, a public life which may well be a study to students and younger men.

Dr. Lorimer has done his duty with taste and judgment, and his memoir of this faithful minister cannot be read without interest and sympathy. We recommend it especially to students and younger men who will see in it how much can be done, and respect and love a quiet, consistent path of duty in the midst of ministerial duty, apart from accidents of an extraordinary way from scenes and centres of activity.

and Truth; or, Bible Prophecies and Themes. The Revelation.

By HORATIUS BONAR, D.D. London: James Nisbet and Co., 15, Pall Mall Street.)

One of the author's is a sufficient guarantee that his work is devout, and millenarian. It contains discourses on the Apocalypse, most exclusively on those portions which are available for edification and theme of interpretation. The little or nothing to say about the seals, and the vials, the sea and the beast from the Revelation, it much about the manifold which the Saviour is here present, and much as to the future of us. The exposition is more for simplicity, clearness, and not than for originality, profound penetrating insight. The work will be bettered by its perusal, not help the student of prophetic dogmatism of the author set to two resurrections is not by the evidence he adduces. set in a single book, and that

book full of symbols hard to be understood, affords a frail basis for such a superstructure; and to adduce in its support, Isa. xxiv. 21, 22, xxvi. 14, 19; Dan. xii. 2, shows that the paucity of evidence is a perplexity to Dr. Bonar himself.

Science and Humanity; or, a Plea for the superiority of Spirit over Matter. By NOAH PORTER, D.D., LL.D., President of Yale College. (London: Hodder and Stoughton.)

This masterly little treatise, starting from the marvellous fact that by the analysis of the solar spectrum man can determine the elements of which the sun is composed, briefly examines the popular philosophical systems of the present day—those of Comte, Mill, Bain, and Herbert Spencer—and shows their insufficiency. As the human mind is the instrument and architect of philosophy, any system must necessarily be a failure which proceeds on an erroneous conception of the nature of mind, or denies to it its due place in the universe of created things. Of the systems referred to, no one supplies a satisfactory basis for belief in science. Each fails to give any good reason for reliance on the inductions of the human mind, by failing satisfactorily to answer the question, What is mind? True philosophy would show that mind, coming from the Author of nature, has been so constituted by Him as to be responsive to nature's facts and laws. Itself a part of nature, it is designed to be a mirror in which the beauty, order, and harmony of the whole may be clearly seen.

The Wars of the Huguenots.

By WILLIAM HANNA, D.D. (Edinburgh: Edmonston and Douglas.)

"This volume consists of lectures which were delivered to the members of the Edinburgh Philosophical Institution." These words of the author in the prefatory note explain why he has not, in this work, dwelt upon the more purely religious aspects of the history

of Protestantism in France. The story is a very thrilling one, and we do not think it has ever been more concisely or clearly told than Dr. Hanna tells it in this volume. Those who would see what the real spirit of Popery is, will find it developed here, in the graphic account of the awful massacre of St. Bartholomew, and the events which preceded and followed it. We cordially recommend the book in the interests of true Protestantism.

A Commentary on the Gospel according to John: Critical, Doctrinal, and Homiletical. With Special Reference to Ministers and Students. By JOHN PETER LANGE, D.D. Translated from the German by PHILIP SCHAFF, D.D., New York. Two Vols. (Edinburgh: T. and T. Clark.)

These two volumes are supplemental to the regular issue for 1871 of the Foreign Theological Library. The Messrs. Clark had commenced the translation of Lange's *Bibelwerke*, and had published his commentary on the synoptical gospels before the American translation, with its additions to the original, appeared. But the demand for the commentary on St. John's gospel, in the same form as the volumes on the first three gospels, has led the publishers to issue Dr. Schaff's translation without any of his additions. We think they have done well in doing so. Dr. Lange needs no commendation of ours, nor does Dr. Schaff as a translator. These volumes will be indispensable to ministers and students; and they are necessary to complete the set on the gospels to those who have the previous volumes on Matthew, Mark, and Luke.

Children Viewed in the Light of Scripture. By the Rev. WILLIAM REID, Lothian-road United Presbyterian Church, Edinburgh. (Edinburgh: W. Oliphant and Co.)

The idea of this book—the examination of all that Scripture says about

children—is excellent, and Mr. Reid has, on the whole, very successfully and usefully carried it out. The volume contains six parts, respectively entitled:—The Mission of Children—Infant Guilt and Depravity—Baptism—The Church's Duty in Relation to Children—Religious Education—Death and Salvation of Children. We believe in Infant Baptism, but we think the discussion of that subject ought not to have occupied so large a space as Mr. Reid has given to it. There is much that is admirable and practically important in the chapters on the Mission of Childhood, the Duty of the Church, and Religious Education, from which parents and teachers may derive both stimulus and instruction. Mr. Reid writes in a pleasing style, and gives illustrations from various sources in discussing his attractive theme. We heartily recommend this book.

What is Truth? An Inquiry concerning the Antiquity and Unity of the Human Race. By the Rev. EBENEZER BURGESS, A.M., Member of the American Oriental Society, &c., &c. (London: Hodder and Stoughton.)

The Fallacies of the Alleged Antiquity of Man, and the Theory Shown to be a Mere Speculation. By WILLIAM COOKE, D.D. (London: Hamilton, Adams and Co.)

We put these two works together, relating, as they do, to the same subject. The first, by an American writer, now deceased, examines the argument for the supposed high antiquity of man in the light of history, ethnology, physiology, language, tradition, mythology, and also geology. The other volume deals with the argument from geology alone. We can confidently recommend both these works to any whose minds have been disturbed by recent speculations on this subject. Much learning and research have been expended on it of late years, and vast piles of printed matter have been accumulated. Here they are

and patiently turned over, and be mostly rubbish. No *facts* been produced which prove has existed on this earth longer period than the six or sand years assigned to him in

of the New Creation, and
pieces. By HORATIUS BONAR,
 (London: Nisbet and Co.)
 ontribution to sacred song
 n of this gifted author is sure
 welcome. Much as he has
 cry is still for more. We
 o our readers "The Year's
 nt," "The Eternal Work,"
 and "Taken Away from the
 ie." The last named is per-
 exquisite pathos—"sad as
 as heaven."

Shadows of the Heavenly
m. By the Rev. FREDERICK
 IELD, M.A., Minister of
 uel Church, Wimbledon,
 . (London: James Nisbet
 .)
 ition of the so-called "seven
 the kingdom," in St. Mat-
 -devout, and earnest, and
 We cannot always agree
 views of the author, and
 we think he shows a ten-
 nysticism, especially in his
 n of the numbers *three*,
ten; but his book as a whole
 ne, with not a little that is
 and much that is edifying.

ish Quarterly Review.
 K., April, 1872. (London:
 and Stoughton.)
 ent number of this able and
 iew contains eight articles,
 al space devoted to notices
 orary Literature. 1. The
 Matthew Arnold. 2. The
 wspaper. 3. The American
 4. Pope and his Editors.
 ensing System. 6. Sir
 nd's Recollections. 7. Kid-

napping in the South Seas; and 8. The
 Conference of Nonconformists at Man-
 chester. Thus the literary and political
 features of this Review are wisely
 mingled; but we should be glad to see
 the theological occupying more fre-
 quently a place in its pages.

The Seals Opened; or, the Apo-
calyse explained for the use of
Bible Students. By ENOCH POWR,
 D.D. (Edinburgh: Johnstone,
 Hunter, and Co.)

This book consists of what seems a course
 of lectures on Revelation. The author
 proceeds on the old-fashioned principle
 of interpretation, which finds a reference
 to distinct events occurring all along the
 progress of centuries after the Apostle's
 time. He opposes what he calls "the
 Jesuit and German method" adopted
 substantially by the late Moses Stuart
 and others. Apart from the special
 system or principle of exposition—
 with which we are not satisfied—the
 grand lessons of Christian faith and
 holiness to be learned from the Apo-
 calypse are well and devoutly given.

The Junior Clerk. A Tale of City
Life. By EDWIN HODDER. With
 a Preface by W. E. SHIPRON, Secre-
 tary of the Young Men's Christian
 Association. (London: Hodder and
 Stoughton.)

The fourth edition of a book for young
 men has passed beyond criticism. We
 again very cordially recommend it.

Scripture and Nature (Two
 Immutable Things) Testifying to
 Christ; or, the Analogy between
 Horticulture and Divine Human
 Culture. Interpreting the highest
 Spiritual Truths. (London: Hod-
 der and Stoughton.)

The fundamental idea of this book is
 the analogy between the grafting of a
 tree, or the grafting of a beautiful and
 fragrant rose upon a thorn, and the
 regeneration of a human soul. There

is much that is suggestive and beautiful in the idea, but we think the author of this book carries out the analogy to an extreme extent, and weakens it thereby. We are sure that he could have said what he has to say to better purpose if he had occupied only a quarter of the space.

The Saviour's Parting Prayer for His Disciples. A Series of Chapters on our Lord's Intercessory Prayer. By the Rev. W. LANDELS, D.D. (London: Elliot Stock.)

Dr. Landels writes often, but generally he writes well. Occasionally his style is a little diffuse, and sometimes his analogies and illustrations want fitness. These chapters are a fair specimen of his style and manner. They aim at nothing original or profound, but only at

a simple, easy, and natural exposition of the words of Christ. Readers of schools of theology, who are satiated with nothing unless it be apparently condite, startling, or novel, will find little in this volume to their taste; Christians who read for edification and comfort will find these chapters worthy of perusal.

Life on Desolate Islands; Real Robinson Crusoe. By Author of *Tales of the North Seas*, &c. (Religious Tract Society.)

This little book is sure to be a favorite with the young. It contains, among other narratives of deep and abiding interest, those of Alexander Selkirk and the Pitcairn Islanders. All the charm of Robinson Crusoe will be found combined with reality.

Our Chronicle.

THE MANAGERS' MEETING.

The Managers of THE EVANGELICAL MAGAZINE are requested to meet at the () hall Coffee House, Gresham-street, after the Missionary Sermon at the Chapel, on Wednesday, May 8th. Dinner will be provided at two o'clock precisely.

A RELIGIOUS AMALGAMATION.—Recently a meeting was held at Cannon Street Hotel, for the purpose of discussing the possibility and desirableness of effecting a virtual amalgamation between the Congregationalists and the Baptists, with the object more particularly of preventing divisions among Dissenters in the rural districts. The Rev. A. Hannay read a paper on the subject, after which the Revs. Dr. Stoughton, B. Waugh, G. D. Macgregor, Baldwin Brown, and others took part in the discussion. On both sides willingness was expressed to receive the members of the other denomination to communion, but the Baptist ministers declared they would not baptize children, and the Congregationalists were equally unwilling to rebaptize persons who had already

been baptized as children. A wish was felt to keep the baptism question slight, but it could not be done. Landels in particular declared, that the principle involved in the difference between the bodies which it was sought to unite was vital, and much greater than the differences about Church government which separate the Presbyterians from each other. The meeting, therefore, came to nothing. We do not know how any other issue could have been expected, when it is remembered that the Baptist brethren exist in Christ as a separate body solely for the sake of their views on Baptism.

ARCHDEACON DENISON ON DILIGENT VISITATION.—At a visitation held at the Rectory, on Monday, 8th April, the Archdeacon Denison on Diligent

a charge to the clergy said he suppose he should live to see the of England disestablished and ed, but he was unable to doubt events would happen. One wever, was worse than disestab- and disendowment, and that lishment and endowment which ve no particular form of faith. ceased to think the Establish- th keeping, and he had come to usion that it was bad for true hat it should continue to exist. as for this were the movement ishops and others against the n Creed, and the adoption of tion Act of 1870, by which the ad severed the connection be- ligious and secular teaching o sympathy for the talk about nsion.

ATHANASIAN CREED.—This creed, genuineness there is not a ves- toric evidence, is likely to be- urce of perplexity and strife to lished Church. Recently the p of Canterbury affirmed that the Church of England takes atory clauses of the Athanasian their plain and literal sense. to this, a declaration is being priests and deacons, in which ing words are used:—"Where- a public charge impugns the of all the clergy for common ess and honesty, and is calcu- estroy all faith in their preach- to bring Christianity into con- s, the under-signed priests and do solemnly declare that we recited the Athanasian Creed ate mental reservation, but have cepted and believed its words plain and literal sense." These ad deacons have certainly the The affirmation of the Arch- surely fraught with peril to the If one creed may be tampered ltrittered away by a process of reservation, so may all, and

the people may lapse into universal doubt.

EDUCATIONAL WANTS OF LONDON.—The Statistical Committee of the London School Board have prepared a report respecting the state of elementary education in the Metropolis, and the work to be done. It states that, after reckoning all available school accommodation, and the average attendance of children to be expected, provision has still to be made for 103,863 children. Comprehending in their plans the whole extent of the Metropolis, they require the School Board to secure at once school accommo- dation for 100,000 children. At a recent meeting of the Board it was stated that satisfactory progress had been made with regard to the attainment of sites and premises. Apart from sites already purchased and buildings hired, the Board had further entered into arrangements for fourteen sites at a cost of £27,611. Twenty-five buildings had been hired for the accommodation of 6,530 children at a rent of £1,530 a-year.

PROTESTANTISM IN MADRID.—Under the new constitution, the truth has been unfettered; the Bible can be purchased and the Gospel is freely preached in Madrid. Colonel George Fitch, writing from that city, states that the seven Protestant congregations form an aggre- gate of not less than 2,000, and that this number is gradually and steadily increasing. A hall, occupied by one of the congregations, was vacated a short time ago by them that a spacious Pro- testant church might be built upon its site, they establishing themselves mean- while in another quarter of the city. Protestantism is thus lengthening her cords and strengthening her stakes, and giving promise that the blood shed by the cruel hands of the Inquisition will prove the seed of the Church. At the second Synod of the Spanish Protestant Church, which ended its sitting on the 19th April, nineteen churches were represented, and a confession of faith,

rules for the government of the Church, and a catechism were approved.

ANTIOCH.—This city—once designated the "Queen of the East," and celebrated for its splendour and luxury, and above all as the scene of some of the most signal triumphs of Christianity, and as the place where the followers of Christ were first called Christians, has again been shaken and desolated by an earthquake. In this city Paul and Barnabas laboured with eminent success—thence they went forth on their eventful mission to the Gentiles; and here Chrysostom, the most eloquent of the Christian Fathers, was born. Now, however, its ancient splendour and Christianity are gone, and it lingers on under the name Antakia, an echo and a faint shadow of its past glory; still, its present calamity should not only awaken reminiscence of its departed greatness, but sympathy for its present homeless and sorrowing inhabitants.

CHURCH DEFENCE ASSOCIATIONS.—The impression throughout the country seems to be that the "Church is in danger," and in many places Defence Associations are being formed. The pervading and alarming idea with the parties forming such associations is, that Nonconformists are combined to attack the Church, whereas the truth is, that if they think of attacking anything, it is not the Church, but its *nexus* with the State, which they conceive, in common with many Episcopalians, is injurious to its well being and efficiency. In some instances, as at a meeting held in the London-bridge Hotel, a spirit of great violence has been manifested. The Rev. G. Murphy, who presented himself at that meeting, with the approval of the chairman, as the defendant of Nonconformists, was taken by the throat and forcibly dragged from the platform. At the same time it was declared that, if necessary, blood would be shed in defence of the Church. Surely every enlightened Churchman must see that

such meetings, instead of strengthening the Church, weaken it and sever the sympathies of thinking men.

THEATRE SERVICES.—The new season of the religious service London theatres, initiated chiefly under the auspices of the Earl of Shaftesbury, was brought to a close for the year by the council on Easter Sunday. It is proposed by the committee to raise a fund of £10,000 to aid local efforts for the establishment of lecture halls in densely populated neighbourhoods. The idea is to spend as much as possible in bricks and mortar, and plant the rooms in the midst of the courts and alleys from which thousands of the people never stir out on Sundays. Lord Shaftesbury's interest in the movement is expressed in the following, from which the following is an extract:—"Every day's experience strengthens my conviction that by no other means can the vast masses of our city be brought into contact with the great truths of Christianity. The peculiarities of people must be met by peculiarities of action. The perpetual flow of immigration into the country, and a perpetual movement of families from one part to another, make a system of life cannot be encouraged by any ordinary and inflexible regulations. The object is to save from the issues of Paris—social, political, and religious."

SCOTTISH PRESBYTERIANISM.—REV. DR. RAINY'S LECTURES.—The recognition of the value of Dr. Rainy's lectures in defence of Scottish History, in reply to Dean F. Latitudinarian lectures in Edinburgh, which he has just been presenting, Lord Ardmillan, of the Court of Session, has given him a cheque for 500 guineas as a piece of silver plate, subscribed by many friends. We are glad to hear of the publication of Dr. Rainy's able pamphlet published at sixpence.

MAY, 1872.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Female Education in Bangalore.

BY MISS ANSTEE.

I very mixed feelings we review the work of 1871 in connection with the Canarese Girls' Day Schools. Some of the parents see education of their girls with more or less suspicion, and are the fruits of it. This has especially been the case since the fall of Subbi, in September, 1870, and her school-companion Huchi's bold avowal of faith in Jesus, and earnest desire to confess in baptism.

I am grieving now over the prolonged absence of a very bright, energetic child. Our young Bible-teacher, Subbi, tells us that actively and quietly she sat during the Bible lesson, and how her eyes filled with tears as some simple truth touched her conscience she remarked to a school-companion, "If we have jewels, they steal them from us; but if we have God's Word in our hearts, they cannot steal that." The Lord knows how distressed we feel when our little ones are removed from our care and influence.

Since the fall of Huchi, the dear girl alluded to above and in our last issue has become increasingly interesting. We mentioned that she refused to let her return to school as a teacher; and, in consequence, she was cut off from the means of grace, and from the help to be derived from Christian fellowship. One day we received a few lines in which she told us she was betrothed to her cousin (a boy of twelve); but that we need not mind about it, for as soon as she cleared up the way for her to join us, she was ready to come.

During the year we saw her for a moment, when we passed the Bazaar. She was accompanied by her elder sister. We did not speak; but the look on each side told volumes. A few

days after the anniversary of Subbi's baptism, Huchi, who knew she was of the same age as her school-friend was when she was baptised, called at a Christian woman's house, and told her to let me know that the Shobana, or second marriage ceremony, was about to take place in a fortnight, and she wanted us to receive her if she came for baptism.

She went again to the same house on the following morning, to inquire if her message had been delivered. She wept much, and said, "They received Subbi; me alone have they forsaken." She appointed a meeting at twelve o'clock the following day, which was Sunday. After much consideration and consultation, it was resolved to give her baptism; and we hoped that her friends, on finding that such a step had been taken, would leave her quietly under our protection. We were not prepared for what followed, viz., the vain effort on their part to deny the baptism, and try and hush up the matter. When she came the next day, fully expecting to be protected as well as baptised, the condition under which baptism would be administered to her by Mr. Campbell was explained, viz., that if after baptism her parents were willing to receive her back, she must be willing to go: he could not keep her from them.

Dear Huchi hesitated. The choice was a painful one—either to give up the long-cherished hope of baptism, and go back at once to her people before they were alarmed at her absence; or else seize the opportunity, which might never occur again, of obeying Christ's command to receive baptism, and then perhaps be carried off by enraged relations and friends. With eyes full of tears, fully understanding the sacrifice she was making, she answered Mr. Campbell's questions as to whether she would be baptised, very decidedly and in the affirmative. There is no need to say that it was a solemn time, for we knew not the sufferings which might lie before that dear young disciple. It was a baptism of tears and prayers.

Immediately after the service was concluded, her people entered the Chapel, and, amid her protestations of "I will not come; I am a Christian; I have been baptised," they lifted her up and carried her off. Her cries were distinctly heard down the street, until they reached their home. Various reports reached us of her having her hands tied behind her, of her being chained, and being beaten. On hearing the latter report we begged the Inspector of Police to inquire into the matter, but she was removed from house to house, her friends saying that she was in the country. The Inspector then ordered her to be produced by a certain time next day, when I accompanied him to the house. And never can I forget what I witnessed then; for I had a proof of what the devil can do

through his agents, and trembled at the power he had exercised over the mind of Huchi, fearing it might never recover its tone again. It was evening, and she stood in a dimly-lighted room, surrounded by relations, and looked like a crazed girl. She was so unnaturally wild and excited in appearance that I doubted her identity, and inquired if it were really Huchi. The tones of her voice were sad and despairing, as she uttered wildly, over and over again—"I am not afraid; I have not been baptised; I do not want to be with you; I want to be with my father and mother."

Her friends, evidently afraid she would break down, soon urged me to leave off speaking and to go, saying it was too bad to tease the girl. I am still amazed at the unnaturally proud, fierce, commanding manner in which the girl silenced them. "What are you afraid of?" she said; but the meaning clearly was, "Have I not promised you? Why do you doubt me?" It was quite clear, even to a stranger, that she was most unnaturally excited, and her feelings worked upon until she was nearly mad. The Inspector afterwards remarked that it was evident she was very well instructed in all she said. It was not a time for many words; grief was too overpowering; and the silence was only interrupted by sobs of intense sorrow. A short time since our feelings were again agitated, by hearing a report that the marriage had really taken place with the youth already referred to, who is only twelve years of age—that is, two or three years younger than Huchi herself. The heathen in the neighbourhood say that Huchi protested loudly and strongly against the marriage, confessing herself to be Christian in the following words—"They have laid their hands upon me; I have been baptised."

She is now narrowly watched both day and night. We commit her cause to the Lord, praying Him to deliver her speedily, that she may enjoy the privileges of those who go up to the house of prayer, and feed on the Word of God. Whilst in her heathen house, she is robbed of all outward means of grace. May the Lord feed her soul, and strengthen her day by day for the trials to which she is exposed!

The roll book this year shows a decrease in numbers of about one hundred and fifty scholars. This can be partly explained as the natural result of the baptism of Subbi and Huchi; but the chief cause is the shutting up of the country schools. Being very anxious to sow the seed of the Word and to hold up the lamp of life to the perishing multitudes living in these thickly-populated villages, we have made repeated efforts to re-open these schools, but hitherto without success.

II.—Ordination of Native Pastors.

AT no stage in the history of Christian missions is their success more apparent than at the period when the labours of the missionary give place to those of the Native pastor. As the Churches grow in intelligence and piety, not only will the funds for supporting the ordinances of the Gospel, but men may be found among themselves both able and willing to "feed the flock, taking the oversight thereof." In many of the Society missions, these principles are being carried out with very successful results. On the present occasion we have much pleasure in recording the ordination of three such Native pastors—two in CHINA, and one in the WEST INDIES; the details of which cannot fail to interest our readers.

1. AMOY. REV. J. SADLER. FEB. 14TH, 1872.

Daily preaching in the City of Amoy is principally carried on in two Native chapels by our missionary brethren and their Native assistants. Respecting the latter, Mr. Sadler writes:—

"It is now three years since NG SUN LI was elected to the pastorate of the Thai-san Church, and LIM-SE-SIN, to that of Kwanalai. Up to the present time these two young men have been under special training in the Scriptures, theology, preaching, the pastorate, church order, and the Sacraments. On the evenings of the 30th and 31st January, from 7 till 10 o'clock, we held a public examination of them before the Churches and our missionary brethren. We were much pleased with the excellence of their answers, and our friends who attended expressed their satisfaction.

"In order to secure a larger attendance we arranged to have the young men ordained on the Sabbath, and to have one service for the two ordinations. It was held on last Sunday afternoon in the oldest and most accessible chapel—Thai-san—commencing

at half-past two o'clock. The missionaries of the Reformed Church of America, and of the English Methodist Church, joined us, with the ladies of their missions, with the native pastors and churches; in all there were fourteen foreign and two native pastors, and five churches present, thus making an imposing assembly.

"The Churches promised to send their pastors, and express their obligation for having been introduced to the Gospel during so long a time. Both the brethren referred to expressed the benefit they formerly received from the Revs. A. Stronach and W. These friends will be gratified that their teaching has not been in vain. The whole was concluded by the native pastor of the American mission—the Rev. Mr. Yap—preaching the Lord's Supper. V

such a delightful meeting; missionaries from various with their numerous Chinese and the converts with their prayers, all meeting in the spirit of Christian love, to have fellowship with each other and the Lord, suggested the thought of the general assembly and church of the firstborn in heaven."

2. THAI-SAN CHURCH. THE SAME.

and is a translation of the "Call" to the pastor presented by the Church, with the statement made by Ng Sun Li, in reply:—

ing to the Gospel of Matthew tells His disciples that it is plenteous, but the few, and that they should say the Lord of the harvest: labourers. The harvest gathered without labourers. Also, the comparison of the hom a shepherd is indis- In Amoy the Thai-san obtained the heavenly sounding mercy having ed with missionaries from ids, teaching and exhort- ening chapels and estab- lishes, during the last s. In this way our defi- een supplied. Profound- e is due for this our Lord's r. This grace makes us named that we have done elp ourselves; now, how-

ever, at last, by the gracious help of God, we have been encouraged to exert ourselves to invite and support a pastor to our church, to teach us wisdom, and instruct us in doctrine. Remembering your intercourse with us, how you conducted yourself with diligence, sincerity, and self-control; how your disposition and conduct were humble and mild; how your efforts to teach us were unremitting; and how you were skilful in attracting your brethren. We, therefore, all agree in requesting you to undertake this office. We hope that you will unweariedly instruct us in the Lord's doctrine; and we hope that our Lord Christ will always bestow his Holy Spirit to endue you with fresh energy that you may fulfil the Church's highest expectations."

the pastor replied as follows:—

lly acknowledging the favour of the Most High e received the brethren's dertake the pastorate. I d of my meagre attain- w am I fit for this impor- However, having obtained ly Father's blessing, and having elected me, I dare the invitation, and thus 's gracious will, and the

brethren's excellent intention. I desire that the Triune God may graciously protect me, and enable me to fulfil the duties of my office to the utmost; and also that the brethren will zealously assist me, so that the Church may daily become more prosperous and the Lord's doctrine be more widely diffused, till the whole empire obtain God's grace.

3. JAMAICA. REV. T. H. CLARK. MARCH 7, 1872.

The Church at BREAD-NUT-BOTTOM has been in existence for upwards of fifteen years. It was commenced by the Rev. T. H. CLARK, whose solicitude and careful watchfulness have contributed to its great stability. "Its history," writes Mr. Clark, "serves to illustrate how may be accomplished by a self-reliant, God-fearing and earnest people to secure to themselves and children the free enjoyment of the fullness of grace." Mr. ALEXANDER EASTWOOD, whose ordination to the pastorate in this Church took place on Wednesday, the 28th February, has many years associated with Mr. Clark as catechist and teacher, and has carried on his studies under our brother's superintendence. The services on the occasion are thus described:—

"Long before the time of meeting, streams of people were to be seen wending their way to the scene of attraction; and persons of various denominations, as well as from most of our mission Churches on the south side, sought admittance within the little sanctuary where the solemn service was to be held.

"Mr. Bailey asked the usual questions which were answered on behalf of the Church by Mr. Lewis, teacher and catechist at the station, and also a deacon of the Church; and by Mr. Eastwood, the candidate for ordination. Mr. Joyce offered the ordination prayer, with the imposition of hands; and, in the arrangements for the services of the day, it fell to my lot to give the charge, which was founded on Ezekiel xxxiii. 7. Mr. Harty preached to the people from 1 Thess. v. 12, 13, and the solemn service was brought to a close by prayer being offered, and the benediction pronounced by Mr. Eastwood, the newly-ordained pastor.

"The services of the day were of a deeply solemn and impressive character. The gathering was very large; the chapel was literally packed with

people who had come from all parts of the island to be partakers in the hallowed and solemnities of the day. The building was crowded to afford temporary accommodation. The mission-house were erected at each end of the street, and many persons were round the building who failed to find place within its walls. The mission house was finished, and occupied by Mr. Eastwood and his family.

"Bread-nut-Bottom thus presents a compact station, with its chapel and mission-house, in a healthy locality, and with bright prospects for an independent Church, with a settled minister over them, with a good congregation, good Sabbath schools."

My prayer for him is that he may be a good minister of Jesus Christ, that he may watch for souls who must give an account, when his work on earth is finished, he may present many perfect to the throne of God: and that the Church, that it may be enriched with all spiritual blessings in Christ, that the little one may become a great people, and the small one a great people."

III.—South Africa.—The Matebele Mission.

THE MATEBELE MISSION is carried on far in the interior of South Africa, and lies only a few days' journey south of the Victoria Falls. Its chief station, INYATI, the principal town of the Matebele tribe, is situated at the head of a beautiful valley, possessing abundance of water. The country lies far to the north of the very dry and dusty plains of South Africa; and, for two hundred miles south, the forests abound in game. In 1859, in two bands, missionaries of the Society entered the region north of the Kuruman to found new missions among the Makololo and the Matebele. Disasters broke up the first. The second was established successfully at INYATI, and has grown in strength and influence. The missionaries at the station are the Revs. W. SYKES and J. B. THOMSON.

In a letter addressed to a friend, Mrs. THOMSON, who with her husband, the Rev. J. B. THOMSON, joined the Matebele Mission two years since, gives some characteristic sketches of the people, their social customs, and modes of life; incidents attending their wars; and the prevalence of slavery—all of which point to their moral and spiritual degradation, and their need of the Gospel of Christ, with the purifying and elevating influences which come in its train.

1. NATIVE CUSTOMS. MRS. THOMSON.

The position occupied by the women, the food and dress of the natives, are thus described:—

"When we first entered the country, we had to visit the king before coming to Inyati. We reached his kraal on the Saturday; on the Sunday he asked Mr. Thomson to have service. Soon after the commencement of the service, three of the king's sisters, who were staying with him, came to our waggon to visit me. They opened the nail, and came into the waggon, and sat down on the bed; they were wishful to examine and try on my clothes, but that I objected to. I can assure you I was pleased to get rid of such unwelcome visitors. You would require to live among the natives here before you could understand what a low class of humanity they are. And yet there are many of the head-men amongst them that seem to be gentlemen; there is a something about

them which commands respect. The men look upon the women as so much property; consequently, the more wives they possess they are the richer; and they call them their cows, and treat them accordingly. The Amantebele, as a tribe, wear no clothing, though a few here and there are now beginning to wear it. They are very fond of European clothing, but they grudge to pay for it. It is very common to see a woman with a skirt on and nothing else, or a man's shirt and nothing else. The men, too, seem very strange in such articles of dress as they can get. You may see one man with a waistcoat and a pair of boots, and nothing else; or a pair of trowsers and nothing else; or, it might be, only a hat.

"Their food is simple, and some of

it not very clean. The food of the upper class of the country consists of beef and beer—that is, beer made from the native corn. The poorer class have to be content with native corn and mealies prepared in various ways. They grind their corn by rubbing it between two stones, and make pap of the meal, which they eat with their fingers out of one common pot. When they kill an ox they eat every part of it, both outside and in, except the bones and skin. The skin they soften,

and make an ingubo, that thing to go round them.

“This is, emphatically, country. Nearly every Matimily have their slaves, and they have a large number of them. I am afraid there is no prospect of being stopped until the God found its way into every heart. It has taught all to do unto others as they would have others to do unto them.”

2. WARLIKE PRACTICES. THE SAME.

Among the tribes in the interior of South Africa wars are of frequent occurrence. The ceremonies performed on the departure of the army to the scene of conflict, and on its return home, are striking and suggestive.

“While we visited the king last time, his army had just returned from a marauding expedition against the Mashiona, a very large tribe a little farther north from here. They brought some thousands of cattle back with them, but no captives that we saw. I was told that they were assembled in the king's kraal. When they got near the town they commenced their war song. When they came in, they were in perfect order, and filed off in a half-circle, in rows behind each other. The king came out of his house, and greeted them. Then they again began their war songs and dance; sometimes they came shouting and yelling forward; all at once they turned round, and walked, singing so softly and beautifully, back to their places. Then they showed how they attacked their enemies, and how they charged. Then each man who had killed any of the enemy, showed how many, by leaping about and sticking the ground with his assagi. The average was from one

to ten killed by one man. Any of them who had holes pierced through their shields by the enemy, had picked them off the trees, and stuck holes to mark them. After the dance was sung and danced for some time, the general of the company came in the middle of the circle, and related his day's experience to the king. Then he told them how many they had left him, and gave them the names of the men who had killed and wounded. Before they left on their expedition, they were collected in the courtyard, and were killed with one of the king's assagis, which was covered with some of the old king's meal. But before the ox was killed, its forelegs were cut off by the assagi, joint and cooked; some of the meat was eaten, some of it was made into medicine, and the army was supplied with the liquid after it was drunk. After this was done they skinned the ox alive, and let it die. The same thing was repeated on the return of the army.”

IV.—The Singrowli Mission.

SINGROWLI is situated in the North-West Province of India, and forms the southern portion of the Zillah of Mirzapore. It is divided into two parts, known as Eastern and Western Singrowli: the former is under the direct management of the Magistrate of Mirzapore, who appoints a native subordinate, called a Lazawal, to collect the revenue. British Singrowli is about eight or nine hundred square miles in extent: the greater part being a thick jungle, full of ravines, the abode of tigers and other wild beasts. A population of 10,000 or 12,000 are scattered in 130 villages. The inhabitants are mostly aborigines of various tribes; the principal are the Majhwars and Khairwars. A mission was commenced at the chief village, DUDHI, in the year 1863.

Since the lamented death of the Rev. WILLIAM JONES, two years since, the mission in this remote district has been carried on by the native catechist, PETER ELIAS, of Mirzapore, under the superintendence of the English missionaries. In December last, the Rev. DAVID HUTTON, of BENARES, proceeded thither on a brief visit; and from his journal, just received, we extract the following details:—

1. DESCRIPTION OF THE COUNTRY. REV. D. HUTTON. MARCH 11TH, 1872.

On leaving Benares, the road is a very bad one, being in many places a mere cattle-track through the jungles.

“But,” writes Mr. Hutton, “there are spots where the scenery is exceedingly picturesque and beautiful. That part of the road which passes through the valley of the Soane is especially striking, and as beautiful as any that I have seen either in England or Scotland.

“The journey down occupied eleven days. It came on to rain while we were on the road, and we had to halt two days to let our tent dry. The view from the Ghat (pass), leading to the Dudhi Valley, is not imposing, but quiet and full of repose. The mission-house is situated in the middle of the valley, and is a very conspicuous object, for it can be seen from a long distance from all sides of the valley. It was with a feeling of relief and thankfulness that we first caught sight of the whitewashed walls

of the mission-house, after passing the dense and dangerous jungle.

“We arrived on a Friday, and on Sunday I took the morning-service in the little mission chapel. All the orphan-boys—some eighteen—and a few outsiders were present. The chapel, with its primitive internal arrangements, came nearer to the ideal I had formed, years before I came out to India, of what a mission chapel was like, than anything I had ever seen before. The hearers squat on the floor, native fashion, and the rude low reading-desk, and roughly-made chair, were quite in keeping with the simplicity and unpolished character of the place and people. As it was the last Sunday of the year, I chose a subject in harmony with the occasion, and found attentive and pleased listeners.

2. THE VILLAGES AND THEIR INHABITANTS. THE SAME.

The habits and customs of the various tribes to be found in the villages are thus described :—

“Peter Elias, the catechist in charge of the mission, was in Mirzapore, on sick leave, at the time of my visit. This was unfortunate; I was sorry to lose his company and assistance in visiting the villages, as he knows the country so well, and is so well-known and greatly-respected by the people.”

“On Monday, in company with one of the Mirzapore catechists, I began a round of visits to the villages in the neighbourhood. The catechist had been to all the villages once, and knew the names of the headmen of the different villages we visited. There are eight villages within walking distance, and three or four times that number within riding distance, going and returning the same day. In the whole district there are some 130 villages. It should be remembered, however, that most of these are very small, and the houses a good deal scattered. Each house is surrounded by a strong bamboo wicker-work fence, to keep off the leopards and other wild beasts that are so numerous and destructive, and each house is situated in the middle of a little patch of cultivated land. Dudhi itself is but a small place, containing, I should say, not more than 120 to 150 inhabitants; and the country is so intersected by mountain streams, that it is often difficult to reach the villages; indeed, in the rains it must be simply impossible to visit more than two or three of the villages in the immediate neighbourhood of Dudhi. It is only in the cold season that the outlying country can be well-worked, and only then for a short time, and under great difficulties.

“The people are simple and ignorant in the extreme, and much more susceptible, it seems to me, of those finer feelings—gratitude, affection for strangers, honesty, and truthfulness—which are supposed to be so painfully wanting in the Hindoo. They are superstitious to a degree, and attribute the smallest calamity to the influence of goblins and evil spirits.

“The villagers are chiefly aborigines of the Majhwar clan, but there are now a considerable number of Hindoos from the plains, who have settled for purposes of trade, &c., in this part of the country. There are also a few members of the other hill-tribes, such as the Kharwars, Panikas, Bhuiyars, Cheros, &c. None of these, so far as I was able to discover, except the Kharwars and the Cheros, have a distinct language of their own; and those just named only speak their own language amongst themselves. Hindee is the language universally spoken, and is always understood, even by those who have a separate language of their own, so that a missionary could go miles in all directions, and still find his Hindee intelligible to most of these hill-people. These various clans or tribes, it must be remembered, are each, in their social habits, distinct from the others. They never intermarry; nor do they eat or drink with each other. In this respect there is almost as strong a feeling amongst these aborigines as in the matter of caste amongst the Hindoos, though how far the feeling would show itself in the case of a hill-man becoming a Christian, I am not prepared to say.”

3. THEIR FORMS OF WORSHIP. THE SAME.

the inhabitants differ in their social customs, the deities worshipped are common to all.

The most potent god is probably this personage, indicates, was a king or at some comparatively obtained an extensive number of the hill-tribes. The favourite deity is Bhairava—probably a contemporary of the gods—are spoken of by the people as having been friends.

offerings of goats, fowls, &c., are made to these deities, who are supposed to protect the worshippers from the evil spirits which infest the surrounding hills. The people use no incense, and present their offerings to the deities in small vessels found scattered about the country. Two other well-known deities are Bhagout and Dhatri; the first a female deity, and the second a male deity, but whether in any relation to the two principal deities I do not know. They are also supposed to protect the people from evil spirits; and goats and fowls are offered to them in sacrifice.

There are many other deities, but those I have mentioned are the chief; above all these, the missionaries acknowledge that there is one—Parameshwar, or God—in their conceptions of God is too remote and too abstract for them to discern himself with their eyes. It is to the gods I have mentioned that the ignorant and help-

less suppliant goes in his distress, and it is upon them that he calls in all his difficulties and bereavements.

“The presence of so many Hindoos has had, of late years especially, a considerable influence on the religious belief and superstitions of the people. The peepal—the most sacred tree amongst the Hindoos—is now regarded with veneration, and the village deity is not unfrequently set up under its shade. The names of the favourite Hindoo gods, too, are well-known. At Nagor, about thirty miles from Duddhi, the image of Bhausidhar—one of the names of Krishna—is worshipped by both Hindoos and hill-men. Nor have the superstitions of the aborigines been without their influence on the Hindoos. The universal belief in goblins and spirits is now common to the hill-tribes and the most ignorant of the Hindoo settlers; and it is quite usual for a Hindoo in case of sickness to send for the ojah, or priest, to exorcise the spirit that is supposed to be the cause of the illness. The ojah's services are constantly in demand, and the belief of the people in his powers is deep-rooted, and will take years of instruction and care to eradicate; indeed, it strikes me this strange belief in departed spirits will be one of a missionary's chief difficulties, even after he has gathered a Christian community together.”

4. CHRISTIAN WORK. THE SAME.

The natives, being simple and ignorant, are the prey of exacting Hindoos who rob them of their lands and property. The missionary, however, is always received as a friend, and listened to with attention.

"It is sometimes difficult to get the people together unless you go very early in the morning before they have left for their fields, or in the evening when they return. We always had attentive listeners. The people are profoundly ignorant, and never attempt to defend their idolatrous and superstitious practices. In the eight villages round Dudhi I found only one man among the aborigines who could read. The parents are generally so poor, and the children are of so much use in herding the large droves of cattle, and in cutting wood for fuel in the jungles, that they cannot be sent to school; besides, there is a superstitious dread of having a child taught, and the parents will not send their children to school even if they could be spared. The truths of the Gospel are listened to; but the intensely ignorant, listless state into which the people are sunk seems to have made

them utterly indifferent to and loveliness of the truth Jesus. All that you say is as if but the preaching never seen them in any way. This indifference and stolid content is painful to witness; one who meets with a little opposition, a friendly discussion.

"There are two schools belonging to the mission—one in Dudhi and another in Birar, a village some miles from Dudhi. In the first school, including the eighteen children, there are thirty boys; but one considers not more than seven attend regularly, and of these only three are able to read. The schoolmaster, too, is, to my mind, in a very satisfactory state. There are twelve boys on the roll, but I found more than six present, only of whom could read a

V.—Notes of the Month.

1. ARRIVAL OF MISSIONARIES IN ENGLAND.

The Rev. F. WILKINSON, from QUILON, South Travancore, March 1st.

The Rev. JOHN SMITH MOFFAT, Mrs. MOFFAT and family, from Ibadan, South Africa, April 2nd.

2. DEATH OF MRS. WILKINSON, OF QUILON.

In the month of June last Mrs. WILKINSON, wife of the Rev. F. WILKINSON of the Travancore Mission, arrived on a visit to this country, with the re-establishment of her health. After a time, however, it became evident that the hopes entertained by her friends were doomed to disappointment. It was, therefore, deemed desirable to anticipate the return of Mr. Wilkinson's projected return to England, after years of active labour, first at Santhapooram, and subsequently at Birar. Our brother arrived on the 24th of March, and on that day (Sunday, April 7th) his dear wife calmly breathed her last. She was the daughter of a missionary (the Rev. JOHN COX, formerly connected with the Society's mission in Travancore), the late Mrs. Wilkinson was enabled to take a deep interest in the work of native female education, and her married life rendered valuable aid in this important branch of our effort.

3. MEDICAL MISSIONARIES.

Medical Missionary Journal ary, edited by Dr. Burns, occurs the following passage. Complaints have been made of medical missionaries that they often turned aside from their work to enrich themselves by private practice. This charge is made strongly by the Rev. Dr. Mullens, Secretary of the London Missionary Society. He says: 'Had the medical missionaries turned aside from their proper work in as large a number as the medical missionaries do, the missions of many countries would have been disorganised.' They say that the London Missionary Society has suffered more from this than any other society, and this is not far to seek. They, like others, have acted on the half system, as it may be called, sending out an agent on an inadequate salary, and not only per-

mitting, but *instructing him* to make up for himself a comfortable income by *private practice*."

(1.) The words quoted from Dr. Mullens are contained in his Paper on Missions in China, and were applied by him to those missions. In a conversation between Dr. B. Thomson and himself on the subject in Edinburgh, some five years ago, the former allowed with regret that the statement was but too true. (2.) The London Missionary Society provides for its medical missionaries the same salary as that of the ordained missionaries. And (so far as the present Directors are aware) on no occasion in its entire history has it permitted or instructed the medical missionaries to make up their income by private practice. They have always reprobated such a system in strong terms, and they jealously watch against it to the present day.

4. THE "JOHN WILLIAMS."

we much pleasure in announcing the safe return of the missionary ship *John Williams* of the third series of voyages. The vessel arrived in Sydney harbour on the 6th of February. During her ten months' voyaging she has sustained no injury, and came into port in excellent order. Our brethren, the Revs. DRUMMOND, W. G. LAWES, S. ELLA, and J. C. VIVIAN, with their families, were on board.

5. THE LATE BISHOP PATTESON.

At a general meeting of the LOYALTY ISLANDS Missions, held at MARE, on the 1st, 1871, the brethren assembled placed the following record upon the minutes:—

With deep concern that we have heard a report of the murder of BISHOP PATTESON by the hands of the natives of Santa Cruz, and we refrain from expressing our deep sorrow at so afflictive an event, and our deep sympathy with those upon whom this blow will most heavily fall. The death of so good a Christian, and so devoted and self-denying a missionary, must be regarded as a great loss to the whole Church of Christ."

VI.—Anniversary Services in May, 1872.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary:—

MONDAY, May 6th.

1. *Morning*.—PRAYER MEETING AT THE MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine blessing on the several services of the Anniversary, at half-past seven o'clock.
 2. *Afternoon*.—ANNUAL MEETING OF DIRECTORS AND DELEGATES, AT THREE O'CLOCK.
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TUESDAY, MAY 7th.

1. *Evening*.—FETTER LANE WELSH CHAPEL.—Sermon in the Welsh language, by the Rev. THOMAS DAVIES, of Llandilo.

Service to commence at Seven o'clock.

WEDNESDAY, May 8th.

1. *Morning*.—SURREY CHAPEL.—THE USUAL ANNUAL SERMON will be preached by the Rev. GRIFFITH JOHN, Missionary from China.

Service to commence at half-past Ten o'clock.

2. *Evening*.—WESTMINSTER CHAPEL.—A SPECIAL SERMON TO YOUNG MEN and others, will be preached by the Rev. ALEXANDER RALEIGH, D.D., of Hare Court Chapel, Canonbury.

Service to commence at Seven o'clock.

THURSDAY, MAY 9th.

1. *Morning*.—EXETER HALL.—ANNUAL MEETING of the Directors and Members of the Society. *Chair to be taken at ten o'clock by*

ALFRED ROOKER, Esq., of Plymouth.

TICKETS for the Meeting at Exeter Hall may be obtained at the Mission House, Blomfield Street, Finsbury.

SPEAKERS TO BE PREACHED ON LORD'S-DAY, MAY 12TH.

LACE.	MORNING.	EVENING.
PEL	REV. A. J. BRAY.	REV. R. H. COOKE.
.., Hackney-road	„ J. WOOD.	„ J. WOOD.
.., New North-rd.	„ A. D. Philips.	„ A. D. Philips.
CONG. CHURCH.	„ T. W. DAVIDS.	„ A. CLARKE.
Craven-hill Ch.	„ J. YONGE.	„ A. W. JOHNSON.
Lancaster-road	„ C. JUKES.	„ A. REED, B.A.
CHAPEL	„ J. S. RUSSELL, M.A.	„ JAMES SMITH.
.. . . .	„ J. G. HUGHES	„ J. S. WATSON.
.. . . .	„ W. A. WRIGLEY.	„ W. A. WRIGLEY.
.. . . .	„ W. J. GATES.	„ G. PEILL.
.., Park Chpl.	„ I. V. MUMMERY.	„ J. BOWREY.
CHAPEL	„ E. EVANS.	„ P. COLBORNE.
.. . . .	„ W. FAIRBROTHER.	„ J. B. FIGGIS, M.A.
Boston-road	„ G. SHAW.	„ J. W. ELLIS.
Queen Sq. Chapel	„ DR. RALEIGH.	„ DR. RALEIGH.
Union Chapel	„ G. W. ROBINSON.	„ G. W. ROBINSON.
AD	„ ROBERT MOFFAT.	„ GEORGE HALL, B.A.
ent	„ L. H. BYRNES, B.A.	„ L. H. BYRNES, B.A.
iddlesex	„ G. PEILL.	„ G. T. COSTER.
HL., Palmrstn. rd.	„ H. W. BUTCHER.	„ H. W. BUTCHER.
NEW-ROAD	„ W. H. JELLIE.	„ F. GOODALL.
HEATH	„ J. ROWLAND.	„ J. ROWLAND.
.. . . .	„ J. B. FRENCH.	„ J. B. FRENCH.
NG. CHURCH	„ R. W. SELBIE.	„ C. DUKES, M.A.
CHAPEL	„ H. J. WONNACOTT.	„ T. W. DAVIDS.
.. . . .	„ J. G. ROGERS, B.A.	„ H. ALLON, D.D.
ark Crescent	„ THOMAS MANN.	„ THOMAS LLOYD.
.. . . .	„ J. M. BLACKIE, LL.B.	„ WILLIAM JACKSON.
wer Chapel	„ J. MUNCASTER.	„ H. J. WONNACOTT.
RK	„ P. COLBORNE.	„ T. G. HORTON.
CHAPEL	„ ARTHUR HALL.	„ W. BAXENDALE.
CHAPEL	„ W. P. DOTHIE, M.A.	„ ROBERT WHYTE.
.. . . .	„ J. HALSEY.	„ J. HALSEY.
CHAPEL	„ E. PRICE.	„ E. PRICE.
PEL	„ GEORGE GILL.	„ A. THOMSON, M.A.
orge-street Ch..	„ J. BEDELL.	„ E. B. CONDER, M.A.
inity Chapel	„ W. CLARKSON.	„ W. CLARKSON.
oad Green	„ T. GILFILLAN.	„ W. K. LEA.
ornton Heath	„ HENRY LEE.	„ HENRY LEE.
lhurst-road	„ T. LLOYD.	„ D. JENKINS.
rublands Road	„ E. CORNWALL.	„ E. CORNWALL.
.. . . .	„ J. PULLING.	„ J. BROWN.
.. . . .	„ B. BRIGGS.	„ B. BRIGGS.
est Park-rd. Ch.	„ D. JENKINS.	„ G. HOGGEN.
HAPEL, Shadwell	„ J. BOWREY.	„ I. V. MUMMERY.
SQUARE CHAPEL	„ H. OLLARD.	„ J. M. CHARLTON, M.A.
.. . . .	„ S. D. HILLMAN.	„ S. D. HILLMAN.
.. . . .	„ N. T. LANGRIDGE.	„ N. T. LANGRIDGE.
ase Side	„ J. PARNABY.	„ J. PARNABY.
ker-st. (May 19)	„ B. BRIGGS.	„ B. BRIGGS.
ET	„ G. HOGGEN.	„ J. SAUNDERS, B.A.
ARE CHAPEL	„ S. HEBDITCH.	„ ROBERT TOY.
(May 19).	„ C. JUKES.	„ C. JUKES.
CHAPEL	„ J. SAUNDERS, B.A.	„ R. DAWSON, B.A.
st End	„ R. DAWSON, B.A.	„ R. DAWSON, B.A.

PLACE.	MORNING.	EVENING.
FINCHLEY COMMON	REV. S. GOODALL.	REV. G. J. ALLEN.
FINSBURY CHAPEL	" ROBERT BEST.	" P. W. DARTON, B.A.
FOREST GATE	" G. FIRTH.	" G. FIRTH.
FOREST HILL	" E. R. CONDER, M.A.	" J. BEDELL.
FOREST HILL, Trinity Chapel	" E. JOHNSON, B.A.	" E. JOHNSON, B.A.
GRAVESEND, Princes-street .	" ROBERT MCALL.	" ROBERT MCALL.
Gt. BERKHAMSTEAD (May 19)	" J. S. HALL.	" J. S. HALL.
GREAT MARLOW	" H. F. WALKER.	" H. F. WALKER.
GREENWICH, Maize-hill Ch. .	" G. SHREWSBURY.	" S. HEDDITCH.
GREENWICH-ROAD CHAPEL . .	" W. R. NOBLE.	" W. R. NOBLE.
HAMMERSMITH, Broadway . .	" R. MACBETH.	" J. YONGE.
HAMMERSMITH, Albion-road .	" F. SWEET.	" F. SWEET.
HAMPSTEAD-ROAD, Tolmers- square Chapel	" D. J. HAMER.	" A. B. CAMM.
HARE-COURT CH., Canonbury .	" R. W. DALE, M.A.	" GRIFFITH JOHN.
HARLEY-STREET CHAPEL . . .	" T. G. HORTON.	" W. J. GATES.
HAVERSTOCK CHAPEL	" J. NUNN.	" DR. A. M. BROWN.
HENLEY-ON-THAMES	" W. MARSHALL.	" W. MARSHALL.
HIGHGATE	" N. J. PALMER.	" N. J. PALMER.
HOLLOWAY	" C. E. B. REED, M.A.	" J. MUNCASTER.
HOLLOWAY, Junction-rd. Ch.	" A. REED, B.A.	" J. G. HUGHES.
HOLLOWAY, Seven Sisters-rd.	" G. SANDIE.	" G. SANDIE.
HOLLOWAY, Tollington Pk. Ch.	" WILLIAM PARK.	" WILLIAM PARK.
HORBURY CHAPEL	" WILLIAM ELLIS.	" WM. ROBERTS, B.A.
HORNSEY, PARK CHAPEL . . .	" J. M. CHARLTON, M.A.	" S. GOODALL.
HOXTON ACADEMY CHAPEL . .	" G. L. HERMAN.	" E. EDWARDS.
HOUNSLOW	" J. W. ELLIS.	" G. SHAW.
INGRESS VALE	" G. O. NEWPORT.	" G. O. NEWPORT.
ISLINGTON, Union Chapel . .	" JAMES PARSONS.	" R. W. DALE, M.A.
ISLINGTON, Offord-road Ch. .	" R. M. DAVIES.	" G. L. HERMAN.
ISLINGTON, Arundel-sq. Ch. .	" A. CLARKE.	" C. JUKES.
ISLINGTON, River-street . .	" D. JEAVONS.	" C. BRAKE.
ISLINGTON, Barnsbury Chapel	" G. SNASHALL, B.A.	" G. SNASHALL, B.A.
JAMAICA-ROW	" J. FARRER.	" T. SISSONS.
KENSINGTON	" DR. STOUGHTON.	" DR. MELLOR.
KENTISH TOWN	" J. FLEMING.	" DR. TURNER.
KENTISH TOWN, Gospel Oak	" H. LUCKETT.	" J. SEWELL.
KENTISH TOWN, Hawley-road	" EDWARD WHITE.	" J. BARKER, LL.B.
KINGSLAND	" DR. TURNER.	" D. LOXTON.
KINGSTON	" J. O. WHITEHOUSE.	" J. O. WHITEHOUSE.
LEWISHAM, Cong. Church . .	" J. M. JONES.	" W. FAIRBROTHER.
LEWISHAM HIGH-ROAD . . .	" W. M. STATHAM.	" C. S. CAREY.
LEYTONSTONE	" C. S. CAREY.	" C. S. CAREY.
LOUGHBOROUGH, Park Ch.	" J. HALLETT.	" W. H. JELLIE.
Brixton	" W. A. ESSERY.	" W. A. ESSERY.
MARLBOROUGH CHAPEL . . .	" J. MARCHANT.	" J. MARCHANT.
MERTON	" C. DUKES, M.A.	" F. BECKLEY.
MIDDLETON-ROAD CHAPEL . .	" WILLIAM TYLER.	" R. M. DAVIES.
MILE END NEW TOWN	" J. ATKINSON.	" J. W. ATKINSON.
MILE END, Latimer Chapel . .	" E. EDWARDS.	" EDWIN BAKER.
MILE END ROAD CHAPEL . . .	" R. T. VERRALL, B.A.	" R. T. VERRALL, B.A.
MILL HILL (May 19th) . . .	" THOMAS ORR.	" THOMAS ORR.
MITCHAM	" R. SHEPHERD.	" R. SHEPHERD.
NEW BARNET	" J. BARKER, LL.B.	" EDWARD WHITE.
NEW COLLEGE CHAPEL	" W. K. LEA.	" T. GILFILLAN.
NORWOOD, Lower	" W. URWICK, M.A.	" J. S. HALL.
NORWOOD, Upper		

PLACE.	MORNING.	EVENING.
BEECH CHAPEL . . .	REV. JAMES SMITH.	REV. H. LUCKETT.
N CHAPEL . . .	" ROBERT ROBINSON.	" ROBERT ROBINSON.
EL, Camden Town	" ROBERT TOY.	" D. J. HAMER.
Clifton Chapel . .	" DR. MELLOR.	" J. C. HARRISON.
Hanover Chapel . .	" J. WILLIAMS.	" W. URWICK, M.A.
YE CHAPEL . . .	" G. PRITCHARD.	" G. B. RYLEY.
LE-ROAD CONG. CH.	" J. S. HALL.	" J. HALLETT.
inity Chapel . . .	" EDWIN BAKER	" G. SHREWSBURY.
UNITY CH. . . .	" HERBERT ARNOLD.	" HERBERT ARNOLD.
HAPEL	" D. LOXTON.	" R. BEST.
.	" P. WHYTE	" R. BEST.
.	" R. BALGARNIE.	" A. J. BRAY.
.	" J. G. MIALL.	" J. G. MIALL.
.	" J. M. WRIGHT.	" J. M. WRIGHT.
.	" H. J. BEVIS.	" H. J. BEVIS.
BEECH CH.	" R. SKINNER.	" G. GILL.
.	" T. CARTER.	" T. CARTER.
-ROAD CHAPEL . .	" P. W. DARNTON, B.A.	" J. M. BLACKIE, LL.B.
CONG. CH. . . .	" W. HOUGHTON.	" W. HOUGHTON.
.	" JAMES SIBREE.	" JAMES SIBREE.
HILL CH.	" GRIFFITH JOHN.	" C. WILSON, M.A.
Brickfields Ch. .	" T. E. STALLYBRASS.	" E. STALLYBRASS.
New Church . . .	" H. E. ARKELL.	" H. OLIVER, B.A.
HILL CHAPEL . .	" J. B. FIGGIS, M.A.	" A. ROWLAND, LL.B.
RAY	" W. SHILLITO.	" W. SHILLITO.
WOOD CHAPEL . .	" G. J. ALLEN, B.A.	" E. A. WAREHAM.
Wood, Greville		
pel	" F. BECKLEY.	" W. CAMPBELL.
.	" R. H. LOVELL.	" E. STORROW.
urdett-road . . .	" H. OLIVER, B.A.	" H. E. ARKELL.
.	" DR. THOMAS.	" W. P. DOTHIE, M.A.
INGTON, Milton-		
el	" J. JOHNSTON.	" R. W. SELBIE.
FTN., Walford-rd.	" J. DE K. WILLIAMS.	" E. SCHNADHORST.
.	" E. MANNERING.	" E. MANNERING.
D CHAPEL	" W. CAMPBELL.	" S. ORGANE.
.	" W. CURRIE.	" W. CURRIE.
.	" D. MARTIN.	" J. WILLIAMS.
CHAPEL	" C. BRAKE.	" D. JEAVONS.
COURT-ROAD . .	" LL. D. BEVAN, LL.B.	" LL. D. BEVAN, LL.B.
.	" J. G. JUKES.	" J. G. JUKES.
PEL	" DR. A. M. BROWN.	" C. E. B. REED, M.A.
APEL, Brixton . .	" A. ROWLAND, LL.B.	" WILLIAM GILL.
EL, Horsleydown.	MR. J. TOWNLEY.	" J. DE K. WILLIAMS.
.	REV. G. WILKINSON.	" G. WILKINSON.
ARK CHAPEL . . .	" E. STORROW.	" D. HEWITT.
OW, Marsh-street	" WILLIAM GILL.	" T. MANN.
OW, Trinity Ch. .	" J. D. RILEY.	" J. D. RILEY.
, York-street . .	" P. J. TURQUAND.	" H. OLLARD.
CH	" D. B. JAMES.	" D. B. JAMES.
(May 19)	" ROBERT TOY.	" ROBERT TOY.
ISE CHAPEL . . .	" W. JACKSON.	" R. SKINNER.
PTON	" A. W. JOHNSON.	" R. DAVEY.
ER CHAPEL . . .	" A. THOMSON, M.A.	" W. M. STATHAM.
.	" H. T. ROBJOHNS, B.A.	" H. T. ROBJOHNS, B.A.
Rectory-place Ch.	" S. ORGANE.	" J. FARREN.
HAPEL	" R. THOMAS, M.A.	" R. THOMAS, M.A.
CHAPEL	" G. T. COSTER.	" G. PRITCHARD.

VII.—New Year's Sacramental Offering to Widows'

From 19th March, to 22nd April, 1872.

LONDON AND ITS VICINITY.

Dunt, J. E., Esq	2	0	0
Emerson, Mrs.	1	0	0
Engall, J., Esq	5	0	0
Buckingham Chapel, Pimlico	0	12	6
Bushey	3	0	0
Clapham Congregational Church	21	4	6
Edmonton and Tottenham, additional ..	0	10	0
Haverstock Chapel	12	5	0
Hendon	2	9	0
Jamaica Row	3	0	0
Park Crescent Church, Clapham	1	10	0
Romford	2	0	0
Union Chapel, Islington, Miss Peachey ..	0	5	0
Winchmore Hill	2	2	0

COUNTRY AND ABROAD.

Aberdeen: N. Smith, Esq	1	0	0
Abergavenny	2	0	0
Ashton-in-Mackerfield	0	17	7
Ashton-under-Lyne: Albion Chapel	20	0	0
Ashwell	3	13	7
Avebury Free Church	1	1	0
Bamford	2	11	7
Bassingbourne	1	12	2
Batley	3	0	0
Bedford: Howard Chapel	6	10	6
Bideford	3	11	6
Birkenhead: Liscard Chapel, 1871	3	12	7
1872	5	3	0
Hamilton Square	3	3	11
Bolton: St. George's Road	5	0	0
Bristol and Gwestwick	3	6	6
Burslem	1	8	7
Calow	0	13	6
Cardiff: Charles Street	3	19	2
Castle Comer	10	0	0
Chapel-en-le-Frith: Chinley Chapel	1	12	6
Chard	2	8	9
Cheltenham, per Miss Blunt	0	5	0
Chester: Queen Street Chapel	6	5	7
Chesterfield	4	13	7
Christchurch	4	0	0
Coventry: Vicar Lane	2	0	0
Curry Rivel	1	0	0
Darwen: Duckworth St., United Com.	9	4	0
Dean	0	10	0
Deddington	0	13	0
Dover: Russell Street Chapel	5	0	0
Driffield	2	17	0
Dronfield	0	10	6
Dundee: Mrs. Baxter	5	0	0
East Cowes	0	10	0
Eastbourne: Mr. S. Hall	0	5	0
Eccleshill	1	7	6
Fakenham	1	0	0
Falfield	1	5	9
Glasgow: Elgin Place	13	0	0
Hatherlow	2	10	0
Haverhill	1	0	0
Heckmondwiche: Upper Chapel	5	0	0
Hertford	2	10	0
Heywood	3	10	10
Hinckley	1	0	0
Hopton	1	6	0
Horwich: New Chapel	0	17	7
Houghton	0	11	0

Huddersfield: Paddock	
Mold Green	
Hull: Salem Chapel	
Hyde: Union Chapel	
Zion Chapel	
Jersey: St. John's Chapel	
Keighley	
Kettering	
Kimbolton	
Knutsford	
Leeds: Belgrave Chapel	
Salem Chapel	
Marshall Street	
Morley, Rehoboth	
United Communion	
Lenham	
Little Lever	
Maidstone: Weck Street	
Manchester: Broughton	
Knot Mill	
New Windsor	
Oldham Road	
Zion	
Margate	
Marlborough	
Mobberley	
Morton	
Needham Market	
Newton Abbot	
Newton-le-Willows	
North Malvern	
Norwich: Princes Street	
Nottingham: James Street, balance ...	
St. Ann's Well Road	
Plymouth: Sherwell Chapel, balance ...	
Point-in-View	
Portsea	
Rawmarsh	
Reading: Castle Street	
Repton and Barrow	
Rochdale: Milton Church	
Romsey	
St. Petersburg: British and America ...	
Chapel	
Sawbridgeworth	
Sheerness: Alma Road	
Southampton: Albion Chapel	
Above Bar	
Northam Chapel	
Staleybridge	
Stanstead	
Staplehurst	
Sunderland: Ebenezer Chapel	
Torpoint	
Trowbridge: Tabernacle	
Truro	
Uxbridge: Providence Chapel	
Wakefield: Salem Chapel	
Ware, Church Street	
Warcham	
West Bromwich: Mayer's Green	
Wigan: Hope Chapel	
Wimborne	
Winchester	
Winsham, near Chard	
Wiveliscombe	
Woodbridge: Beaumont Chapel	
Wycombe	

VIII.—Contributions.

From 19th March, to 22nd April, 1872.

LONDON.		N. J.		Hampstead. Heath Street Chapel	
B	2 0 0	S. M. G., for Madagascar ..	5 0 0	Kanwell. Contributions ..	8 2 0
Friend, per Rev. W. Ellis, for Madagascar	5 0 0	Saddington, S., Esq., for Madagascar	50 0 0	Harley Street Chapel. Auxiliary	26 15 6
Ditto ditto ..	1 1 0	Saunders, Mr. J., for Madagascar	0 10 0	Haverstock Chapel. Auxiliary	21 8 4
Unwilling absent Director, for Madagascar ..	5 5 0	Scott, S. R., Esq.	30 0 0	Hawley Road Chapel, Kentish Town. Auxiliary ..	10 13 0
Modat Institution	2 2 0	Ditto, for Madagascar	20 0 0	Hendon. Auxiliary	22 6 4
R. Jan., Esq., for Madagascar	5 0 0	Ditto, Miss	1 1 0	Holloway. Junction Road Church	20 6 9
Scott, John, Esq., Clapton Common, Legacy of late, duty free	500 0 0	Ditto, Miss E.	1 1 0	Hornsey. Park Chapel. Auxiliary	170 0 2
Wm. W., Esq.	10 10 0	Stevenson, J. C., Esq., M.P., for Madagascar	25 0 0	Horton. Academy Chapel. Auxiliary	9 17 4
Wm. Rev. John, Legacy of late	375 3 11	"Two Poor Cantabs, for Madagascar	5 0 0	Jamaica Row. Auxiliary ..	17 6 0
Wm. The late Dowager lady	50 0 0	W. R. W., for Madagascar ..	100 0 0	Kensington. Auxiliary	140 14 1
Wm. W., Esq., per S. R. Esq., for Madagascar ..	5 0 0	Ditto ditto (2nd don.) ..	100 0 0	Ditto, J. Fuller Maitland, Esq. (D.)	10 0 0
Wm. Thos., Esq., M.R.C.S. D.	50 0 0	W. S. S., for Madagascar ..	200 0 0	Kentish Town. Congregational Church	49 0 11
L. per Rev. W. Ellis, for Madagascar	1 1 0	Abney Chapel. Auxiliary ..	43 19 4	Kingsland. Congregational Church	54 15 6
P. for Madagascar	2 2 0	Adelphi Chapel. Auxiliary ..	21 16 7	Lee. Contributions	6 10 0
Wm. Mrs.	5 0 0	Bethnal Green Road Chapel.	9 2 8	Lower Clapton. Contributions	85 3 0
Ditto, for Widow's Fund ..	1 0 0	Bishopgate Chapel. Ladies' Auxiliary	17 7 6	Lower Norwood. Contributions	43 11 7
Ditto, for Madagascar	2 0 0	Blackheath. Congregational Church, B. (D.) ..	50 0 0	Mabery Chapel. Auxiliary ..	8 7 0
Mm. xiv. 2, 8; 2 Cor. ix. , for Madagascar	10 10 0	Brentford. Contributions ..	0 5 0	Middleton Road. Congregational Church	7 10 6
Wm. J., Esq., for Madagascar ..	20 0 0	Bromley (Kent). Contribs. ..	26 7 3	New College. Students' Box ..	3 11 6
B. G., for Madagascar ..	100 0 0	Bushey. Contributions	27 14 0	Ditto, Chapel. Auxiliary ..	56 13 0
Wm. Mrs., for Madagascar ..	1 1 0	Canterwell. Auxiliary	131 1 2	Norblon. John Butler, Esq., for Madagascar	2 0 0
Wm. B., Esq., for Madagascar ..	5 0 0	Ditto, Travers Buxton, Esq., for Madagascar ..	10 0 0	Offord Road Chapel. Mr., Mrs., and Miss Budd ..	2 2 0
Wm. Rev. T.	1 1 0	Ditto, Nell, Mrs., for Madagascar ..	1 1 0	Park Chapel, Camden Town. Auxiliary	11 8 3
Wm. Mrs., box	1 1 0	Ditto ditto, for Modat Institution	1 1 0	For Mirzapore School	5 10 0
Wm.	1,500 0 0	Cheshunt. Auxiliary	120 0 0	Ditto, Young Men's Auxiliary	22 5 2
Wm.	605 5 0	Clapham. Auxiliary	380 17 6	Pender's End. Contributions ..	20 5 3
Wm.	500 0 0	Ditto, for Madagascar	105 0 0	Poultry Chapel. Auxiliary ..	14 19 8
Wm. A., Esq., for Madagascar ..	10 0 0	Ditto, Park Crescent Chpl.	15 12 8	Putney. Platt Independent Chapel	3 10 10
Wm. W. H., Esq., for do.	1 0 0	Clapton Park. Auxiliary ..	89 15 5	Ditto, Union Church, moiety of Collection ..	1 0 0
Wm. Mr., for ditto ..	1 0 0	Coverdale Chapel. Auxiliary ..	4 2 0	Richmond. Auxiliary	30 0 9
Wm. Miss A. Missionary, for Rev. G. F. Scott, Esq.	0 14 0	Craven Chapel. Auxiliary ..	66 10 4	Robert Street Chapel. Auxiliary	45 13 8
Wm. J., Esq., for Native Teacher, Richard Baxter ..	10 0 0	Croydon. Mrs. Billborough (A) ..	1 0 0	Remford. Contributions ..	18 17 0
Wm. J. B., Esq., for Madagascar ..	10 10 0	Ditto, W. Sharp, Esq. (D.) ..	10 0 0	St. John's Wood. Congregational Church	11 9 3
Wm. C. E., Esq.	21 0 0	Ditto, Broad Green Ch. ..	27 16 8	St. Mary Cray. Auxiliary ..	30 11 0
Ditto, special donation ..	21 0 0	Eding. Contributions	101 6 5	St. Paul's Churchyard. Young Men's Missionary Association, at Messrs. Hitchcock and Co.	9 7 6
Ditto, Mrs.	5 5 0	Ditto, Reddow, Mr. J., for Madagascar	1 0 0		
Ditto, Miss Mary	5 5 0	Ecclleston Chapel. Auxiliary ..	151 15 2		
Wm. Miss, collected by—For Newnham School ..	8 18 6	Engfield. Zion Chapel	10 13 9		
Mr. Eden, for Harriet Norwood, in ditto	5 0 0	Finchley Chapel. Auxiliary ..	68 13 11		
For Mrs. Mather's School, Mirzapore	1 15 0	Finchley Common. Auxiliary ..	20 0 9		
		Forest Hill. Queen's Road Congregational Church ..	6 15 1		
		Greenwich Road Chapel. Contributions	17 13 4		
		Ditto, Maise Hill Chapel. Contributions	7 9 0		
		Hammermith. Broadway Chapel	16 12 10		

<i>Southgate.</i> Contributions ..	2 16 0	<i>Barton-on-Humber.</i> Contributions ..	5 14 6	<i>Chester. Auxiliary</i>	9 3 6
<i>Southgate Road Chapel.</i> Contributions ..	13 1 8	<i>Bath. F. R. G. S. (D.)</i>	25 0 0	<i> Ditto. Commonhall St.</i> ..	16 16 11
<i>Southwark. Memorial Ch.</i>	7 14 0	<i>Batley.</i> Contributions	25 9 7	<i>Chesterfield.</i> Contributions	2 1 5
<i>Stamford Hill. Congrega-</i>		<i>Bawtry.</i> Contributions	2 3 9	<i>Chinley Chapel.</i> Contribu-	
<i>tional Ch., for Madagascar</i>	35 16 8	<i>Bedford. Howard Chapel ..</i>	27 11 2	<i> tions</i>	13 17 8
<i>Stepney Meeting. Auxiliary</i>	43 7 2	<i>Bell's Two Green.</i> Contribu-		<i>Christchurch.</i> Contributions	46 16 9
<i>Streatham. Mrs. and Miss</i>		<i>tions</i>	1 6 8	<i>Cudleigh.</i> Contributions ..	1 0 6
<i>Kershaw</i>	35 0 0	<i>Bere Regis.</i> Contributions ..	7 5 6	<i>Cirencester.</i> Contributions	1 0 0
<i>Surbiton.</i> Contributions ..	36 2 5	<i>Bideford.</i> Contributions ..	14 13 6	<i>Cleveland District</i>	2 0 0
<i>Surrey Chapel. Ladies' Ma-</i>		<i>Birkenhead and Wirral. Aux-</i>		<i>Cliftonville.</i> Contributions	6 2 6
<i>ternal Association, by</i>		<i>iliary</i>	66 18 6	<i>Colshill. Per Rev. R.</i>	
<i>Mrs. Harding, for native</i>		<i>Bishop's Hull.</i> Contributions	1 13 0	<i> Storow</i>	1 2 8
<i>teacher "Surrey"</i>	10 0 0	<i>Blakeney.</i> Contributions ..	7 16 8	<i>Corceny. Vicar Lane Chapel</i>	56 7 9
<i>Ditto, Young Ladies'</i>		<i>Blandford.</i> Contributions ..	22 13 11	<i> Ditto. Well Street Chapel</i>	16 15 8
<i>Working Party by Mrs.</i>		<i>Bolton and Farnsworth. Aux-</i>		<i>Crocherton.</i> Contributions ..	10 0 0
<i>Heffer, for native teach-</i>		<i>iliary</i>	153 9 5	<i>Cumberland. Auxiliary</i>	3 15 6
<i>er, "James Sherman" ..</i>	5 0 0	<i>Ditto, St. George's Rd., Con-</i>		<i>Curbar.</i> Contributions	3 11 0
<i>Ditto, for native child,</i>		<i>gregational Church</i>	25 0 0	<i>Dartmouth.</i> Contributions	23 0 0
<i>"Emma Louisa Har-</i>		<i>Bournemouth. Auxiliary ..</i>	2 16 6	<i>Deaf. Auxiliary</i>	14 9 4
<i>ding," at Pareychaley,</i>		<i>Ditto, G. W. Alexander, Esq.</i>	10 10 0	<i>Deddington.</i> Contributions	2 13 0
<i>by Mrs. Heffer</i>	2 10 0	<i>Bow (Devon).</i> Contributions	2 5 7	<i>Deesbury District. Aux-</i>	
<i>Sutton. Mrs. Barker, Car-</i>		<i>Bracknell.</i> Contributions ..	12 19 6	<i> iliary</i>	188 5 0
<i>shalton</i>	1 0 0	<i>Bradford. Auxiliary</i>	356 6 11	<i> Ditto, Trinity Chapel ..</i>	29 1 6
<i>Sydenham. Auxiliary</i>	30 13 9	<i>Ditto, J. Wales, Esq., for</i>		<i>Dittisham and Stoke. Con-</i>	
<i>Trevar Chapel. Auxiliary ..</i>	53 0 0	<i>Medical Mission, Samoa</i>	1 1 0	<i> tributions</i>	1 0 0
<i>Ditto, collected by Mrs.</i>		<i>Ditto, Salem Chapel, for</i>		<i>Dorchester.</i> Contributions ..	10 11 3
<i>Lessee and Miss E. Hep-</i>		<i>Rev. G. A. Harris, Man-</i>	15 3 6	<i>Dover. Russell Street</i>	
<i>burn, for Calcutta Schools</i>	5 19 0	<i>gals</i>	16 19 3	<i> Chapel</i>	20 16 9
<i>Union Chapel, Islington.</i>		<i>Ditto, Greenfield Chapel ..</i>	34 3 6	<i> Ditto. Zion Chapel</i>	29 7 1
<i>Auxiliary</i>	355 2 8	<i>Bridport.</i> Contributions ..	34 3 6	<i>Driffield.</i> Contributions	17 1 0
<i>Upper Clapton. Auxiliary ..</i>	49 17 8	<i>Brighton. Arthur Lagrange,</i>		<i>Durham. South Auxiliary</i>	234 1 5
<i>Upper Norwood. Contribu-</i>		<i>Esq. for Madagascar</i>	0 5 0	<i>Duxford.</i> Contributions	4 0 0
<i>tions</i>	47 9 7	<i>Ditto, The Misses Crisp,</i>		<i>Eastbourne. Mr. S. Hall ..</i>	1 1 0
<i>Walthamstow. Marsh Street</i>	40 1 6	<i>for Boarding School,</i>	3 0 0	<i> Ditto, ditto. For Widows'</i>	0 5 0
<i>Ditto, Wood Street</i>	8 18 8	<i>Salem</i>		<i> Fund</i>	0 5 0
<i>Wandsworth. Auxiliary ..</i>	18 13 2	<i>Bristol, W. Sommersville, Esq.</i>	160 0 0	<i>Epping. Mr. Whitbread's</i>	
<i>Westminster Chapel. Auxil-</i>		<i>(A.)</i>	160 0 0	<i> Box</i>	0 0 0
<i>iary</i>	64 7 8	<i>Ditto, ditto, for Moffat In-</i>	160 0 0	<i>Excedon. Per Rev. R.</i>	1 0 0
<i>Winchmore Hill. Contribu-</i>		<i>stitution, do</i>	50 0 0	<i> Storow</i>	66 11 11
<i>tions</i>	14 0 2	<i>Ditto, ditto, for Madagascar</i>	50 0 0	<i>Exeter. Contributions</i>	66 11 11
<i>Woolwich. Rectory Place</i>		<i>Brizham.</i> Contributions ..	11 12 2	<i>Ermouth. Glemorchy Chapel</i>	5 10 0
<i>Chapel</i>	18 17 0	<i>Broadway (Som.) Contribu-</i>	6 8 7	<i> Ditto. Ebenezer Chapel</i>	1 15 0
COUNTRY.				<i>Fakenham.</i> Contributions ..	10 14 10
<i>Abbotsbury.</i> Contributions ..	2 0 0	<i>Broadway (Worc.) Contribu-</i>	2 6 0	<i>Faifield.</i> Contributions ..	60 9 5
<i>Alnwick. "A Friend to Mis-</i>		<i>utions</i>	16 10 6	<i>Fareham. Auxiliary</i>	60 2 0
<i>sions," per Rev. J. T. Shaw-</i>		<i>Buckingham.</i> Contributions	16 10 6	<i> Ditto. Mrs. Frederick</i>	5 0 0
<i>cross, for Native Girl at</i>		<i>Buntingford.</i> Contributions	2 13 8	<i> Warden, for Madagascar</i>	5 0 0
<i>Bangalore</i>	10 0 0	<i>Burnley. Auxiliary</i>	100 0 0	<i>Faringdon.</i> Contributions ..	14 0 0
<i>Aireford.</i> Contributions ..	8 9 10	<i>Burslem.</i> Contributions	9 2 10	<i>Felkstone. Two Donations</i>	1 0 0
<i>Amble. For Native Child at</i>		<i>Bury St. Edmunds. Whiting</i>	14 7 2	<i> for Madagascar</i>	1 0 0
<i>Pareychaley</i>	3 0 0	<i>Street</i>	1 17 4	<i>Fritwell.</i> Contributions ..	2 2 2
<i>Andover.</i> Contributions	70 13 8	<i>Buxton.</i> Contributions	25 7 0	<i>Gravesend. Prince's Street</i>	
<i>Ashbourn. Auxiliary</i>	13 2 4	<i>Canterbury, Guildhall Street</i>	2 8 0	<i> Chapel Auxiliary</i>	60 11 6
<i>Ashburton.</i> Contributions ..	9 0 9	<i>Castle Carey and Gathamp-</i>		<i>Great Eversden. Contribu-</i>	3 10 4
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<i>Aylesbury. Hale Leys Chapel</i>	29 11 2				
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THE ANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JUNE, 1872.

The Old Standards.

saying "old lamps for new," we are very apt to forget that but the old we could not have had the new; and that the new are only improvement on the old. So with regard to the past and the present.

We live as much in the past as in the present, since the present is only a further development of the past. We may boast of our modern civilization and culture, science, philosophy and theology, and the wonderful advancement of society, but these are nothing more than the outgrowth and the outcome of former ages. We are reaping what and what others sowed. We are eating the riper fruit of the tree which was planted by those who lived and laboured in the world before us. Modern thought is not self-originated. Mind has long been at work in the field of human inquiry; and the researches of one generation have contributed to the discoveries and attainments of another, till we now expatiate amid the lights of a mighty development. Still we have not yet attained, neither are we yet perfect. We are in the midst of progress and disclosure. The future is big with promise. Shall we, therefore, repudiate the past, or deny our obligation to the lives and the labours of those who have gone before us? They prepared our way, and we never could have reached our present position but for the facts and the phenomena which they brought to light. This is equally true of natural, physical and theological science. We can no more separate ourselves from the past than we can from the future. We are connected with both, and what we have received from the one we are bound to give with our life and energy to the other.

Is the human race had its successive stages of development, so had the Revelation. It was not all given in one communication, nor at

God to man on this side heaven and eternity; but in this Revelation there are materials for never-ending study. Her application and the labour which have been bestowed upon its interpretation by critics and commentators from the days of the Apostle to our own times; but the larger number of the expositions which have been written to elucidate the Sacred Text have not only lacked refreshing and animating breath of modern science," but have been wanting in that breadth and fulness of view which is involved in the very genius of the Gospel as a message from the God of love to his sins. The literary and critical apparatus which they possessed was not equal to the work which they had to do; their materials and instruments were insufficient; there existed no critical analysis of the textual history; neither science nor philosophy was then so ripe; there was no such revealing spirit abroad as that which breathes in our more modern investigations. Still those old expositors did good in their day, and there is in their writings much that is genuinely true, and which our modern inquiries will leave undisturbed in its integrity.

The spirit of our age is that of progress; but the methods by which we seek to facilitate this progress are not without fault. The one-sidedness in our modern inquiries which is a serious hindrance to the attainment of truth. The treasures of the old are neglected; the most venerable documents are set aside as of no value, the position is abandoned, and every traditional belief is counted as nothing more than a prejudice or an impertinence. The effort has been, and is, not to find out what is true in these old commentators, to whom we appeal as our theological standards, but rather to expose

tion is at fault? Their creed may be nothing better than a crystallised formula; their theology may be narrow and contracted; their criticism and exegesis at variance with more recent discoveries; but how does this affect the truth and the authority of the Bible? The Book rests its claim not on the criticism and interpretation of any man, but upon independent evidence, and this evidence challenges any amount of investigation. The more closely it is sifted, and the more severely it is tested, the nearer it approaches to demonstration. We must distinguish between the Divine communication and the human interpretation. It is at our peril that we reject the first, but it is in our option to accept the second. Nor is any man who refuses assent to the exposition to be branded as an unbeliever and a heretic.

We think that there is a good deal of sterling stuff to be found in our old theological writers, without which our modern divinity would be comparatively poor and spiritless. Many of these writers were men of intellectual strength and stature, as well as of great moral excellence, and their writings have exerted no little influence within the sphere of the Christian Church. Nor is that influence unknown in our day. The works of John Howe, and others of like mental and spiritual calibre, will always have a place in the library of intelligent and thoughtful men, and on their writings the teachers of the Christian Church will draw till the end of time. We speak not of them as infallible, nor of their interpretation as the only true meaning of Scripture, but as of men possessed of high intellectual and spiritual attainments. If we differ from them, this difference ought to rest on distinct and appreciable grounds. In dissenting from one we dissent from many, and nothing would justify us in setting up our individual opinion against their united judgment and sentiment but the most overwhelming evidence in our favour.

We freely grant that the commentators, whether ancient or modern, seldom if ever touch upon those questions which now perplex and embarrass the minds of more thoughtful men. Science was not so rich in fact and discovery, and the scientific objection but rarely came into view. The old writers had rather to defend the outworks of Christianity, and build up a system of evidence which might challenge the most sifting and searching inquiry. This outside defence is not so much needed in our day. The attack is upon the very central facts and truths of Christianity itself. No mean effort has been made to invalidate the life and ministry of our Lord; and if this foundation could be disturbed, the superstructure which rests upon it could not stand. Has it been disturbed? Has it in any degree been loosened? Is the superstructure in danger? Miracles are now reduced to myths, historical narratives to national legends, Divine doctrines to human dogma, scenes of super-

natural light and splendour to optical illusions, or ethereal dreams, or the workings of a disordered brain ; while Science, forsooth, has bowed the Bible out of court as unworthy of a place among men. It is no new effort this to set aside the Old Book. But the day is not far distant when Science will do homage to Revelation, and Revelation, taking her by the hand, will guide her into clearer light and wider discovery, till the knowledge which vanishes away shall give place to the truth which liveth and abideth for ever.

It may be questioned, whether the theology of our day is not inferior to that of former ages. What a fulness and what a massiveness do we find in the theological writers of the seventeenth century ! We say nothing of the language in which their thoughts are clothed. It belonged to the day in which they lived ; and this it is, more than the truth which they attempt to elucidate and enforce, which has offended men of taste and culture ; or, rather, by confounding the truth with the style of the writers, have converted their mode of expression into a reason for rejecting the truth itself. Words are clothed thought ; but the thought can be separated from its clothing ; and it is with the thought, and not its mere envelopment, that we have to do. The setting of the gem may be very faulty, but the gem is not the less real or precious. We must aim to get at the writer's idea, and being in possession of that we must examine the evidence in its favour, and on the nature of the evidence must depend our acceptance or rejection of it.

If it be high time that the men who live in this nineteenth century of light and progress should throw off the old clothes of the Hebrew prophets and Jewish apostles, what, we ask, is offered to us as a substitute ? Modern thought, it is said, is far in advance of those old seers and their apostolic successors. Well, what additional light has modern thought thrown upon the supreme Godhead of Christ ; on His sacrificial work as the propitiation for sin ; on His mediation as the basis of immutable justice and illimitable grace ; or, on the presence, power, and work of the Spirit in the regeneration and moral renovation of man ? Has modern thought solved the great problem of life or death, the resurrection and a future life ? Is not modern thought only stepping out if haply she may reach the ground occupied by Christ and the Apostles in their teaching ? Is it not the fact that the idea which lay in their minds has not yet been fully discovered or apprehended ? Does not the present effort to get at this idea plainly prove that instead of our being in advance of Revelation, the Bible is immeasurably in advance of us ? We are only spelling out the words of the Book which were pronounced fully and distinctly by the inspired writers. Let theologians and expositors be blamed if they have either mistaken or misinterpreted the Divine words ; but let not modern thought assume that it is in

advance of the Christian volume, or independent of subsequent interpretation, because it has got a little nearer to the idea which the sacred writers had in their mind and endeavoured to convey to others through the imperfect medium of language. Our more recent progress in Biblical criticism and interpretation is a tacit acknowledgment of our own defective knowledge; and yet defective as our knowledge is of those great germs of thought and roots of truth which existed in the minds of the inspired penmen, some affect to be in advance of Divine Revelation. There is much underlying the words—the mere verbal clothing of Scripture—which our most enlightened philosophy and our most advanced theology have never dreamt of. Nor can we but protest against taking the words of the Book out of their obvious connection and meaning to support some thought or theory of our own, instead of inciting us to a more diligent and a more persevering endeavour to know the mind of the Spirit. We can afford to be broad in our views of evangelical truth, but we dare not be unfaithful to its claims.

Even in our modern modes of thought and expression it cannot be denied that language conceals quite as much as it makes known; and it is to be feared that not a few make use of words to veil or mystify such doctrines and truths as are distasteful to them. The terms which they employ are often ambiguous, and it becomes a question how to determine the sense in which they are employed. Objection may be taken to the style of our old writers; but is our modern phraseology free of fault? It is the truth we are seeking, and not its outward clothing; and this living truth is not dependent on human authority. If all the commentaries which the world contains were to perish like the Alexandrian library in the flames, there would still be the Christian Volume with which to deal, with all its sublime discoveries. It prefers its claim to universal belief, and for his belief each of us is held responsible. Discard the commentaries and the authorities as we may, we can never, with the Christian Testament in our hand, plead the contrariety of their interpretation as an excuse for our unbelief. We are free to interpret the facts and the phenomena of Scripture for ourselves; but if our inferences or conclusions differ from apostolic teaching and the consensus of ages, it becomes us to pause and inquire whether we can be right. It is just possible that this revolt from authority may be resolved into the revolt of the intellect from truth, by allowing reason to take the place of faith. It is not within the power or the province of reason to say what shall or shall not constitute a revelation from God, any more than it can say what shall or shall not be the constitution of nature. As in the physical world the office of reason is to sift evidence and to weigh arguments, and thus present a basis for our belief in any particular science, so in the region of supernatural fact and phenomena, its

By J. S. E.
(Continued from last number.)

XXI.

I HAVE never been able to understand what is meant by religion "the basis of education." Those who use this language mean by the word "education," *instruction*,—instruction, that is, in reading and writing, and the ordinary branches of school-learning. They think that there ought not to be a day-school, in which the useful arts are taught, without religion being regarded as the basis of the teaching. That religion, again, they further think should be dogmatically taught in their own formularies, especially the catechism. Now, if the dogmas or doctrines taught in the catechism were not but simple and absolute truth, it is difficult to see that the knowledge of them is necessary as a preliminary basis for instruction in reading and writing. A child might learn these arts, and even perhaps the power to do sums in arithmetic, without knowing any thing of baptismal regeneration, or of the inner and outer parts of a soul. The thing has been done, and is being done every day, so that the structure of ordinary school-learning has, as a matter of fact, been put up in the absence of the supposed necessary foundation.

XXII.

But it might be said, that the meaning of the phrase in question is not what has thus been intimated, or that, if it includes it, it should be taken as including a great deal more. It should be understood by "religion being the basis of education," not ordinary school

XXIII.

question, then, whether religion is an essential part of education, the word in its proper sense, is easily determined. Education, if by it what we ought to mean, is, as has just been intimated, complete and perfect development of every power, faculty, and y with which our nature is endowed. Now, among the essential tes of humanity is the capacity for religion. Man is a religious —if the expression may be allowed. He has in him a faculty no other creature in this world of ours has—the speculations of and his disciples notwithstanding. He can grasp the idea of an entertain the notion of duty, of moral obligation, of right and of external or supreme law. He can trust, and hope, and p; he has that within him which gives impression to the al, and reality to the unseen. He can stand up and say, “I ;” he can kneel down and say, “Our Father.” This religious belongs to him as man; it makes him what he is; it places him head of this lower creation; it constitutes him its priest and r. The full and complete education—that is, the perfect de-ent of the whole nature of a being possessed of this capacity for —of course must include the drawing forth and the direction of pacity. It would be a strange thing to suppose that the education anity could be complete, however largely every other power and were developed, if that which is supreme and regal—the queen and s above all others—were to be left folded up without any attempt and direct it by the sunlight of the truth for which it was made.

XXIV.

cation is something more than instruction. Putting in is not the hing as drawing out, though the one may be used as an instrument ctuate the other. In themselves, reading and writing are not ion; and as to religion, and the development of the religious through faith, why, some of the noblest specimens of religious ity—grand patriarchal men—could, very probably, neither read rite. The faculty is to be developed by truth—the truth that s to it. In early times—the times of such men as Enoch and am—that truth came to them direct from God, or was conveyed lition. It may be taught now from a Book, and through means ling; but reading—even reading the Bible—is only an instrument; g to read, and learning to read the Bible, is only to acquire the of using the instrument. The instrument is not the thing; the is not the truth; instruction in an art is not *in itself* the develop- of a faculty, or at least of that higher faculty to which the art e made to minister.

XXV.

Religion, then, is essential to complete education—education so called ; but instead of being the basis of it, it is a part of it important a part, that, instead of being the ground whence it is rather the crowning glory of the process—the top stone of plex structure. Religious *instruction* is of course the instru religious development. Learning to listen and understand, and write, is not religion ; but speech and reading, lectures and filled and impregnated by religious truth, become means of relig ture. Language may be learnt, reading and writing taught and s without any of them teaching religious truth. They may then b ments influencing the development of other faculties, not the r In that case they may nurture and strengthen the intellect or in doing this they may furnish the individual with an instru call forth a power, which, being applied to spiritual truth, may the means of stimulating and expanding the religious faculty.

XXVI.

This use, however—this direction and application* of the power—may take place in another sphere, and be promoted thro influence of another agency than what belongs to the school. of the New Testament is, that Christian parents, themselves in in Divine things and animated by the instincts of a Divine life educate, and train, and “bring up their children in the nur admonition of the Lord.” The proper religious culture of the a Christian family is a duty resting primarily and directly on C fathers and mothers. This does not mean that they have them the arts of reading and writing, or any of the of school-learning, if there are others to undertake the w whose profession it is to undertake it. Why, a Christian in apostolic times,—living, say, at Tarsus or Antioch,—miq his son to a common or heathen school for instruction in l grammar, rhetoric, mathematics, and so on,—and yet retain in hand his child's direct Christian education. In the same way, n schools might be exclusively secular as to *instruction*, and yet th ian *education* and *culture* of the pupils be fully attended to, and ad secured, by those to whom the duty is assigned by the law of C

XXVII.

This we say *might* be. But in a country like ours, the pr is, that Christian parents would prefer sending their children to school in which there would be something of Christian influen the teaching being conducted by a Christian man. Even with re

ate-schools, in which many of the pupils might be the children of ignorant and irreligious parents, who neither cared for nor were competent to domestic religious training, it would be well for moral culture to be attended to, and a recognition of God maintained; and this, we think, might be best done by such a selection of Bible lessons as was referred to in Essay XIV., which appeared in April.

* In a note appended to the Essays last month, mention was made of a proposed monument to the memory of the Rev. Joseph Hughes,—partly the result of what we had said in March, Essay IX. Contributions were requested to be sent to the Secretary of the Evangelical Magazine, 27, Paternoster Row, and acknowledgments were promised by us. Our friend informs us that he has not received a single contribution! This may be accounted for on many grounds. In the first place, there are few now living who personally knew Mr. Hughes; and though his name is familiar to the present generation as the originator of the Bible Society, this itself does not excite sentiment. Then, the May Meetings have been absorbing attention; and, in addition to this, the impression on most readers might have been that the £150 or £200 wanted would be sent in *at once*;—and this, in many, would lead to the thought that *their* contribution would not be required. This thought would seem to have been very general, and also to have been very generally acted upon. We repeat therefore that our Secretary is open to receive contributions; and we add, that any of our readers who are able to contribute, and feel moved to do so, had better *act* before the subject is forgotten or the impulse subsides. It is not improbable that, in some cases, our having only asked for a guinea may have been mistaken. Many gentlemen don't like to draw a cheque for so small an amount. However, they think that a cheque for three guineas, or five, will look better, and our figures will be quite as acceptable to us.

J. S. E.

Openings into the Spirit World.

(Concluded from our last.)

AND now reflect on the wonder—look at the bodily form—hearken to the voice; and connect the whole with the descent of the Holy Ghost on Christ—

I. As the Eternal Word. That Jesus Christ was so, is so, we know. When Christ appeared in the world, at His birth the Word did become flesh. The Divine nature did not enter the humanity of Jesus when He was baptized, as some ancient heretical speculators imagined. The Divine testimony is express, that the infant Jesus was the Son of God. He had a human nature pure and spotless. The nature born of the Virgin Mary—conceived of the Holy Ghost—was a holy thing. Human nature, as born in a common way, is not a holy thing. That which is born of the flesh is flesh; but Jesus was born only *in the likeness of* sinful flesh. His flesh was not sinful—His soul not fallen. That He had a human mind, as well as a human

volumes of controversy, have been raised by these questions—matter remains much where it was. We wonder neither disputes nor at the result. The inquisitive will inquire ; but the intellect will never comprehend. Reason, in face of a mystery, asks questions : puzzled, silenced, or attempting to deny, reason annihilates the fact which the mysterious underlies. Amidst the clash of word-warriors and metaphysicians, the testimony of the Holy Spirit remains clear and bright as the stars,—“the Word was made :

To Him the Divine Father referred at His baptism, and said, “This is my beloved Son, in whom I am well pleased.” On Him the Holy Spirit—the Holy Ghost—descended and rested. The relation of the Spirit to the Son, as to the Father, is a relation of equality. That relation is not revealed in the history of Christ’s baptism : we should not perceive it simply from what is stated here. But be reminded of it. Revealed elsewhere, it is brought to our remembrance. We have the Father speaking, the Son receiving, the Spirit descending. And looking at the narrative alone, we might fall into Trinitarianism, the notion that there are three Gods ; but against that we are guarded by other Scriptures, and the sum of inspired teaching is given in the Creed, “There are not three Gods, but one God.” Christ is God. If the Jesus of the New Testament were merely man ; if the Word was not made flesh, He could not be the redeeming Christ. If He were not one with the Father and the Spirit, He could not save the world ; for plainly do we see, from Scripture teaching, that man cannot save more than man can give—he needs a redemption which man cannot accomplish. But the Saviour is Divine ; the Saviour is one with the Father and the Spirit. In the visible Jesus there dwelleth the invisible

shows in His life and death how God is just in saving man ; He reconciles man to God through His atonement ; and we believe that when the Spirit descended on Him, it was not simply for His sake, but for ours. In receiving the Spirit for the fulfilment of His mediatorial work, He received it for man's sake : " The Spirit of the Lord," He said, " is upon me, because He hath anointed me to preach the Gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In receiving the Spirit He did so in a mediatorial capacity. He received it for us—not in a stinted degree, not out of a measure, but in fulness : that out of His fulness we may receive, and grace for grace ; for He is the Depository, Treasurer, Trustee of the Church's wealth. Accordingly, on the Day of Pentecost the Apostle declared : " Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." And Christ having received the Spirit Himself whilst on earth, prayed the Father that His disciples might receive it also : " And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth ; whom the world cannot receive because it seeth Him not, neither knoweth Him ; but ye know Him, for He dwelleth with you, and shall be in you." How wonderful is that part of His intercession, including, amongst its objects, the donation of the Holy Ghost, in which He says, " that the love wherewith Thou hast loved me may be in them, and I in them." So that through this Christ, this precious Intercessor, the Holy Ghost comes to all the Church ; He opens heaven, and brings down the Comforter ; through union with Him, by faith, the Spirit abides within us. And apart from Him, the human soul remains a stranger to Divine communion.

Let us remember these facts. We have need of the Spirit. If to qualify Christ for teaching us, healing us, saving us, the Spirit was needful, how much more needful must He be for bringing us into fellowship with Him, enlightening the eyes of our understanding, unsealing the affections of our heart ! If He needed the anointing of the Spirit that He might be made a High Priest, how much more do we need an unction from the Holy One, that we may understand the things freely given to us of God ! And the Spirit will be bestowed, if we seek that Heavenly Gift through Christ. He keeps heaven opened ; there is a clear sky overhead ; nothing intervenes to prevent a dove-like purity, gentleness, and love, from entering our hearts. The doorway is clear for us to come to Him, who has made peace by the blood of His cross ; and for grace to come to us, according to the abundant promises of the Gospel.

III. The Spirit descends on Jesus as our example. As our example in submitting to baptism He teaches us to fulfil all righteousness. Because the baptism which He prepares for us finds its consummation only in the essential, actual fellowship of His death and resurrection. The "us" in which He includes Himself, in His humble condescension before John, means in its deepest signification "us all." He utters it as the Son of Man, in the name of humanity; as the Forerunner, in the name of His own, with whom He here, at the very beginning, most entirely unites Himself. He indeed is pre-eminently the Fulfiller; but all who become participators of His righteousness fulfil in Him and through Him the same righteousness, and in the same way. He puts Himself at the head of His Church as a servant, and looking up to heaven as a perfect man, He says to us redeemed men: Thus it becometh us to fulfil all righteousness." "All righteousness:" let us ponder the breadth of this obedience, and undervalue not its positive forms with regard to baptism and the Lord's supper.

As an example, by His baptism He teaches us to place ourselves in the way of Divine communications. Already we have seen that we may seek them. We think, further, His example shows us how and where. For if John the Baptist knew that the Spiritual Baptizer was to be identified by the Spirit descending on Him, surely the great Baptizer Himself would know there was to be such an identification! Consequently He would come to the Jordan and to John, expecting the descent of the Holy Ghost. He came where He knew the heavens would open. We in our turn are to do the like. Where the Spirit may be expected to descend, there we should come and wait for Him! In worship, by all the means of grace; at the baptismal font (if not baptized already); at the communion table, we should seek the banks of our Jordan, where the Holy One from heaven is wont to rest on those who watch for Him. And especially let us attend to private prayer: in the closet let us ask for Heaven's best gift, let us ask for the Spirit to come in ways suited to the duties, the trials, the cares of our daily life. The following prayer found amongst the papers of Sir Robert Peel—not written by him, but said to be used by him—is most worthy of being used by all, with such modifications as different circumstances may require:—

"Great and Merciful God, Ruler of all nations, help me daily to repair to Thee for wisdom and grace suitable to the high offices whereto Thy Providence has called me. Strengthen, O Lord, my natural powers and faculties, that the weighty and solemn interests with which Thy servant is charged may not greatly suffer through weariness of body and confusion of mind. Deign, I beseech Thee, to obviate or correct the ill effects of such omissions or mistakes in my proceedings as may result from partial knowledge, infirmity of judgment, or unfaithfulness in any with whom I may have to do.

"Let Thy blessing rest upon my Sovereign and my country. Dispose the hearts

h stations to adopt such measures as will preserve public order, foster
d alleviate distress.

is religion flourish, and peace be universal.

hat, so far as may consist with human weakness, whatsoever is proposed
r others for the general good may be viewed with candour, and that all
eful measures may be conducted to a prosperous issue.

me, Thy servant, grant, O merciful God, that I may not be so far en-
a public anxieties as that Thy Word should become unfruitful in me, or
d by difficulty or opposition as not to pursue that narrow way which
to life. And, O most gracious Father, if notwithstanding my present
purposes, I should forget Thee, do not Thou forget me, seeing that I
constant remembrance and favour, only for the sake of our most blessed
d Redeemer, Jesus Christ, to whom with Thee and the Holy Spirit be
er. Amen."

as an example the baptism of Jesus shows how submission
ine will receives honour from the Father of all. He presents
o God, saying: "Lo I come to do Thy will." The response
an immediately follows: "This is my beloved Son, in whom
pleased." Would we be—would we know that we are—the
d? Let us seek that blessed experience, in the paths of filial

Three Common Excuses.

VE no time to attend to these things." Possible? For what,
ne given you? He would be a wise farmer, would he not,
o time, in spring, to sow? The sailor that had no time to
elm among rocks and shoals, would, no doubt, be a pattern!
our life but the brief spring of your being, in which you sow
y? Neglect it, and where will your harvest be in the Great
ack night, close at hand, swallows up our days; night, in
nan can work. At the best, what is our life but the little
day, a shining point in the illimitable waters, in which it will
ght? When the last to-day has faded into eternity—who
r soon—what will you have of all your labours and of all the
f your heart, wherein you have laboured under the sun? As
naked shall you return, and shall take nothing with you that
rry away in your hand! No time to make your peace with God!
ave all eternity to bewail your folly in thinking so. You
time to die. You must find time to stand before the judg-
For what is life, but to make sure of being ready to do both?
it time is needed to seek and find peace for your soul? Does
ir having some holiday? or your retiring from all engage-
des? Not in the least. Do you never think on anything but
business, whatever it may be? What of your friends, your

pleasures, your extra and voluntary undertakings; what of politics, or gossip, or mere relaxation? You have your nights, your Sundays, your meal-times, your intervals of occupation. Let any one tell you some money has been left you, and that you may get it if you take some trouble. Will time be wanting for that? It is only when your Good Angel offers you eternal life that you have no time to put out your hand and accept it! Be honest with yourself. Such a transparent pretext is unworthy. Religion is not something separate from your daily life: it is a principle, not a set of special acts. It is no enclosure fenced off from the common of your daily duties; it is those duties done as to the Lord and not unto men. Whatever is not wrong is right, and whatever is right may be religious. Honest work, of whatever kind, is religion, if it be done in the right spirit. If you have no time or strength for purely Christian work, God knows it, and will not look for it. But nothing can hinder your showing your principles in the busiest life, or from your bearing yourself as a Christian man towards God and your fellows. A man can surely do as much worldly work if he fear God and trust in his Saviour, as he could if he did neither; and men can see his character from his acts, without his stopping to preach. Does it take time to be humble, generous, devout, tender-hearted, conscientious, pure-minded, blameless in morals, becoming in speech? Religion is only a shot colour of godliness shining across the web of our common life.

As to the first decisive act of dedication to God, *it must be the resolution of a moment*. You may have thought on it long before; may have almost come the length of it many times;—at the last it must be the calm determination of a single pulse. It comes to Yes or No in the end, and takes no longer concluding than either of these briefest monosyllables takes in saying to one's own heart. A few sublime moments in our lives are the pivots on which all the rest turn; and one must carry in it our eternal destiny. The prodigal's "I will arise" did not take long to utter, but it was the fruitful seed of all that followed. Peter's "Lord, save me, I perish" was the burden of a single breath, but it brought the Almighty arm that snatched him from the depths. It takes all our life, and it will take all eternity, to thank God as we ought, but the self-consecration from which all springs lies in the little circle of one conclusion of the breast. There is no use, then, of speaking about want of time to give one's self to Him. The penitent vow that seals us for heaven is breathed forth in a single sigh.

II.—"I know I should think of these things, and I don't intend to neglect them, but there's no hurry." Much akin this to the plea of "No time." What is it you say? You propose a bargain with God. If He like to take you on your own terms, you will accept salvation, but He must not expect you to buy it too dear. Can you calmly reason

Are you doing God a favour by accepting Christ, or is the done to you? You only cheat yourself by words; you want to off what you dislike, till for your own sake you must see to it. Unlike strong enough to make you act so foolishly to-day, will be to-morrow. Habits grow by indulgence; we get wedded to till it binds us as a second nature. The farther we go from so much the farther must be the way back.

Is it wise to reckon on God giving you time till it be your pleasure: Him? Our life glides away so silently, even when it is longest, we take little notice of its flight, and our last sunset comes, too when we are least expecting it.

"To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death."

There are no tokens on the broad bosom of the sea to tell how much voyage is over; to know that is his only who watches the heavens! *How could* happen that you have been too much busied with earth to much time looking up to them, as Alva said of his not noticing his wife's misdeeds, what if the voyage prove to be over before you think? Every yard has graves of all lengths; and yet the poor pale sleepers sit at the head of it of everything but that *theirs* should have been filled so early! The scythe cuts down, in the same sweep, the doddered stalk, and the flower, and the tender bud that has only given promise of blossoms. The seed, and the fruit, and the flower lie strewn and withered on the ground together. Our future! Talk as soon of the future of the bubble in the air or on the stream. Life is but a waking dream; we think it is only for a moment. How do you know that you will have time to seek God when you are willing to do so? God is ever nearer to you than you think.

—Perhaps you fall back on the excuse that, after all, it does not rest with you, but God, whether you be religious or ungodly. Some say that they believe this. But if they do, they libel the Almighty, contradict their own deepest consciousness. You feel that you are turned from sin and follow holiness, and that you cannot shift the responsibility from your own will. You say you must wait God's time; you are to be saved you will be, and that if you are not, no efforts are of any value. Where did you read this in the Bible? Next that you suppose to teach it must be misunderstood. Christ says clearly that it is because we will not come to Him that we have not Him. He pleads with us to come; He tells us that it rests with us to come if we wish Him to enter our hearts. The very fact that He is to

judge us at the last, is a proof that He holds us guilty if we fail to gain His favour.

The laws that rule in nature and in Providence illustrate those of grace. God rules in all things, and it is by His will we have whatever we enjoy. He gives us fruitful seasons, and He sends whatever gifts of fortune we receive. But we feel, none the less, that the harvest of the field, or success in life, depends on our fulfilling the conditions He has fixed for both. If we were to say that if God please we should have harvest, and that if He did not, it was no use doing anything, our barns would lie empty. We admit the need of His bounty, but we no less act on His requirements to use all the means demanded. We plough and sow as necessary to our reaping. In commerce, there is no idle waiting on God's will, but constant diligence to gain our ends, if we would reasonably hope to do so. Let the same rules apply in higher things. "The gift of God is eternal life," but it is his only who asks, and seeks, and knocks. Still more: for our encouragement He has left no such doubt as to the result in our use of spiritual means, as hangs over the employment of such as promise outward benefits. The husbandman or the merchant may toil wisely and well, and yet fail of their reward; but there is no such uncertainty to those who seek in sincerity for the nobler blessings of salvation. Whosoever comes will be in no wise cast out. If we ask we shall receive; if we seek we shall find; if we knock it shall be opened to us.

No. The Eternal cannot lie. It is infinitely beneath Him to mock His creatures by delusive invitations and assurances; to pretend to offer them what He determines to withhold. Let no one ever make you think so unworthily of the God of heaven. Would an earthly father ever do so? And if he did, what should we think of him? Rely on it, Christ means what He says when He cries, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." If they could not come, would He ever have used such words?

CUNNINGHAM GEIKIE

Worthies of the Olden Time.

HUGH LATIMER.

PART II.

LATIMER ultimately found reward in the triumph of his opinions when the Bible was at length licensed to be read in English by the people; and it was both strange and affecting that the version circulated should be that of the sainted Tyndale, whom Henry had in life abused and denounced. This improved aspect of the Church must have considerably elated Latimer on his first episcopal visitation, though the prospect still remained sufficiently gloomy

What must have been the woful condition of those clergy whom the prelate recommended to provide themselves with a Bible, or at the least with a Testament, and to read a chapter a day, must be left to the reader's imagination to picture. With a priesthood thus sunk in ignorance the condition of the people was correspondingly deplorable. Numbers of communicants were unable to repeat the Lord's Prayer. But here is a glimpse of a rural parish the days of Henry the Eighth. (It is Latimer himself that tells the story, in Mr. Demaus, in one of his sermons before Edward VI.) :—

'I heard of a bishop of England that went on visitation. And as it was the town when the bishop should come to be rung into the town, the great bell's rope was fallen down, the tyall was broken, so that the bishop could not be gotten into the town. There was a great matter made of this, and the chief of the parish were much blamed for it in the visitation. The bishop was somewhat angry with them, and signified that he was much offended. They made their answers, excused themselves as well as they could. 'It was a chance,' said they, 'that the clapper brake, and we could not get it mended by-and-by: we must tarry till we have it done: it shall be amended as shortly as may be.' Among the other answers was one wiser than the rest, and he comes up to the bishop: 'Why, my lord,' said he, 'doth your lordship make so great a matter of the bell that lacketh his rope? Here is a bell,' said he, and pointed to the pulpit, 'that hath lacked a rope this twenty years. We have a parson that fetcheth out of this benefice fifty pounds (equal to £750) every year, but we never see him.' "

In another place Latimer relates a piece of his own experience :—

I once came myself to a place, riding on a journey homeward from London, and at word over night into the town that I would preach there in the morning, because it was holiday; and methought it was an holiday's work. The church stood in my way, and I took my horse and my company and went thither. I thought I should have found a great company in the church, and when I came there, the church was fast locked. I tarried there half-an-hour and more: at last the key was brought, and one of the parish comes to me and says, 'Sir, this is a busy day with us, we cannot hear you; it is Robin Hood's day, the parish are gone abroad to gather Robin Hood: I pray you let them not.' I was fain then to give place to Robin Hood: I thought my rocket should have been regarded, though I were not; but it did not serve, it was fain to give place to Robin Hood's men. It is no laughing matter, my friends, it is weeping matter, a heavy matter, a heavy matter, under the name for gathering for Robin Hood, a traitor and a thief, to put out a preacher, to his office less esteemed, to prefer Robin Hood before the ministration of God's word; and all this hath come of unpreaching prelates."

No more we find Latimer occupying an unpleasant position at the burning of the Forest, a martyr to the idea of the Pope's supremacy. Though the Reformer preached the sermon on that occasion, however, we know that he would gladly have escaped a trial from which his heart revolted; and contently we gladly turn from the Smithfield fire to the more worthy scene of destroying images. A celebrated Welsh figure fed the fire when the Forest perished. Numbers of other idols, including one especially in Worcester Cathedral, were also publicly burned, their wires and eyes—the cause of their nodding and blinking—being exposed prior to destruction.

1538 the Reformation had sufficiently advanced for sermons to be read four times a year in the churches, and for Bibles to be placed at the

reading-desks. Then followed a time of reaction, and the following year was one of mishap to the advancing party. The return of Gardiner from the Continent revived the hopes of the Protestants; for Cromwell, in his consultations with the King, found in the able and crafty Conservative a formidable rival. It must be remembered also, while weighing the actions and characters of men of the sixteenth century, that their minds only gradually opened to receive the truth in its fulness. Henry himself entertained no sympathy for the Protestants, his idea being that he would reign pope in his own domains instead of acknowledging a bishop of Rome. Latimer and Cranmer as yet retained their belief in transubstantiation. Henry's darling wish was to reduce his subjects to one opinion; and till death he believed in the possibility of bringing the nation into uniformity of sentiment. These Utopian imaginings gave birth to what was called the "Bloody Statute"—a measure which enforced under pain of death the leading dogmas of Popery, but leaving the Bible untouched.

On the coming into force of this retrograde statute, Latimer relinquished his bishopric of Worcester. He totally disapproved of the measure; but any shrinking from the probability of having to enforce the obnoxious provisions does not seem to have been the immediate cause of his action. By resigning he supposed himself to be paying deference to the wishes of the King, while in reality he was merely pleasing Cromwell, who dishonestly used the King's name to effect his purpose. As a bishop, Latimer had lived a pattern to his own and after times. Honest in rebuking error, steadfast in maintaining truth, loving and hospitable, we do not believe that Master Hugh, any more than his contemporary Cranmer, would have forsaken the helm in dangerous times merely out of regard to his own wishes or personal ease.

After resigning his diocese, the life of Latimer until the death of Henry the Eighth was a time of comparative inaction. But this season of rest was not lost time; for the Reformer husbanded his strength for days of greater effort in the future. Incensed at his resignation, however, the King forbade the prelate to preach, and consigned him to a kind of easy imprisonment in the palace of the Bishop of Chichester, then situated in Chancery-lane. Thence the preacher once more went abroad ultimately to undergo a less pleasant confinement in the Tower.

Leaving this obscure portion of the Reformer's life, we have to look on him as an interested witness of the chief occurrences of the times. He shared the disappointment of the Continental Reformers at the English reaction; with them was overwhelmed with consternation at the fall and death of Cromwell. Doubtless, also, he noticed the development of the mean character of Bonner; watched with curiosity the crafty movements of Gardiner; and took an interest in the marriage of the King with Anne of Cleves and Catherine Howard. These events, which still retain their freshness of interest, must have been to intelligent contemporaries occurrences of surpassing moment.

Latimer, under Edward the Sixth, is again found to pass into another pleasing phase of his busy life. Concerning the vast influence he continued to exercise we shall do well to listen to Mr. Demaus:—

"Such sermons could not be like water spilt upon the ground: what comfort, as peace, and edification they ministered to many perplexed hearts cannot be estimated

if they have left a plain, broad mark on the history of England. He had de-
 manded the superstitious regard for hallowed candles: on Candlemas-day of the
 year after his sermon, 'candles were left off' by proclamation of the Council. He had
 devalued the reverence for 'hallowed palms': on Palm-Sunday it was forbidden to
 carry palms. He had specially laughed at the solemn ceremony of giving ashes on
 Ash-Wednesday: on Ash-Wednesday the ceremony was disused. He had com-
 manded images: and the Council issued a peremptory order that all images should
 be removed from churches, whether they had been abused to superstitious pur-
 poses or not. He had characterized the use of an unknown Latin tongue in the
 services of the church as a signal proof of the influence of the devil, and in March
 1534 was issued, by royal authority, an 'Order of the Communion' in the *English*
 tongue, retaining, it is true, the rites and ceremonies of the Mass, yet promising
 a true reformation even of these, and embodying the substance of those pious
 suggestions which still remain as the chief beauty of the English communion
 service. Some of these changes may have been suggested by Latimer's preaching;
 if they were unquestionably promoted and facilitated by the great influence
 of his eloquence gave him over the people."

Not a little singular amid this prosperity was the old man's presentiment
 of the violent death which awaited him. The narrow-minded, vindictive
 Latimer lay as yet a prisoner in the Tower; and from him, the Reformer
 gined, would spring his troubles.

The horizon of Latimer's evening of life soon darkened. Mary was pro-
 mised amid much noisy and wild rejoicing. "Great was the triumph here at
 London," wrote one witness, "for in my time I never saw the like; and by
 report of others the like was never seen. The number of caps that were
 worn up at the proclamation was not to be told; the bonfires were without
 number, and what with shouting and crying of the people, and ringing of
 bells, there could no man hear almost what another said." This was an
 auspicious beginning for the best friends of the Reformed Church.

Edward the Sixth has been the favourite of successive historians; and far
 from us to detract from his due. Nevertheless, it does not appear to
 impartial observers that during his reign the Reformation gained any
 material advantage in England. Amiable and pious, but necessarily inex-
 perient, the young king is not held responsible for the misdoings of
 his pious or greedy advisers, whose rapacity and the fierce disputes of the
 extremists went far towards alienating England from the faith, by making
 the people long for the quietness of darker days, when plain commoners
 asked without question what was offered, and when the doors of hos-
 tile monasteries were open to benighted or necessitous travellers. To
 the reaction and to cure the public apathy a sharp remedy was needed,
 that sharp remedy was at hand. The people were only half awakened.
 They were only imperfectly acquainted either with the beauty of the pure
 Gospel, or with the vindictive intolerance of Popery. Coming into power as
 he did at a critical conjuncture, it is fortunate for posterity that Mary and
 her advisers were curiously short-sighted. The Queen inherited the power
 to do almost mortal injury to the Reformation, not yet firmly rooted,
 and for all to alienate the people from the Papacy. Happily she uncon-
 sciously chose the latter alternative. While a temperate policy, character-
 ized by judicious forbearance, would, humanly speaking, have seriously

threatened the life of the tender plant of the Reformation, Mary's adherents strengthened its growth by very violence. In the mad do 1555, when the Queen and government turned amateur fiends, a court action set in, fatal to Popery in England for ever. The authorities in to do quite otherwise; but by their hangings, burnings, rackings, and fissions, Mary, and the contemptible sycophants by whom she was fanned into an inextinguishable blaze what to them appeared to be the dead embers of the reformed faith.

Anon, we see Latimer in his last days. For the better portion people the signs of coming storms were appearing, even while the London were ringing, and while the citizens were cheering and fe Many sought safety in flight. This was not the procedure of Master however. He would neither court death nor seek to evade his app Latimer was staying with his friend John Glover, in Warwickshire the fatal news arrived of Lady Jane Grey's discomfiture and of triumphant accession. Of course the wretched Gardiner was released the Tower, and true to the presentiment already mentioned he b encompass the ruin of the great preacher. But there is yet time for True; but Master Latimer will not fly; he will rather, if need be, unto death to the truths he has taught. Smithfield, he said, he groaned for him. "My friend, you be a welcome messenger," he the man who carried the summons to appear in London. Next we s in the Tower, with Cranmer and Ridley, the three conferring together the New Testament, strengthening themselves for the coming ordeal. followed a mock conference at Oxford—one of the most disgraceful humiliating scenes of English history. Finally, after a delay of months, came the crown of martyrdom; that great prophecy, in the time, issuing from the flames—WE SHALL THIS DAY LIGHT SUCH A CAN GOD'S GRACE, IN ENGLAND, AS I TRUST SHALL NEVER BE PUT OUT.

"Then out spake aged Latimer:—
 'I tarry by the stake,
 Not trusting to my own weak heart,
 But for the Saviour's sake.
 Why speak of life or death to me,
 Whose days are but a span?
 Our crown is yonder. Ridley, see!
 Be strong and play the man.
 God helping, such a torch this day
 We'll light on English land,
 That Rome and all her cardinals
 Shall never quench the brand!'"

G. HOLDEN F

On Dress.

There are some of the precepts of the New Testament which have become almost obsolete through the progress of Christianity, or the development of the Christian conscience. There is no need for cautions against a slavish conformity to the law of Moses, though the principle of legalism may survive. In the first century it was necessary for the Church at Jerusalem seriously to warn Gentile converts that fornication could not be tolerated among members of the Church. The purifying influence of Christianity has taught us to consider such an elementary maxim as a kind of moral axiom. But there are many of the primitive precepts which are as needful now as ever. Among them are the warnings to Christian women against vanity and display in dress. These precepts are not obsolete yet. The evil at which they are aimed is deep-seated in human nature. The Apostles met with it in Palestine and in Asia Minor. It survived through all the early centuries of the Christian era, as attested by Cyprian, in Africa, witnesses in the third century, and Chrysostom, at Antioch, in the fourth. It seems as native to the soil of the human heart in Europe as in Asia. "The glorious Reformation" effected no radical reformation here. We find Latimer denouncing the evil in the sixteenth century, and Leighton in the seventeenth. Down through the generations the evil has descended like a hereditary taint. Even at the present day we have to repeat to our Christian sisters the cautions and counsels written to the first male converts from Paganism eighteen hundred years ago.

In venturing to offer a few remarks on this important but delicate subject, we may start with the following principle—It is one of the duties and privileges of the Church of God to lead the fashions. We do not say this in regard to dress alone, but to many other things. There are fashions in the style of conducting business. The Church of God should take the lead, by Christian men setting examples of the loftiest integrity, the most scrupulous truthfulness, and that spirit of moderation in regard to the hours of business, and the race for riches, which would show how business may be sanctified, and how a draper's shop or a solicitor's office may be conducted "unto the Lord." So too with amusements. Christians ought to amuse themselves and their children at proper times and places. But here too they should set the fashion to the world of simplicity and innocent mirth. They should avoid those exciting, exhausting, and dissipating pleasures that hardly harmonize with the quiet interval of family worship, which ought to keep its place, whoever may have been invited to share in the recreations of the evening. So should it be also in regard to dress. We would welcome any honest attempt to remedy the evil, such as the Dress Reform Association is making. But Christians ought to take the lead. There ought to be such a general agreement, founded on the Word of God, among Christian women, that they, and not frivolous Parisian dressmakers, should lead the fashions, and at any rate set an example that might be reasonably followed by others. If the world would not follow the fashion set by the Church, so much the worse for the world. But let not the Church, on that account, be so sinful as to cease setting a good example, and begin following an evil example. Let it not be

so foolish as to give up its position as "the head" and to become (Deut. xxviii. 13), dragged along after the fashions of the world. of the world will transgress the precepts of the Word of God, is the cause for "holy women" doing the same? If they cannot lead, let them dare to be singular, so long as their singularity is founded on sense, and on the "Scripture of truth."

What Scripture teaches we learn chiefly from two passages. The 1 Timothy ii. 9 and 10 :—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; broidered hair, or gold, or pearls, or costly array; but (which women professing godliness) with good works." The other passage is 1 Peter iii. 3 and 4 :—"Whose adorning, let it not be that outwarding of plaiting the hair, and of wearing of gold, or of putting on, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of great price."

In these words it is taken for granted that women will adorn themselves as it is allowed that they may do so. The love of adornment is one of the peculiarities in the female sex that it is difficult for the opposite sex to appreciate. "Women *must* be fine," says Mr. Jay. And the proverb asks, "Can a maid forget her ornaments, or a bride her attire?" A man may be set down as a dandy if he were to give to the style of his dress as much time and thought as, to say the least, we find in the dress of a sister or a wife. The love of adornment is not wrong in itself; it is its abuse, not its use, we condemn. Hence we do not regard the words we have quoted as absolutely forbidding any one kind of ornament, such as gold or pearls, or any one particular method of arranging the hair. In so many of Christ's precepts, a general principle is laid down, and the particular application of it, the application being perhaps suggested by the fashions prevalent among dissolute women of that age. The words are meant to teach that God cares nothing for outward adornment, but for the comparison with inward graces. But in so doing, while He does not forbid outward ornament, He plainly condemns that excess, that anxious thought, that lavish expense and vain display which have been among the most common sins in all ages of the Christian era. It may be truly said that the love of dress, as much pride in excessive plainness or eccentricity in dress, as the love of display. But, as Archbishop Leighton truly says, "It is (certainly) the excess and vanity of apparel will creep in, and will always will itself under the cloak of some of these honest and lawful considerations. This is a prime piece of our heart's deceit, not only to hold out false promises to others, but to put the trick upon ourselves, to make ourselves appear right and single-minded in those things wherein we are directly following our lusts and feeding our own vanity."

If then women may and will adorn themselves, and yet are forbidden sinful excess, how highly they should value the limits laid down and suggested by the Word of God. The limit is expressed in the Epistle by the words "modest apparel." The word "modest" is hardly a translation of the Greek word, which means "well ordered," thus

any with the best order of life and conduct. Perhaps the best could select would be "seemly," or "becoming." It is opposed to any like display or extravagance in regard to styles of dress, or hair, or jewelry. In a word, *good common sense* and *cultivated moral taste* are the guides by which Christian women may be led into an intelligent use of these precepts of God's Word.

Common sense will preserve from either extreme of affected sobriety or of display. It teaches us that the patterns of the last century are not necessarily the best, nor are they necessarily the worst; that styles of dress would vary with age; that health and comfort should guide in the choice of dress rather than some passing fashion, however absurd; that not only such a custom as tight-lacing is positively wicked—a sin against the law which God has given us to be temples of the Holy Ghost; that dresses, which absorb less heat, are appropriate in summer, but not in winter and that in regard to all matters of colours and combinations, the educated and cultured may be best trusted to as examples of what styles commend themselves to men and women of the most refined taste.

Common sense will be still further guided by a cultivated moral taste. In styles of low evening dress, we might well say, "Doth not even self teach?" And when we meet by gas-light strangers in the streets of our towns, are we not sometimes in doubt as to whether, judged by dress, they can be of reputable character? Should not our young sisters most carefully avoid any approach to that flaunting style of dress which might lead them to be suspected by strangers? This is the suggestion by the word "*shamefastness*." It is unfortunate that at the spelling of the word, since the first edition of King James' Bible was printed, has obscured its meaning. It has nothing to do with the present spelling suggests, but corresponds to the word "*shamefastness*." It means a firm establishment in modesty and soberness, through the influence of an honourable shame. Such an honourable shame will sensitively shrink from any kind of dress which might impair its moral reputation in the sight of men, or its religious consistency in the estimation of Christians.

For consideration that may guide us as to what is "seemly," is the precept in Timothy appears to refer, partly at least, to the dress worn to public worship. This we infer by comparing verses 8 and 9. In verse 11. Paul alludes to the same subject. We are there taught that angels witness the order of God's house and the habits of the worshippers. But a still higher spectator is present. God is there. He observes the outward appearance of the worshippers, so far as it is a sign of the state of the heart. What He delights to see is, not the latest Paris fashions, but the presence of a meek and quiet spirit, which is in the sight of God of great value. Instead, therefore, of the house of God and the hour of prayer being an occasion of the chief display of the week, let the presence of angels and the gaze of God be motives for exercising, even in regard to dress, that simplicity and godly sincerity which become those who are "priests unto God."

And to help to comply with these precepts of God's Word, we suggest to our Christian sisters the following considerations:—

1. Remember the mischief done by such excess as is condemned. How much precious time is wasted, we might even say murdered, by being spent on such ornamentation! What an expenditure of thought must be given to the subject by those whose constant cry seems to be "Who will show us any good" design for producing a more striking effect? Is there any *new thing* under the sun? What sinful extravagance on the part of many who cannot give much away because they carry so much about! And what fuel to that vanity which is vigorous enough within us at all times, and needs no excitement from things without us—things so entirely separate from ourselves as the clothes we wear!

2. Reflect on the force of example. To Christian matrons and elders we would earnestly appeal to try and set that kind of example which it would be well for young Christians to follow. Many of your younger fellow-disciples may be inexperienced and unstable, and need the help of a healthy Christian opinion and example. Try and give them these. Think of the influence for good you may exert even in the little matter of dress and the constant arbitrary changes of whimsical fashions. Apply even to these matters the sublime principles which the Apostle Paul taught in Romans xv. 1-3, remembering that "even Christ pleased not Himself." And let Christians of all ages see to it that irreligious young women shall never be able to plead the excesses of Christians as an excuse for their own follies. "Walk in wisdom toward them that are without."

3. Seek the cultivation of good works rather than of fine fashions. Adorn yourselves, as "becometh women professing godliness, with good works." Yield to the great Christian principle so well described by Dr. Chalmers as "the expulsive power of a new affection." "The apostle," says Leighton, on the passage in Peter, "pulls off from women their vain outside ornaments; but . . . he doeth this only to send them to a better wardrobe: there is much profit in the change." Gather young children around you in the Sunday-school, remembering all the while that their eager eyes will feast on all you wear, and try and win them to Christ. Go to the poor and ignorant with kind words and deeds of love, till doing good becomes a luxury, and self-denial in dress among other things becomes a privilege, that you may have to give to him that needeth. The more you delight in good works, the more you are filled with the spirit of Christ, the less will you care for plaited hair, or gold, or pearls, or costly array.

4. Think of the short continuance of all gratification derived from outward display. The ornament of a meek and quiet spirit is "not corruptible," implying that all outward ornaments are. Good works as the fruit of Christian faith are an eternal possession. If we have not these "laid up in store against the time to come," the day will soon arrive when our bodies, stripped of all their gay clothing, will have no covering but a shroud. Our spirits will be in still more pitiable plight, utterly naked, with all their sins exposed to God. There is only one covering which will avail them then. It is God's righteousness, made ours by faith in Jesus Christ. But as a sure evidence of our being clothed with God's righteousness and thus justified, we need to be adorned with good works and thus sanctified. And as one test of our sanctification we may reasonably ask, Are we seeking to conform

our habits, even in regard to so simple a matter as dress, to the grand principles and precepts laid down by the apostles of Christ, and still sacredly binding on all "women professing godliness" ?

EDWARD S. PROUT.

The Labourers' Union.

THE movement which was commenced some weeks ago in Warwickshire, and which will spread through England, completes the revolution through which English society has been passing during what will perhaps be known as the Victorian era in our national history. During the last generation old things have passed away and all things have become new with a completeness which few of us dream. In one sphere of our national life alone things seemed unchanged, almost unchangeable. The peasantry who till our fields seemed, until this new movement took shape, to be just where they were before the deluge of the Revolution broke upon the world. Everywhere else movement, change ; whether for good or for evil men may question ; but the fact is patent—everywhere rapid and complete transformation. But the agricultural labourer of this generation could be with difficulty distinguished from the man bound to the soil long ages ago. Royalty, aristocracy, the army, the navy, the clergy, law, medicine, the public service, commerce, manufacture, industry, domestic service, all have had to endure the transforming, let us hope too the purifying and elevating hand. But Hodge—his nature, his home, his work, his prospects, remained about where they were generations ago. This agricultural strike—now formally organized and recognized as an entity with which society will have to treat and to make terms—brings home to the lowest and most helpless class of our conscripts of war the ideas and the forces which in all other spheres of our national life and activity have moulded everything anew. It completes the destruction of the feudal order and the feudal ideas of relationship which have existed in our country for ages, and which this generation has finally broken up and destroyed. It substitutes new and higher ideas of relationship, more advanced, more free—God grant that they may prove happier ones—in our room.

It may seem strange in these days to speak of the feudal relations of men and the feudal ideas as present realities. We think that the feudal ages died centuries ago. Institutions and ideas die slowly in England, happily so ; it secures the beautiful continuity of our history. But were this matter in hand it would be easy to justify the statement, and to show that very recently society has passed out of the feudal, which is essentially aristocratic, into the modern, which seems to be as essentially the democratic stage of its development. Transitions are always painful, and the sentiment of sadness naturally surrounds them. We can quite understand the feeling of pain which pervades country society as this new spirit of democracy breaks in upon it, and strikes are organized in the quiet village room, and mass meetings are held under the chestnut-tree on the village green. It means a revolution in the relations of the squire and his depen-

dants. Things can never return to their old order ; the power which put forth and found to be so potent will not slumber, and the squire must look forward to the keen and constant contest with detestable grasping labour, in the midst of which the town manufacturer or artisan has to spend his days. The relations of capital and labour in this era are stormy and struggling. There is a higher order, a higher law, which things are working ; but no industry, no branch of human activity, has reached it yet. And the agricultural interest has not the same arena of strife and confusion, and will have to fight its way by a long and stern effort, to the higher, juster, and holier relations of employers and employed must, if Christ's kingdom is ever to be ultimately attained.

We do not propose to dwell on the details of the Warwickshire strike. There is much that is most touching, much that is most picturesque, that is most stirring in the narration which the able correspondents of the London daily journals supplied, and which have been repeatedly mentioned upon in well-nigh every penny paper in the country. One is driven to feel, reading the narrative of cruel pinching and starving, which is the lot to which we have for generations past condemned the agricultural labourer who raise our bread for us and keep the pulse of our life beating, have not struck one moment too soon. Marvellous is it that this has endured so long. There is something literally heartrending in the tales of domestic squalor, sickness, and misery which have been told. But there was no need of special correspondents to impress on us the truth in which we were content to leave our peasantry to live, and then to die, under conditions to which no merciful master would ever submit. A brute, has long been our burning shame as a Christian people, as a nation, but most especially the shame of that Church which in the agricultural districts exclusively under her charge, and which has so long and so fully obstructed every effort which other and feebler Christians have been stirred to make to help the perishing poor in the hamlets and villages of our land. It is deeply significant to us Nonconformists that "S. G. O.," the well-known, able, and candid correspondent of the *Standard* on this movement, declares that his hope that it will be conducted with moderation and judgment, lies in the hold which the local Nonconformist preachers have established on the confidence and affection of the labourers, and the measure in which they have mixed themselves in the conduct of the strike.

The much-enduring patience of the English peasant is not to be accounted for simply by his ignorance and stupidity. On the contrary, they are a shrewd race, and they have conducted this movement on the basis of a judgment and a moderation which speak well for their native qualities and their fitness to employ wisely the advantages they may win. The trouble it lies rather in the ideas and habits which have their root in the times which seem to lie so far away. The peasant has never been emancipated from the land. He has never quite lost the feeling that he is tied to it, and that in the locality in which he was born, there somehow he must manage to live, and somehow—there is not so much trouble about that—manage to die. And the policy of the landlords, or rather their

ideas inherited from the same times, has fostered this feeling strongly. Canon Girdlestone, in his noble and strenuous efforts to better the condition of the peasantry in the west country, found that his great difficulty lay in their immobility, in their utter want of enterprise, of care to escape from the weary mill-round in which it seemed to be their destiny to grind till death. The employer of peasant labour, instead of giving a fair day's wages for a fair day's work outright, has, throughout a wide district of England, adopted the plan of eking out insufficient cash by allowances or payments in kind. On well-managed estates it was always understood that the cottage had some sort of claim on the farmhouse or the Hall in time of sickness or in any of the great exigencies of life. The lot of the labourer has in the main been rendered less wretched than his mere money-wages would indicate; but then this extra provision was at the mercy of capricious employers, or hard, selfish masters who passed off on their labourer the stores which were not quite good enough for the cattle and too good for the pigs. It tended to keep the labourer in a state of constant dependence, and to tie him so tightly to the land and to the men who owned it that he hardly realized that he was a free agent, and needed to be rudely shaken and moved almost by force by those who were seeking to put a higher mode of living within his reach. Then in the end there was "the house" for his rheumatic and weary old age. So that the agricultural labourer had sunk into a state little removed from servile, and had adopted the notion that it was somebody's business to keep him just a little above starvation during his life of labour, and then provide him the means of laying his aching bones decently to rest.

But the poor law worked very hardly against him in one respect. The object of the guardians, among whom the landlord influence is supreme, is to keep rates as low as possible in the parish. That means to have as few poor as possible living in it. Hence the indisposition, which is only just yielding, to build convenient labourers' cottages on the land. Many landlords will have none, lest in sickness and old age the occupiers should press heavily on the rates. Many a weary mile, in some parts of the country, has Hodge to tramp, when his hard day's work is done, to the nearest village where he can find lodging, because his master will not have him living on his land; while the village lodgings in consequence get thronged in a fashion which has well-nigh killed not Christian principle only, but the barest natural decency out of the agricultural heart.

But all this is passing away, and a new state of things, which will have its own grave difficulties and perils, is rising up in its room. Even as we write it is reported that the Warwickshire employers have so far recognized the labourers' union as to be willing to appoint delegates to confer with it. This means that the peasant has now found out the power there is in combination, and is in a position to make a contract on some terms of decent equality with his employer. It will be his own fault if ever he falls into such utter serfdom again. But is he ready for the transition? He is passing into a higher stage—it must depend on himself and the possession of some high qualities whether it is to be a happier stage. The next step will be inevitably to give him a vote, and to launch him on the political career. Progress

has its pains. The world gets wiser, stronger, more capable ; but we doubt if happiness attends *pari passu* the progress of mankind. Poor Hodge has a baptism of struggle and suffering before him, for which it may happen that he is little prepared. Cut away from his old moorings and his old dependence, he must rely, as he has never yet had occasion to rely, on his own brain and hand. The class which after a fashion has befriended while it starved him, is likely to be driven into an attitude of stern opposition by his just demands. The landlords are as a rule not rich. The struggle for life between them and an organized peasantry is beginning. There will be stern battle and sore suffering before the end is in sight. Our hope, with that of "S. G. O.," is in the hold which the Evangelical preachers and teachers have established in the villages of England, and the efforts of Christian men and women to draw the classes together, to explain them to each other, and to make them realize the relation they hold to each other in the Lord. Then shall the Judah of station and capital and the Ephraim of toil no longer vex each other ; but by bearing each other's burdens and helping each other's progress, fulfil the law of Christ and be at rest.

J. BALDWIN BROWN.

Household Treasury.

CHANGING PLACES.—A LESSON FOR THE PULPIT AND THE PEW.

AN aged negro, most of whose life had been spent in bondage, but who was now rejoicing in liberty, appeared one day at the study of an eminent minister and introduced himself as "Brother Harkliss Jones, from Sou' Caliny."

The good minister shivered at the thought of another clerical beggar for church money, to be spent, as so much of it usually is, in the travelling expenses of the applicant. "Well, Brother Harkliss," he asked with patient kindness, "what can I do for you?"

"You can *listen to me*, bruder," replied Harkliss, with a princely air.

"I'll do that if you'll be short ; but my time is very precious, brother," answered the pastor.

"So is mine, bruder !" exclaimed the visitor with a dignity which almost startled the minister. "You and I's both sarvants of de King, and His business always 'quires haste."

"Yes ; and your church wants a little help, I suppose, after the war. Well, I'm glad they sent a sensible man for it."

"No, sir. My church is de church universal, and dat has got de Mighty One of Jacob for her help, and needn't go beggin' of nobody ! I come to gire and not to ax, sir."

"Then you've got some money for my church, I suppose," said the minister, smiling.

"No, sir ; what I've got to give will come closer home to you than to your church."

"Well, what have you to give me then?"

advice and a heap of comfort. I come up from my old home ail'n and gran'chil'n was bound for to come. I was as near de banks of the Great Pedee as I ever spects to be up here ; and many souls for to save down dere, as dere is up here. But young Iow, is songunery in deir views, and mighty 'strob'lous in carryin'

Dey got a notion—poor things—that every foot o' land up anctified by Mr. Lincoln's sperit ; and that the arth yielded like the cuss fell on it—widout labour or sweat ! Dey thought de little heaven whar no man had to say to his neighbour, 'Love 'kase dey all loved Him a'ready. I told 'em dere was work and sin up here, like dere was down home ; for I've seen Northern in my young days, and mighty hard ones dey was too ! But my phood' at me, and said 'mong demsel's, 'Daddy, he's 'hind de re goes he'll soon foller.' Now dey was right dere, for nex' to de 'es my chil'n and gran'chil'n. When I see dey was comin', I my bundle and come too. It 'peared like I saw a great shinin' dark cloud one night pointin' due north. Den says I, 'Dat's my , and where I'm sent I'll go, and de Lord will have my work all dy for me.' So here I be, sir."

"You want me to set you to work ?"

"A bit of it, sir ; on de contry, I wants to set you to work ! Dat's comed here for dis mornin'."

The composure of the sable guest fairly astonished the gentleman much deference and respect ; and he asked in a tone of surprise, "you mean, brother ?"

"I've been to hear you preach two Sundays, and I've made up my ou're off de track ! You talks like it was a chance anyhow, whe-ints gets to heaven after all. Dere was too many 'ifs' in your De Master hadn't no 'ifs' in His preachin'. His gospel is 'Him : *shall* be saved, him dat comes *I will* in no wise cast out ; come ou dat is tired and heavy laden, and *I will* give you rest. *Dere is* nation to dem dat are in Christ Jesus. Whar I am, dere *shall* My lso ; I give eternal life unto as many as My Father give Me, and pluck dem out of My hands.' Isn't dat good gospel, sir ?"

"And I believe every word of it," replied the minister.

"Any chance, think you, for Satan to alip in by a trick and upset rk of redemption ?"

"Why don't you tell people so ? One sarmon o' your'n was tellin' all subts Satan pushes into de hearts of de Lord's people. Why dat s mor'n half 'devil,' all through ! and another was tellin' de saints 1st do dis and dat and t'other to get peace and comfort here and ront. If you believes dat Christ died and rose again, and dat kase e shall live also, why don't you comfort God's people wid dese let de devil alone for a while in your preachin' (you'll get 'nough dout makin' so much on him), and just preach Christ, Christ, Pears like I don't want to hear nothin' else but just only dat dear e I stays here in de flesh. I rises every morning in Christ, and I

walks and talks wid Him all day. When night comes I lies down and sleeps wid Him, like it was my last sleep, and I mought wake next morning wid Him in glory !

"I'm black and poor and old to de eyes of de world ; but I'm fair and rich and fresh in His sight, kase *I'm in Him*. All dat He has got is mine, and dere ain't a king on arth dat old Harkliss would change places wid. No, no, no !"

"But while you never doubt God's power to save, you sometimes have doubts of your acceptance with Him, haven't you ?" asked the minister, who was, by this time, seated meekly taking his lesson.

"No, never ; why should I ? Dere was a night once, long time ago, when my soul was 'ceeding sorrowful, like de Master's when He was in de garden. I felt like I was helpless for dis life, and I had no light on de world beyont. I hated my hard massa, and I most hated God, too, for not giving me a better lot. I was out in de cane-brake all alone, a mile away from any livin' cretur'. I felt like I wanted to kill myself kase my massa he done gone and sold my wife and baby ! Dat ar night I got a hint in my soul what hell was ; and as I sat dere a thought come into me and I spoke it out, 'Dere isn't no God,' says I. And dem words scart me so't I sprung right off de ground whar I was lyin' ! I was bewildered, I reckons, for all of a suddent I see a great white hand sweep back the dark night, and a light shined all roun' 'bout me. I didn't see nobody, but I felt strong arms about me, and in a minute my poor, aching head was leanin' on somebody's breast ; and oh, what a place dat was to rest on ! Den a voice said, 'Come unto Me, poor, tired, and heavy laden soul, and I will give you rest.' Den I knowed dere was a God, and dat it was de voice of His Son in my soul. I've been a new man since dat night ; but half de time I been only a common sort of a Christian, like you, risin' and fallin', hopin' and doubtin', such a Christian as puzzles de world to know whether dere is any good in 'ligion or not !

"I was a waiter in dem days, and was a good deal wid de white folks, and it was fash'nable 'mong dem for to doubt, and mourn, and whine, when dey talked 'ligion ; and I used to forget dat night in de cane-brake and fell into de fashion of de gran' folks. But it didn't work with me, and I got into darkness. Den I'd try to fight my own way out of de swamp ; but de more I tried de faster I stuck. Den I would try to hire de Lord to lift me out of de horrible pit and de miry clay, by good works, helpin' de weak field hands, or givin' away my pocket money. But we never made a bargain—de Lord and me ! He always brung me low till I was glad to get peace free ; and to take away all chance o' bragging from me, He generally brought de peace when I was asleep and doin' no good works. Den I would wake wid glory in my soul, and I would run on mighty peart for a spell. I didn't know what Christ was den. He was in me ; but dere was plenty else in me besides Him."

"Come here and sit in this large chair, brother, it is more comfortable than that one," said the minister in a subdued voice, as if addressing a superior. "I want to hear how you got clear of the tempter, and filled with Christ at last."

"Oh well, it isn't no great story, but here it is :—Dere was an old col'd

ter dey used to call Gimsey, a sort of a preacher like 'mong de field nds. Well, when she come down to her death-bed, she done call all sm's people and de neighbourin' black folks 'round her, kase she said she'd a in heaven a whole hour, and come back to give us a word of comfort. gathered 'bout her, and she lift up her two hands and pray dis way : ' Jesus, answer dis one pra'er of mine, for dy own name sake. It is old sey's last pra'er, de next word wid me will be praise and hallelujahs. g dese poor chil'n into de light, like You bring me into de light fifty ago. Don't let Bruder Harkliss cast contempt no longer on dy blessed s by doubtin' of dy word which is truth ! Humble proud Jenny, and in ry punish drunk Dose, and comfort lone Polly, and cure sick Abe, and g all de rest to dy feet here, and to dy house up dere by-an'-by ! ' Den open her eyes and begun for to preach, and she give each one a separate sarmon all to hisself. She den call me. ' Come here, Bruder Harkliss, take my cold hand in yourn.' I went, and she said, ' Oh, Harkliss, dlass ! you's worse den an onprofitable sarvant ! You's half de time n' false witness gin de Lord dat bought you, and tellin' de world dat Word ain't for to be trusted, dat He don't always speak truth ! ' ' No, no,' says I, ' auntie, I never done dat ; I trust Him wid all my t.'

' Mebby you do, right here on de varge o' heaven ; but quick's you gets you'll say, " Dere's no tellin' whether I'll ever reach heaven or not." dlass,' says she, '*do you believe de Lord has writ yer name on de palms of hand, and His name on your forehead ?*'

I bowed down my head in shame, for I see my sin. And den de truth od shone out like a great sun as I never see it afore. My soul was full ory, such like as de world never sees, and I says, ' Yes, auntie, He has me time and again dat He is mine and dat I am His.' ' Do you believe speaks de truth, Harkliss ? ' says she. ' Yes, auntie,' says I, ' I *know* now does. I sees His word like fire.' ' Den you quit a doubtin' afore de d,' says she. ' Harkliss, if you'd been as disrespectful to your owners xu've been to de great Master, and if you'd gone round saying, he's aised me such and such, but I doubt he'll keep his word—he'd sold you de rice swamps a hundred times in dese years ! Better cut off yer right l and pluck out yer right eye den to doubt de truth of His Word. You is, for He bought you wid His own precious blood, and as sure as He's eaven you shall go dere too ! I'm tired, chil'n, and must go to sleep. d night.'

Dere, sir, dem was old Gimsey's last words on earth ; de next one she te was glory 'fore de throne.

Well, dere was a great light all through my soul den, dat has never gave sense. ' Pears like de Lord is in de midst of it, where I can feel His snce, and when de 'ifs' and 'may bes' comes round trying to break peace, I shouts out, no matter who hears me, ' De Lord says dat I am , and dat whar He am, dar shall I be also ; and His Word endureth for :.' Den de 'ifs' all fly off like they were unclean birds, and leaves me e light ! Why, sir, I's got de world so under my feet dat nothin' in it worry me, only de sin I sees ; and dat will be cleared off some day.

De Lord's chil'n got a good right to glory, and nobody—no, not de you make such 'count on—can't take it 'way from 'em! Now my er here. You quit preachin' 'bout book larnin', and 'doubtin', and stick to de gospel—Christ, Christ—and you'll see de glory cot yer people, and soon see them a tramplin' on the world. Good

The minister rose and took the hand of his guest, kindly saying write your name down, brother; for I want to see you again and to better. How do you spell Harkliss?"

"Her-c-hell—I don't guess I can 'member it, for it's nigh unto sence I larnt how to spell it from my young master. He said I for one of dem heathen goddishes dat dey use to make believe old times. He's 'mong dat nonsense dey teaches in college. He's dat killed lions and monsters and such-like wid his club. You college, so you must know 'bout him, de strongest goddish of all—

"I know him," replied the minister. "Well, brother Herc and see me again very soon. Good,bye."

When the old negro had closed the door behind him, the minister the few pages he had already written of his next Sunday's sermon cold and lifeless—there was no Christ in it. He tore the sheets in and sat down before his fire to meditate on the words of his po He never thought so little of himself before. Taking up his hat, he to visit some of the poor hidden ones of his flock whom he knew to in the kingdom of heaven.

MRS. J. D. C.

Poetry.

"Let patience have her perfect work."—JAMES i. 4.

TEACH me patience, O my Saviour!
In the furnace of affliction,
When God's hand is laid upon me
With the rod for my correction.

Patience in the deepest sorrow,
Patience under sharpest anguish,
When night looks to dreary morrow,
And the heart begins to languish.

Patience to know that God is love,
Though dark my way and hard my
lot;

Patience to trust my Father's word—
That He His child hath not forgot.

GIVE me patience, blessed f
Like to that Thyself did
When on earth Thou didst
us,

Through a cross, from sin
Ever unwearied in Thy love
Constant in all Thy grace
By patient trust didst Thou
The rage of all Thy foes

So, when on earth my course
Sorrows finished, and trou
Patience its perfect work sha
In heaven with Thee for e

SUB.

Obituary.

H. F. STROUD, ESQ.

use of this venerable gentleman on the 9th March last, in of his age, there has passed the last living memorial of times of the celebrated Huntingdon. His father, Mr. , was one of the managers of the chapel at Bath, and his son Henry numbered seeing her in the , was about four years of aged his father as manager the appointment of the is and the other trustees of Huntingdon's Connexion he became a trustee of , and in 1821 a trustee of College. He was ordered for the legal profession his articles to a solicitor though he never practised. period of his life, by his influence family of the eminent he became acquainted with

Josiah Pratt, and other of the Evangelical section of England, and also with Mr. Erskine, Dr. Haweis, Dr. Ham, and the other intimates of the Countess of her great work. He did for the "society" of the Countess appointment as manager here is evidence of strong piety and Christian decision in a memorandum in his 1809—remarkable as the declaration of personal religion he has left behind. He returned to Bath, and there, through the decease, possessed of a modest estate, he devoted himself to the service of this purpose he took at the village of Turley, and a dispensary and held it. At the same time he

read in theology with the view of taking orders in the Church of England, but this was eventually abandoned upon his finding it impossible conscientiously to give the necessary subscription as to doctrine and ceremonies. But his devotion to the poor and to the Church never abated. At one time he had no fewer than 100 persons in his private list of weekly pensioners; and he became a generous and energetic leader in the work of Lady Huntingdon's Connexion. He was brought into prominence in this respect chiefly through the influence of his friends the Revs. John Finley and T. Young, but declined an official position till after a memorable interview with the venerable Cradock Glascott, vicar of Hatherleigh, who, on parting with him, placed his hand on his head and gave him, with his fatherly blessing, a solemn charge not to shrink from this call to duty. He had throughout his childhood been delicate, and was at this time pronounced consumptive; but urged by these words he came up again to London, and became resident at the Chapel-house, Spa-fields, previously occupied by Lady Anne Erskine, and originally by the Countess of Huntingdon, as the centre of the work of the Connexion. When his original delicacy is remembered, and also that no fewer than five members of his family were removed by almost instantaneous death (including his well-known brother, William Stroud, Esq., M.D., author of the "Physical Causes of the Death of Christ," and other works), it is remarkable that his pilgrimage should have been extended to the patriarchal age of eighty-five years. His end was wonderfully peaceful and blessed. A few days of weakness and restlessness without any pain, and then, in perfect consciousness, with scarcely any indication of change, he "fell on sleep." "Blessed are the dead who die in the Lord."

The grace of God must be magnified as we review this history. Mr. Stroud's intellectual and moral nature was of no ordinary type. His intelligence was strong and acute—mastering both the minutest points and the widest bearings of every subject. His memory was tenacious to an extraordinary degree, and it was so to the last hour of life. There was a delicacy and refinement of feeling about him which rendered him sensitive, and led eventually to habits of close retirement. His love of order and his care about what others would call trifles were very marked, and his conscientiousness profound. He was most patient in the endurance of misrepre-

sentation and wrong. Though in manner, his heart was very and in his own home he was cheerful, often joyous, and playful to the young. Though very reticent in questions of personal religious opinion, those who knew him intimately saw and felt that, in an eminent sense, he did this servant of the Lord well for God.

His mortal remains were interred in Highgate Cemetery on the 16th when the family mourners were accompanied by deputations from the Countess of Huntingdon's Connexion, and from the trustees, president and committee of Cheshunt Colla-

Notices of Books.

The Higher Ministry of Nature.

By JOHN R. LEITCH, M.A.
(London: Hodder and Stoughton.)

The disclosures of science in the present day are so vast and so numerous that they absolutely tyrannize over the minds of thoughtful men. A thousand facts, laws, and combinations, which as yet we have had no time to arrange, upset many of our preconceived notions, and bewilder while they enlarge our conceptions. The ascertained verities of science, however, even while they overwhelm us, scarcely come into collision with our religious convictions. It is the theories founded upon them, the hypotheses spun out of them, the unauthorised conclusions drawn from them—incapable of proof, but often propounded as infallible dogmas—which tend to darken that glory they ought to proclaim, and to shake that faith they ought to sanction and confirm.

The present volume is an earnest protest against such a perversion of the results of physical investigation. The writer maintains that Nature, rightly interpreted, leads to God and not from Him, and that this is its *higher* ministry,

as distinguished from its lower function of subservience to our earthly needs and advancement. His exposition of the grand theme is the outcome of a selection of analogies and of poetic suggestion rather than of a severe logical analysis perhaps is not on that account trustworthy. For example, the conservation of force suggests the immortality of man, nay more, the conservation of love; and that the goodness in the universe is a quantity which cannot be diminished.

To many minds the negative result of the work will have the most important effect—the refutation of the schemes of Herbert Spencer and Mr. Darwin is complete. Darwinism especially subjected to a searching examination, but few candid minds will follow out returning upon the whole system the Scotch verdict—Not proven!

The ideas of the author are illustrated by many ingenious and beautiful comparisons. The composition is clear and sometimes rises into lofty eloquence and the book suggests even more than it proves. It excites within us a hope that the time will come

with and science in loving union shall build a temple of transcendent grandeur and awful loveliness, where the human soul shall find its true home as the worshipper of Him Who is both the First Cause and the Eternal Father, and of Whom the Lord Jesus Christ is the perfect image.

Sermons by the late Rev. Patrick Thomson, M.A. Edited and Prefaced with a Brief Memoir by J. RADFORD THOMSON, M.A. (London: Hodder and Stoughton.)

We have here fourteen sermons, thoroughly evangelical in tone and fairly thoughtful in substance. Their chief merit is their transparent clearness. The memoir prefixed is interesting, pleasant, and eminently truthful. It is the story of one whose life was not specially remarkable, but who was both a good minister of Christ and a kind and genial man. To the many hundreds who knew Mr. Thomson this volume will prove a great boon.

Our Place in Christendom and in the Catholic Church. The Address from the Chair of the Congregational Union of England and Wales, May 7th, 1872. By the Rev. JOHN KENNEDY, D.D. (London: Hodder and Stoughton.)

No subject of an ecclesiastical character could, at the present time, have been more appropriate than that which Dr. Kennedy was led to select as the theme of his opening address. In it he ably and eloquently shows the utter worthlessness of the Roman and Anglican notions of an Apostolical succession, and with force and feeling proves the validity of the "orders" of the Congregational ministry, and the Divine sanction of the Christian work of all the Free Churches. Dr. Kennedy's address as one of permanent practical value is second to none of its predecessors.

The Cathedral's Shadow. By MARIANNE FARNINGHAM, Author of "Lays and Lyrics of the Blessed Life," &c., &c. (London: James Clarke and Co.)

A lively tale of how a wife was separated by a Jesuitical priest from an intensely-attached husband, who was a Protestant; of how for years she was held in bondage; of how her son was taken away in childhood, trained for the church, and found by his mother when he had reached manhood; and of how all were restored to each other and lived happily and usefully together. Some parts are too abrupt and several of the coincidences too plainly contrived. The interest, however, does not flag to the end. Various hints are scattered throughout the book as to the modes in which capitalists can best help their employés. On the whole this volume is likely to do good to young people who might be in danger of being dazzled by the glitter and pretensions of Romanism.

The Man with the Book; or, the Bible among the People. By JOHN MATTHIAS WHYLLAND, Author of "The Standard of the Cross in the Champ de Mars," &c. Introduction by the Right Hon. the EARL of SHAFTESBURY, K.G. (London: William Hunt and Co.)

We have in this nicely got-up volume glimpses of the haunts and habits of the dangerous classes. The difficulties with which the city missionary has to grapple are told with great force and interest. Some things in the narrative are stranger than fiction. A scene where, seated among the chimney pots, the missionary reads to and converses with a burglar hiding from detectives, is well drawn. We see how a true-hearted Christian man armed with the Book of books can reach the hearts of such people as "astrology women," "imp women,"—namely, those who retard the growth of children so that they shall be small enough to act

in the pantomimes at theatres ; of costermongers, "translators" of old boots to new, "dust-heap sifters," and the cadging fraternity. The volume might be read with advantage at working men's meetings, or mother's meetings, or Band of Hope gatherings.

The Holy Bible. With a Commentary and Critical Notes. By ADAM CLARKE, LL.D. Condensed from the Original Work, with Occasional Notes added, by the Rev. ROBERT NEWTON YOUNG. Vol. I. Genesis to II. Chronicles. (London: William Tegg.)

Dr. Adam Clarke's Commentary on the Scriptures requires no commendation from us. As a work of erudition, industry, and piety, it has found a high place in the literature of the Christian Church. This edition is to reduce the six volumes of the original to half that number ; but the special characteristics of the Commentary will be retained. Since Dr. Clarke wrote, Biblical research and Oriental travel have thrown new light on many passages of the Word of God, and in this abridgment all which these have rendered obsolete or shown to be inaccurate have been omitted or cut down ; but, as far as possible, "all matter essential to the exposition has been retained." Hence, the substance of Dr. Clarke's Commentary is now within the reach of the Christian public at a much lower price than the original work.

Biblical Commentary on the Psalms. By FRANZ DELITZSCH, D.D. Translated by the Rev. FRANCIS BOLTON, B.A. Vol. III.

History of the Kingdom of God under the Old Testament. Translated from the German of E. W. HENGSTENBERG, D.D. Berlin. Vol. I. (Edinburgh: T. and T. Clark.)

These volumes constitute the second issue of the Foreign Theological Library for last year. Delitzsch on the Psalms is

now completed, and is a work from expositors and preachers may find valuable aid. Hengstenberg's is a humorous work, and tells the Bible in a very instructive way, giving the of the lengthened thought and of its eminent and lamented author.

Golden Links ; or, Types Figures of Christ. By E. H. don: Longmans, Green, and

The types and figures expound this little book are applied with priateness and accuracy. Occasional as in the chapter, "The Sun of Iousness," there is considerable and beauty of illustration. Some the dead fly corrupts the ointment example, "The body was the through which the soul sinned, it is used as a medium through which may in this sacrament receive itself Still, with discrimination the little may be read with profit.

The Blessedness of the Faithful Servant. A Sermon preached at the Funeral of the late Rev. Harrison, of Basingstoun, Feb. 15th, 1872. By Rev. J. C. HARRISON, of Camden Town. (London: J. and Stoughton.)

An excellent discourse, full of raging and helpful truth, preached on the occasion of the death of a good faithful servant of the Great Master.

A True Life. A Sermon preached at the Death of Sir Francis Crossley M.P. By the Rev. E. MELLOR, D.D. (London: Hodder and Stoughton.)

An able and excellent sermon on the occasion of the decease of a noble christian man. Dr. Mellor's subject, from Acts xiii. 36, is "Life a Service," discussed with eloquence and power in a way to be practically useful. The address delivered at the funeral is appended, and is both appropriate and touching.

Our Chronicle.

HOME AND FOREIGN BIBLE SOCIETY.—The thirty-eighth anniversary of this Society was held in Exeter Hall on Wednesday 1st of May. The Earl of Derby presided, and the meeting was addressed by the Bishops of Ripon, Exeter, and the Rev. D. Fraser, and others. The annual report was read, giving a full and satisfactory account of the operations of the Society. Every-thing seems to be crowned with Divine benediction. It is especially noted that an Italian Bible has been inaugurated under the patronage of men of rank and distinction, and printed by native Churches. A Breviary is to be printed in Rome with the aid of English and Americans. The grand total of the income for the past year is £108,610. The issues for the year at home and abroad of Bibles, New Testaments, and Portions are 2,584,357. The issues of the Society from the commencement now amount to 5.

RELIGIOUS TRACT SOCIETY.—The thirty-third anniversary of this Society was held in Exeter Hall on the 3rd of May. The chair was occupied by J. A. Mason, Esq., M.P. for South Devon. The secretary, Dr. Davis, read the report, which gave the most encouraging account of the wide and extending operations of the Society. At home, in the continent, and in India, its publications are widely circulated. Its issues for the past year reached the vast amount of 2,000,000; its income was £121,943. The meeting was addressed by the Rev. J. A. Mason, Esq., the Rev. G. D. Magre-lev, Dr. Tyng, of New York, W. O. Simpson, the Rev. C. D. Adams, Mr. H. Lee, and Pastor Adama Scheltema, of Amsterdam.

SUNDAY-SCHOOL UNION.—The annual meeting of members, and other preliminary gatherings of this Society, were held in the Memorial Building, Old Bailey. The public meeting was held in Exeter Hall on Thursday, the 2nd of May. The Earl of Shaftesbury presided. The report, which was read by Mr. Benham, was of a very gratifying description of the progress of the Sunday-Schools in connexion with the Union. They are multiplying; now they are attended by 826,670 children, and taught by 92,307 teachers, a very large majority of whom are members of Christian Churches. A school exists in Rome containing 120 scholars, and is protected by the civil authorities against the opposition of the priests. The meeting was addressed by the Rev. W. Braden, the Rev. Dr. Procknow, a Lutheran minister, the Rev. Dr. Tyng, of America, the Rev. H. Bevan, the Rev. A. Mursell, the Rev. W. O. Simpson, and the Rev. Adama Von Scheltema, of Amsterdam. Mr. Charles Reed, M.P., took the chair on the retirement of Lord Shaftesbury.

THE LONDON CITY MISSION.—The annual meeting of the London City Mission was held in Exeter Hall on Thursday, the 2nd of May. R. C. L. Bevan, Esq., occupied the chair. The Rev. J. Garwood read the report, which stated that the income of the Society amounted to £40,598, and furnished the following statistics of operations and results. The number of visits paid by the missionaries during the year was 2,210,221; Scriptures distributed, 7,151; tracts, 3,187,038; books lent, 47,513; indoor meetings and Bible-classes held, 38,711; new communicants, 1,503; restored to church communion, 313; families induced to commence family prayer, 598; drunkards reclaimed, 1,227; unmarried couples induced to marry,

CONGREGATIONAL UNION.—The business meeting of the held on Monday evening, May, in the Weigh-House his meeting is attended by ally. The report was read A. Hannay. The subjects were—the increase of the the addition of more than ed Churches, the augmenta- sistens' salaries, the amalga- rean rural churches, and the National Education. The re publications of the Union as amounting to £1,403, of 0 had been voted to the Witness" Fund, £100 to the urance Aid, and £50 to each societies included in British Some discussion ensued on of Education, after which R. Conder, M.A., of Leeds, Chairman for next year. st session of the Union in the Poultry Chapel on orning, the 7th. Between ven hundred delegates and ere present. Dr. Kennedy ir, and delivered the opening ich was well received. The ebdict read a paper on Revival," and the Rev. J. one on "Religious Instruc- . H. Richards, M.P., spoke ational question, and a dis- owed, in which Dr. Parker, R. Conder, Dr. Stoughton, the Rev. E. White, and the nmay took part. gates and other members of lined together in the Cannon- . After dinner Dr. Edmond, Thomas, and several other ddressed the meeting. On closing session of the Union the Poultry Chapel. The lloway informed the assembly sh Fire Insurance Company had been formed, that the fund of £20,000 had been d that it was decided to raise

the capital in 20,000 shares at £5 each. The profits, after five percent. to the shareholders had been paid, to be devoted to the building of chapels, schools, and other Congregational purposes. The Rev. A. Reed, of St. Leonards, gave an account of his visit to the Scotch Churches; and Dr. Mullens read a paper on "Councils of Reference," concluding with a motion on the subject, which was seconded by Dr. Allon. The Rev. T. James, the Rev. J. Shaw, the Rev. R. H. Noble, and the Rev. J. Fletcher took part in the discussion.

THE CONGREGATIONAL MEMORIAL HALL.—The foundation of the Memorial Hall was laid on the afternoon of Friday, the 10th of May. After the singing of a hymn, the architect presented to Mr. R. Mills a silver trowel, on one side of which was an inscription stating that it had been used by that gentleman in laying the foundation stone that day, and on the other an engraving of the Hall. After Mr. Mills had spoken the Rev. T. Binney offered prayer. When the assembly had been photographed, Dr. Halley delivered an address. Motions were moved, seconded, and supported by Dr. Kennedy, Mr. Morley, Mr. John Crossley, of Halifax, Mr. Rooker, of Plymouth, and the Rev. D. Thomas, of Bristol. At the close the National Anthem was sung. In the evening of the same day a conversazione was held in the Cannon-street Hotel. The attendance was very large. The enjoyment was greatly augmented by some excellent music discoursed by the choir connected with Dr. Allon's congregation, Islington. A public meeting was held at 7 o'clock, at which Hugh Mason, Esq., presided, and the Rev. Baldwin Brown read a paper on "Olden Nonconformity," and the Rev. A. Thomson, M.A., of Manchester, one on "Modern Nonconformity."

THE RAGGED SCHOOL UNION.—The twenty-eighth anniversary of the above Union was held in Exeter Hall, on

Monday evening, May the 6th. The Earl of Shaftesbury presided. The report, which was read by Mr. Lack, stated that new schools had been opened, and additional rooms provided, in various neighbourhoods throughout the metropolis. During the year there had been added six Sunday-schools, two day-schools, twelve night schools, one boys' industrial school, four penny banks, four clothing clubs, four parents' meetings, ten children's churches, one Sunday band, three Bands of Hope, one tract distribution band—in all 58. There are 180 school buildings, in which are conducted 255 Sunday afternoon and evening schools, with an average attendance of 36,125; 176 day-schools, with an average attendance of 20,157; 176 night-

schools, with an average attendance of 7,412. As teachers 3,089 persons in classes of society, are employed in this number 230 were once scholars; are also 54 session Bible-classes, 1,343 members; 43 children's meetings with a united attendance of 1,343 members; 43 children's meetings with clothing clubs, meetings attended every week by poor women, 102 penny banks, 87 libraries with 16,975 readers; in the year 362 boys of the light sappers' brigade had earned £11,003. The Society's receipts were £8,000. Speakers were the Rev. A. M. the Rev. Dr. Tyng, the Rev. D. the Rev. B. Cassin, the Rev. D. Mr. J. W. McDiarmid, the B. Simpson, and the Rev. R. H. I.

MANAGERS' MAY MEETING.

THE usual May Meeting of the Managers of the EVANGELICAL MAGAZINE at the Guildhall Coffee House, Gresham-street, after the Missionary at Surrey Chapel, on Wednesday, May 8th. The Rev. S. B. Bergne, the President. The Rev. Drs. J. Spence (the Editor), J. Stoughton, A. Raleigh, E. Moller, J. Young, J. Kennedy, H. R. Reynolds, A. M. Brown, Revs. T. James, J. C. Harrison, E. Mannering, S. Thodey, J. Viney, J. Fleming, Lyon, W. Campbell, H. J. Gamble, T. W. Aveling, W. M. Statham, R. and I. V. Mummery were present. The Rev. Drs. Ferguson, D. Thomas, J. S. Newth, E. White, W. Marshall, G. Wilkins, J. Haydon, and S. Goo among the visitors.

Great pleasure was expressed by the brethren assembled at seeing the esteemed friend, the Editor, able to be with them on that occasion; decided testimony was borne on all hands to the efficient way in which he discharges his duties.

Dr. Spence thanked the brethren for the very kind and cordial manner they had acknowledged his services, and for their good wishes regarding his health, which through God's mercy was somewhat improved, and assured that nothing should be wanting on his part to render the EVANGELICAL MAGAZINE of continued confidence and support.

The Treasurer stated that the circulation of the Magazine was being while he had no doubt it might be greatly increased by a little effort on the part of its friends; and he called special attention to the Annual Appeal which has been made to the Churches, to give the whole or part of a sacramental offering during the summer months, in aid of the Widows' Fund, so that the Churches might have the satisfaction of meeting all the applications now standing for books, without delay.

JUNE, 1872.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Anniversary of the London Missionary Society.

LIKE its predecessors, the past missionary year of the Society bore throughout its course evident tokens of the Divine blessing, in respect to funds, to offers of service from young men, to spiritual progress at many of the Stations, and to increased contributions from native converts. The Anniversary Services held in May were numerously attended; and a spirit of devout gratitude and hope at the present position and bright prospects of the Society animated the large assemblies which were gathered together.

On MONDAY MORNING, May 6th, at half-past seven, a Prayer-Meeting was held at the Mission House, at which numerous friends, including Ministers and Missionaries, with the Officers of the Society, united to implore the Divine blessing on the approaching services.

On the SAME DAY, at three o'clock, a large number of Town and Country Directors met in the Board Room to transact business in anticipation of the Public Meeting.

On TUESDAY EVENING a sermon in the Welsh language was preached in FETTER LANE WELSH CHAPEL, by the Rev. THOMAS DAVIES, of LEANDILO, from Psalm lxxvii. 3.

The usual sermon at SURREY CHAPEL was preached to a crowded congregation on WEDNESDAY morning by the Rev. GRIFFITH JOHN, of Hankow, in China, from Gal. vi. 9. The devotional services were conducted by the Rev. J. M. CHARLTON, M.A., of Plymouth, and the Rev. W. JACKSON, of Whitby. In the evening the Rev. Dr. RALEIGH, of Canonbury, preached in WESTMINSTER CHAPEL from 1 Tim. iv. 14, and 2 Tim. i. 6. The devotional exercises were conducted by the Revs. A. J. BRAY, of Manchester, and Dr. RALEIGH.

ANNIVERSARY MEETING IN EXETER HALL.

On Thursday, May 9th, Exeter Hall was as full as on any previous occasion—that is, filled to overflowing—with the friends and supporters of the Society, to hear the Report of the Directors, and to listen to the speeches to be made in exposition of the work of the past and of the future. Exactly at ten o'clock, A. ROOKER, Esq., of Plymouth, the Chairman of the day, came upon the platform, accompanied by Dr. Moffat, Rev. W. Ellis, the Hon. Arthur Kinnaird, M.P. Mr. Kemp Welch, Mr. George White, Dr. Raleigh, Dr. Allon, Mr. James Spicer, Mr. Henry Spicer, Mr. W. R. Spicer, Mr. W. Sommerville, Dr. Kennedy, Dr. Mellor, Dr. Turner, Rev. David Thomas, Rev. A. Hannay, Rev. T. Binney, Dr. Morton Brown, Mr. Henry Wright, Rev. James Parsons, Rev. J. G. Rogers, Dr. Ferguson, Mr. C. E. Mudie, Mr. Joseph Craven, Mr. Daniel Pratt, Mr. T. N. White, Revds. Edward White, Griffith John, George Gill, William Gill, E. Mannering, John Hayden, Clement Dukes, T. W. Aveling, S. Thodey, W. Tyler, W. Braden, J. G. Miall, P. J. Turquand, R. Baggins, J. B. French, Professor Newth, W. Cuthbertson, J. Hiles Hitchens, E. T. Egg, Arthur Claydon, S. Goodall, Arthur Hall, A. Buzacott, J. Nunu, George Orme, James Rowland, F. F. Thomas, A. McMillan, John Moffat, Andrew Reed, Llewellyn Bevan, W. A. Essery, the three Secretaries, and numerous other ministers and gentlemen, both of London and the provinces. There were also representatives of other societies present, Dr. Jobson, of the Wesleyan Society, being one of them, and the Rev. J. Fleming, of the Established Church, another. The hymn—

“ Eternal Lord, from land to land,
Shall echo Thine all-glorious name,
Till kingdoms bow at Thy command.
And all the earth Thy praise proclaim,”

having been sung to the tune “Boston,” prayer was offered by the Rev. RADFORD THOMSON, of Tunbridge Wells.

Mr. ALFRED ROOKER then rose amidst cheers, and said: “ Christian friends, it becomes me, in opening the proceedings of this great and important meeting, to acknowledge at once the courtesy of the Directors, through whose kindness I am permitted to occupy the position that I do; and I say this, because my attachment to this Society is not perfunctory or accidental. It is an attachment which has been founded on long and intimate acquaintance—an attachment in some degree traditional; for, from my earliest childhood, I have been intimately associated with those who have felt most deeply for the welfare and the true prosperity of this institution. I refer especially to the deep and earnest attachment of my honoured father to the Society. One of my earliest recollections was his frequent reference to the fact, that many years ago he was present, then himself a young minister, with those who met, more than two-thirds of a century since, in a room in the Falcon Hotel, in Aldersgate-street, to found the Society; and that, as a young minister, he was permitted to take part in the proceedings; and the deep impression which was made upon the young minister remained with him to the end. But looking forward through the many years that have succeeded, I think it would have been impossible for him, or for the faithful and earnest men who were gathered round, to have anticipated in any degree the results which, through the providence of God, we are permitted to realise at this time. I think it would have been impossible for them to have imagined that this Society should be working as it is, not in

ter of the world only, but in all; that not only should it be prospering
 g great marvels with God's help, but that side by side with it other
 ry Societies should be labouring in the same field, and by God's help
 same success. I think it is a matter for deep and grateful acknow-
 t on the part of the Christian Church, and charged with unspeakable
 gement, that within seventy or eighty years, not only has this Society
 to its present magnitude, but side by side with it other institutions
 en up to enter upon the missionary work, to engage in missionary
 and so to cover the earth, as they are doing, with those numerous
 from which the light of truth is widely disseminated. To think that
 his present month, possibly within this very hall, anniversaries have
 d which represent, through three or (at most) four of the great Mis-
 Societies, a contribution of little less than half-a-million of money
 he year—and all this growing out of the tiny endeavour of seventy-five
 o—we thank God, and we take courage. But this is not all, for it is
 ely traditional interest that attaches us to the Society, but rather that
 its in the noblest and clearest manner one of the finest forms, if not the
 est, of Christian life. It seems to me, that if it were possible for us to
 a life which should only spend itself in contemplative piety, should
 ight without radiating light, however near the soul might seem to be
 in its meditations and contemplations, this would not be the
 but only a lower form of the Christian life; or if I could conceive of
 n life which should exert all its energy and all its power on those
 interests which are directly around it, I should feel that even then,
 charity had been stirred and philanthropy excited, and though our
 in the wellbeing of our fellow-men had been strengthened, even this
 Christian life in its highest type. But, as far as I can see, we follow
 sely in the footsteps of Christ, we catch most of His spirit, and radiate
 action that we receive from Him, if not only for those who are imme-
 around us, but for those who are far away, just as He did when He came
 aven to earth, to live here and to die here for those who seemed to be
 at—if we, following in His footsteps, and imbibing something of His
 strive to live and labour, not only for our own immediate circle, but for
 so are the most remote. And it seems to me that just as we realise in
 a churches that same vital energising love, there will be the same
 tation of grace to those who are around. We are told in these modern
 t one of the grandest discoveries made in physical science is that which
 wn to the man of science that motion and heat are different [names for
 e elementary forces and only convertible terms, so that wherever there
 here is motion, and wherever there is motion there is heat. We made
 overy long ago in the Christian Church, for we found that wherever
 as warmth there was activity, and wherever there was action there is
 . Just as in cases of suspended animation you seek to excite heat in
 remities, and as it returns, the circulation revives, the heart is
 ed, and the pulse becomes strong. And why?—because the heat in the
 ties has gradually come back to every vital organ. And so it is with
 hristian societies and these Christian agencies of ours. You cannot
 or Madagascar, you cannot labour for the South Seas, or send out your
 to China, without finding that there is a reviving and an energising

term, we may speak of Williams as a martyred missionary; but we truly, he was a man willing to hazard his life for the name of the Lord, and, going forth into the high places of the field, he fell. Was it not Helmore on the sands of Africa?—with Gardiner and with Richard on the inhospitable shores of Patagonia? And has it not been and again with other missionaries, not only of our own, but of societies? And with Bishop Patteson during the past year? I do not know whether he was of our Society or of another, for I know he was one of the great fellowship who are gathered into the fold of Christ. And when these noble men going forth, ready to live or ready to die for the cause they have undertaken, I thank God that still we have those who are willing to hazard their lives for the name of the Lord Jesus. Just as it was with him in his day, when nearing the little Moro Islands, he looked at them and said, 'If those islands abounded in precious woods and mines of gold, the Christians would have courage to go thither, nor would all the dangers of the sea be able to affright them. They are base and fearful, because there are no riches to purchase;' or as he said at another time, 'I see nothing more sweet in this world than to live in continual danger of death for the honour of Jesus.' And we see how this same principle reappears in Christian life even on the present day. It was only a few months ago that such tidings came before us from New Guinea. I daresay it will be referred to in the Report, but let me mention it as a thing of exceeding beauty and of exceeding gladness—not remembering one of the missionaries sent out from England, but only a native Christian. They come near to one of these islands, and the men from the shore and others—seek to discourage him. They say to him, 'Don't go there, there are centipedes and snakes.' 'Is that all?' he says; 'are there any men there?' 'Yes, there are men, but they are so savage that, if you go, they will peril your life.' 'But we will, for wherever there are men the mission ought to go.' I ask you, is there any essential difference between the

the ice, and how slow the progress, how feeble the endeavour, how constant the frost! But no sooner had there appeared the first gleams of summer sun, than the great icebergs melt and disappear. It was God's combined with man's endeavour. It is on this that we rely.

ANNUAL REPORT.

Rev. Dr. MULLENS read an abstract of the Report for the past year. The report commenced by expressing the opinion of the Directors that the Society extend its operations for promoting the conversion of the world, especially at a time when the wealth of our churches had become very great, and the activity of the Christian public unexampled. The field of labour had also been extended on every side. As we rise higher in character, in vigour, in spiritual power, our horizon moves onward. Other lands, and other people needing the Gospel, and asking for it, have opened to the Christian teacher. The old work, of steady growth, covers a wider area every year. And now it only requires a consecrated life, the open hand, the strong faith which grasps the promises, and the wrestling prayer which pleads them, to secure for the full grandeur of Christian usefulness, which must satisfy the desires of the earnest heart; while the sense of our own insufficiency should draw us to the feet of Christ, since that usefulness must come from Him.

GENERAL WORK OF THE YEAR.

Hitherto, the missionary brethren have been preaching the Gospel to the Mahomedan and the Hindu; to the Kafir, the Hottentot, and the Mochuana; to the Malay, the Polynesian, and the Negro. Telugus, Tamils, and Hindustani, Sudras, and Shanars, have heard the message of Divine life, and have read in their own tongue the wonderful words of eternal life. In all these races Christian churches have been planted, and their members multiplied; built together in their holy faith. Individuals among them, stirred by the Gospel, have been preaching the Gospel to their countrymen. The children of the heathen are everywhere being trained in Christian schools, and in the British Empire a similar training is being given to four thousand Hindu children.

Every year witnesses a slow but steady increase of Christian literature in their numerous languages, both for young and old. The reprint of the Bengali and Burmese versions has been nearly completed, and Mr. Moffat has finished his task upon the Sichuana Bible. The translation into the Chinese dialect of the Chinese language is still progressing.

A number of English missionaries remains, as a year ago, at 162. Three have been obliged to resign, including the Rev. W. Beynon, of India. Amongst those who have died by death have been Mrs. Turner, of Samoa; Mrs. Gookey, of the Sandwich Islands; and Mrs. Wilkinson, of Quilon. The Rev. J. Brownlee, of London, also died at King Williamstown at the close of 1871, after fifty-three years of active labour in connection with the Society. The Report went on to tell of the loss sustained by the death of warm friends of the Society—Mr. W. H. Williams, of Bristol, than whom "no man gave gifts, and sympathy, and service to this Society more willingly, or more frequently, throughout his life"; Mr. Edward Baxter, of Dundee, foremost among the ministers of Scotland "in liberality, in warm affection, in wise counsel, in ready help"; and Sir Francis Crossley, who "crowned a life of gifts and service" by the largest contribution which the Society ever received.

RECEIPTS.

1. CONTRIBUTIONS FOR GENERAL PURPOSES—

a. Subscriptions, Donations, and Collections	£57,672	17	2
b. Dividends	2,365	5	0
c. Colonial and Foreign Auxiliaries	1,333	6	9
d. Legacies	6,599	12	0
e. Fund for Widows and Orphans and Retired Missionaries	4,088	14	2
f. Mission Stations, English and Native Contributions, raised and appropriated	23,808	8	11
g. Ditto, additional from the South Seas, unappropriated	1,905	1	11
			<hr/> £97,773 5 11

2. CONTRIBUTIONS AND DIVIDENDS FOR SPECIAL OBJECTS—

a. For Africa :—Moffat Institution	£5,110	0	4
b. For the Extension of Missions in China	637	10	10
c. For the Extension of Missions in India	429	11	7
d. For Madagascar Mission	7,186	19	5
e. For South Sea Mission	222	0	0
f. For Missionary Ship	158	7	10
			<hr/> £13,744 10 0

Total Income £111,517 15 11

3. Proceeds of Stock sold—

On account Missionary Ship	1,696	0	0
Balance against the Society	1,092	4	6
			<hr/> £114,306 0 5

EXPENDITURE.

1. Payments by Treasurer in London	£78,550	19	8
2. Raised and appropriated at the Mission Stations	23,808	8	11
			<hr/> £102,359 8 7
3. Balance from last year	106	1	11
4. Investments for—			
Madagascar Mission	7,186	19	5
Africa :—Moffat Institution, less expense of Reward Books	4,653	10	6
			<hr/> 11,840 9 11
			<hr/> £114,306 0 5

at Institution excited the warm interest of the Directors, who renounce a subscription to the end of April to the amount of £5,110. for the Madagascar Mission had been generous and prompt, no less £7,187 having been contributed towards sending out ten new mis- Several generous friends have increased their annual subscriptions £20, and from £20 to £50; and one has engaged to give £10 for nary sent out. One friend had almost emulated the example of the pkins, of Hobarton, by forwarding contributions to the amount of

NATIVE CHURCHES AND PASTORS.

g testimony was borne in the Report to the Christian department ex- he native converts, of whom there are now 70,000 church-members,) attendants on public worship—more than half of each of these num- ing to the mission at Madagascar. There has, however, been sub- cease elsewhere. One of their most prosperous stations was Hankow, t of China, where the native church, though but ten years old, num- members.

l to a well-trained native ministry, nearly the whole of the Society's ve made striking progress during the past few years, and in many tinct advance is seen during the year now gone by.

f such men contained in our Annual Reports grows larger every year, are taken by the missionary brethren, to see that only men are ap- healthy principles, and that from the holy service of the Church all moved who prove unfaithful, provides a guarantee that the list is the of real and solid progress. The number of these pastors and mis- now above a hundred.

ous amongst these native pastors is Pay-zing-zu of Shanghai, dis- for his earnest piety, solid scholarship, and effective preaching. At) are two native pastors. There are in India thirty native ordained missionaries who continue steadfast in their work.

ig largely to the circumstances in which they are placed, the native) not advance rapidly in their fulfilment of the duty of self-support, xercise of Christian liberality. Some few churches, like those in re, in Nagercoil, and Neyoor, continue to do well; but others are ard. In few missions are the churches, as a whole, so backward, e so to their own great loss.

; is also made in the Report to a few losses among the native pastors. rance of the native churches in self-management furthers that read- the Society's work which is proceeding. Although the Society now its ranks a smaller number of English missionaries than it did ten t yet covers a far larger area of usefulness; and at the present time ; evangelistic position, no less than sixteen missionaries more than it

ve pastors have replaced English missionaries in many settled several English churches have ministers of their own; native mis- id evangelists are more numerous; and the transfer of these sixteen ; from the one branch of service to the other is equivalent to an addi- society's evangelistic funds of £7,000 a year. That result may justly ed gratifying; but the Directors regard it only as a beginning, and he transfers may be greatly increased.

CAPE COLONY AND WEST INDIES.

The amount expended in the Cape Colony and the West Indies has been considerably reduced, though hardly an inch of ground has been lost, owing to liberality and zeal. At the CAPE the expenditure of the Society is confined to the missionary brethren, and in numerous cases a portion of *their* income is derived from the voluntary gifts of their people; but the *tors* are doing their best to help in providing a native ministry. Reference is made to the importance of evangelising work among the purely native who in large numbers visit the colony, and to the steady progress and great importance of the interior missions among the Bechuana and Matebele. missionary stations in Africa "are the true diamond-fields, where servants are gathering many a rough pebble, encrusted with the clay of an ignorant, untamed, unsanctified heart." In the WEST INDIA churches unusual prosperity, and between them and the Society "the connection now reduced to its simplest form." In British Guiana, owing to local advantages, the progress has been slower. From JAMAICA "all the brethren write in the most cheerful tone of the piety, the union, the active zeal of the people; the proportion promised of the Society's expenditure has been raised; and the people express in grateful terms their high appreciation of the Society's long-continued affection and care."

SOUTH SEAS.

Turning to the SOUTH SEAS, the Directors express their deliberation that, looking at the number of converts, the growth of their character, the proofs of their sincerity, the work carried on there is not on the surface only, but has gone deep into the heart and life of the communities which have professed the Gospel. Such statements are necessary to meet the misrepresentations of "the roving Englishman" or "kidnapping captain." The report goes on to say:—

"Fresh evidence has been furnished, more full, more clear than ever, that the Gospel and the grace of God have wrought a marvellous change in the islands; that the Spirit of God, a present Saviour, is maintaining spiritual life among them; and that by their means He spreads the truth farther and farther every year. There are at present four principal groups under the Society's charge, containing twenty-five important islands, and thirty smaller islands and numerous islets connected with them as outposts. These missions are instructed and managed by twenty-eight English missionaries, with a missionary ship at their command, at a total cost of £9,500. All the inhabitants of the large islands, and most of those at the outposts are professedly Christian; and they are 70,000 in number, including members in church-fellowship. For many years some 300 of these converts have given themselves to the edification of their brethren, and a few of their number are devoted to purely mission work. They have been scientifically and systematically trained; they have been duly appointed as evangelists, or assistants; and many of them have been distinguished for piety, fastness, devotion, and even heroism in the Lord's service in lands far

from their own. These converts have cast off all the great institutions of atheism, which were ancient, cruel, and powerful; they have cast off many real and destructive vices; home life, social intercourse, public manners, have been all ruled, sanctified, and elevated by the law of Christ. Willing and large-hearted have been their gifts in the cause of the Gospel—not less willing and consecrated has been their personal service. Diligent in business, upright in their dealings, securing the safety and the rights of foreigners, their islands have become a safe and pleasant resort for seamen and traders; these little isles have taken a place in the comity of nations, and in their little sphere, so far from meriting contempt, they manifest a simplicity, a completeness, a gentleness, and a beauty of Christian character, exceeding that of the sternest races of the world, which deal with higher matters, and yield a rougher type of manly excellence.

"These are the lovely paradises which the murderous kidnappers would desolate and destroy, that a few planters in Queensland and Fiji may hasten to be rich! And it is work like this which they have not only imperilled, but have absolutely ruined, among the islands of our Presbyterian brethren, whence they have carried away the flower of the population to pine and perish on a foreign soil!"

Special reference is made to the spiritual power manifested in the missions which have been planted during the last eight years in the Ellice andagoon Islands. The Directors do not regard, even in the midst of prosperity and extension, any increase of English missionaries necessary, except a certain number of experienced men at the centre of each great group of islands. 'Polynesia can now be evangelized by its own people.' There is now open the greatest, noblest field on which any branch of the South Sea Mission has ever entered:—

"From the Pearl islets in the east, away to the Loyalties in the west, all the groups, great and small, have the Gospel provided for them. Apart from our own present spheres, the Wesleyan brethren are receiving a blessing in the Fijis; the Presbyterian brethren have taken charge of the New Hebrides, and the Episcopalians of the Solomon Archipelago—both, alas! since ruined by the kidnappers. The French Government and their Communist convicts bar the way in New Caledonia. But New Guinea is ready; and at length, after careful thought and preparation, under manifest protection and blessing from above, in July last the mission was commenced upon its shores. The Revds. A. W. Murray and S. Macfarlane, with eight native missionaries, opened their commission of mercy on Darnley Island, on the islands of Tauan and Saibai. The commencement of this mission has imparted new life to the whole of the older missions. Everywhere native preachers and students are offering their services. The field is ready for missionaries from both the Eastern and Western stations; whilst wise readjustment will at once place English missionaries of experience at command, to reside in the midst of the native brethren. What shall hinder us from establishing, within five years, a very large band of missionaries in useful stations, at a small additional cost to the society; while a new land, grand in its mountains, its broad rivers, its vast forests, its rich resources, and its manly people, shall, as the years go by, be won for Him who 'will have all men to be saved and come to the knowledge of His truth.'"

INDIA.

The preaching of the Gospel in the vernacular tongues forms a prominent feature in every centre of the missions in that empire; and it is carried on with ability, perseverance, and care by many of the brethren under great discouragements. As a part of their work, the Directors have sanctioned extensive systematic efforts for the instruction of the young; and, in addition to children of converts, the mission schools and institutions contain four thousand Hindu scholars and students. Though anxious to give them a good general education, every missionary of the society gives to the Christian element front place in his teachings. Many converts of decided convictions, strong faith, and patience in suffering, have been drawn from these Institutions.

"Much has been said in recent days of the growth and the opinions of the Theistic school in India, of which the Brahma Somaj in Bengal is the most prominent section. The influence of that school is felt very widely in India; missionary brethren find it everywhere; for Christian teaching, whether in English or the vernacular, is the most powerful element in producing it. If that teaching were accepted fully, men would be Christians. Unable to give up caste and their social position, they accept but a portion, and stop short of Theism. Mr. Budden says of it:—'How long it may continue to attract satisfy the educated youth of India no one can tell. But as in the first ages of the Church a widespread scepticism preceded the final triumph of the truth it is not improbable that a similar sequence of events may appear in India.'

In respect to Female Education, it is stated that thousands of Christian girls have enjoyed a long and careful training under the care of some missionary wife and her Christian assistants. But in recent years the houses of Hindu gentlemen have also been opened to them, and hundreds of Hindu ladies and their children are instructed in Zenana Schools. But the growth of Christian churches in India has been slow, and they have often proved weak. To a great extent they have been built up from among the poor, especially in country districts; even in the towns, "not many high, not many noble," have been called.

MADAGASCAR.

It is evident that the great wave of spiritual life which broke upon the coast provinces of the island two years ago continues in full force, though it manifests itself chiefly by the steadiness with which it calmly draws new souls within its influence. In 1869, no less than 16,000 persons joined the Christian community and the church-members increased from 7,066 to 10,546. In 1870, the increase amounted to 78,752 persons, including 10,405 members. During last year the increase has been 63,000 persons, including 18,000 members. In three years the total addition has been about 258,000 converts, including 32,000 members. It is frankly allowed that the example of the Queen and the nobles in the capital, the burning of the idols, and the public profession made by multitudes of their fellow-countrymen, have furnished many with a reason for their change of faith. They are extremely ignorant; they have not cast off their heathen vices; their Christianity is of a very poor type. Nevertheless, the Spirit of God is working powerfully among them. A few statements have been made on

subject of Government interference with the converts. Perhaps rather too much has been said respecting it; for, while a few provincial governors and officers have ventured, at a distance from the capital, to put pressure upon the people, it is evident that the Central Government is anxious to leave them free to act for themselves. Our brethren have watched carefully over the religious liberties of the people around them; they have upheld in the clearest terms the spirituality of the kingdom of Christ; and their views have on many occasions been heartily approved by the authorities. The Directors have once and again given illustrations of this fact. The missionaries are now formed into two separate bodies, for the Ankova and Betsileo provinces; their number has been increased, and their positions have been rearranged. The younger brethren have all worked hard at the language, and most of them bid fair completely to master it. Thanks be unto God, their labour has been unusually blest. The spiritual life of their people has been deepened; their knowledge has increased; the tone of their home and social life has been elevated. The Lord has a deeper hold upon them and upon all that is theirs. They are not only a sincere believing people, but they are a happy people; and they heartily second the efforts of the English missionaries in bringing in their heathen fellow-countrymen. The Directors have observed that during the last two years the increase in the number of church-members in Madagascar has been very great; in 1870 the members added were 10,436, in 1871 above 18,000. The examining of the candidates and their instruction must have fallen chiefly into the hands of the native pastors and preachers, and their inexperience might lead to great evil. The missionary brethren are quite awake to the danger, and have endeavoured effectively to counteract it. Of the earnest desire of the people at large, especially of those in the villages of the interior, to know what this new religion is, and how they shall worship acceptably, no more striking proof has been given than that of the villages in which the new converts have erected a chapel, and are waiting for some teacher to guide and instruct them. This strange but gratifying sight has been seen in many places among the Antsihanaka people, and chiefly among the village Betsileo. In few things have the Malagasy converts shown stronger determination than in their resolve to provide numerous and suitable places for Christian worship. Chapels have sprung up in all directions; every village which contains any number of converts has its house of prayer; and recently considerable care and taste have been expended upon them. Almost the entire cost of these buildings has been borne by the people themselves. The two thousand native evangelists who aid the English missionaries in instructing their numerous congregations prove themselves faithful and effective ministers of the Gospel. Some of the elder and experienced brethren are spoken of in the highest terms. One of the most important agencies maintained by the mission for the building-up of the churches is the Theological Institution. It has now been at work four years, and has proved truly useful in securing a native ministry of superior order. The number of students has been forty-seven during the year. It is the marvellous success with which God has blessed the Madagascar Mission which compels the Directors and the churches in the island to ask special assistance from the Society's friends. An influx of a quarter of a million adult scholars in three years has overtaxed the teaching power of both the English and native missionaries, and additions to the missionary staff have become imperatively necessary.

The Rev. WILLIAM CUTHBERTSON, of Bishop's Stortford, moved the first resolution, as follows :—

"That the Report, of which portions have been read, be adopted; and that it be circulated among the constituents of the Society, with its Appendix and Statement of Accounts. That this Meeting offers its devout thanks to God for the general prosperity with which He has continued to bless the Society's Missions; and that by special liberality the friends have duly provided for several pressing schemes of usefulness. It rejoices to hear of the fidelity, self-denial, and zeal with which the native evangelists have laboured in all parts of the Polynesian Mission. And, now that the long-desired Mission has been commenced in New Guinea, it trusts that under God's special blessing, and by the aid of the great resources available among the South Sea churches, that Mission may be steadily prosecuted with efficiency and success."

Their Directors had, he said, presented in the report the leading principles of their administrative policy, having relation to the three parts of their work,—the English mission, the native pastors, and the native churches. Their missionaries were not to be merely pastors, to sit down in one spot, but the creators of new centres of light and spiritual power—that is, that they should not settle down, as they did in England, simply to be over one church; but should go out, a kind of happy union of the primitive minister and the Anglican bishop,—perhaps minus the palace and the £5,000 a year. After referring to the other two points, the speaker made special allusion to the self-denying labours of the wives of missionaries, especially in India, to the presence of Robert Moffat among them, and to the hope that Dr. Livingstone would still be restored to them. Speaking of mission-work in the South Seas, and the fate of Bishop Patteson, Mr. Cuthbertson went on to remark :—

"I was at Sydney when he commenced his labours in the Southern Seas, and I know that this was the unanimous testimony of the missionaries there, after his work had gone on—that he was not only an accomplished linguist, but that he was a man of perfect self-sacrifice and self-denial, that he had given himself to this work, and that, God helping him, he would die in it. And he died—died as a martyr died. Aye, but in that death there is the bringing-down of the terrible institution—we call it kidnapping—that is a euphemism; it means man-stealing, and it means slavery at the back of that. That will go down. The little churches in the Southern Seas have had many difficulties, many trials. A little time ago our brethren in the Hebrides group, and in the Loyalty group, had to fight with Roman Catholicism backed by the Imperial power of France. They had to listen to the mandate of the Commandant of New Caledonia, and they had to look at the frigate out in the offing, word from which had been sent to them, that if they did not shut their doors and give up their work, the cannon would open upon them. Ah! God will protect His own flock, and those that were afraid of the Imperial power sending them away are still there to labour in the New Hebrides group, and beyond the New Hebrides. It is wonderful how God works! Mr. Macfarlane, who had to leave Lifu, was one of those two who went exploring to New Guinea, the pioneer in the opening-up of that new mission. And what a glorious thing this is! In the Report, it is stated that upon these small mission-fields we have for the most part learned the great principles of our missionary policy. It is in the work in the Southern Seas we have been taught to rely upon native agency, and by that means we are taking possession of the great island of New Guinea, the third largest island in the world, three times as large as Great Britain itself, having about a million of inhabitants. Well, what have we done? We have planted eight native missionaries and their wives; and I read in a report of a meeting in Sydney, where Mr. Macfarlane and Mr. Lawes were present, that they were ready immediately to enter in, because from one part of the Southern mission-field, where the Malayan race predominated, and from another part,

here the Papuan, the woolly or negro race, predominated, they had the very men who were fitted to go and take possession of the whole of that island continent. And they will do it. But we must not be too confident. They were received with great kindness. The hand of God in the introduction was very manifest; but the New Guinea people are a dangerous people, after all. A little time ago, a Chinese emigrant ship—the *St. Paul*—was wrecked upon an island in the immediate vicinity of New Guinea. For the first month they were allowed to do as they liked. About the end of the month the white men had left, and there were left 327 Chinese. Immediately the white men were gone, the natives surrounded them as cattle, and day by day, for a while, a few at a time, they were killed and eaten, before the eyes of the survivors, until only three of the Chinamen were left, who effected their escape."

They were asked to give £10,000 more income to the Society, for they could not at present send more missionaries to India; and there were the claims of China, where in a little outstation near Amoy, in a time of great excitement towards the close of last year, the members of the church met to consider whether they should close the chapel and give up service for a time. They knew that they took as it were their lives to the public worship; but they unanimously concluded with these words: "No! let us keep. If it is the will of God that we be murdered, let it be so. His will be done." Yet he told them that the age of chivalry had gone, and that there was no grand Christian heroism! Yonder it was in Amoy—it had died out in Christian England.

Dr. MULLENS then introduced the missionaries who had returned from their fields of labour—the Revds. GEORGE HALL, of Madras; Mr. TOY, of Madagascar; Mr. RATTRAY, of Demerara, where he has laboured since 1834; Mr. PATERSON, from South Africa, who had been in the Cape colony thirty-two years; Mr. BRIGGS, from Madagascar; Mr. NEWPORT, who has been labouring in connection with the Travancore Mission during the last eleven years; Mr. WILKINSON, whose labours in Travancore have extended over thirteen years; and, lastly, Mr. JOHN MOFFAT. He had hoped three other brethren would have been with them that day, but they were soon expected from Sydney—Mr. MACFARLANE, who could have told them the story of the planting of the mission in New Guinea; and Mr. GEORGE LAWES, who has lived in the retirement of Savage Island for more than ten years. But there was present an active member of the Society of Friends, Mr. JOSEPH SEWELL, who went out some few years ago to Madagascar, and had devoted himself specially to the work of education. The brethren and friends of that mission in Madagascar worked in the most perfect harmony with their own brethren.

The Rev. Dr. TURNER seconded the resolution, and said:—"It is now within a few months of thirty-two years since I first went out to the South Sea Islands as a missionary. Fireside travellers and a certain class of wanderers tell us that they are happy regions, where men and women—'simple-minded children of the sun,' as they are sometimes called—are living in a perfect paradise of blessedness, and requiring neither Bible nor missionaries. A paradise forsooth! Go and look at it. See them as they crowd about your boat when you attempt to land among them—long-haired, naked, painted savages, with clubs and spears, and bows and arrows and slings. Land among them, learn their language, listen to their conversation, look at their daily life and manners and customs—war, cannibalism, infanticide, burying alive the widows, the infants, the insane, and the aged. These things are rife. In company with my brother missionary Nisbet, I spent seven months on the island of Tana, in the New Hebrides. We had a deal of pioneer work there, and many hairbreadth escapes, owing to a malicious priesthood; and we were obliged eventually to flee for our lives, when upwards of 3,000 of them were actually fighting their way through the villages that stood up to oppose their progress. There was soon a reaction in our favour. I am glad to tell you that we now

have fifteen European missionaries at work in connection with the Presbyterian Missionary Society and our own London Missionary Society ; 20,000 converts from heathenism, 3,000 in full communion with those churches ; and the Word of God being translated into no fewer than seven of these Polynesian dialects. We passed over all our interest and influence in the New Hebrides to this Presbyterian Mission some years ago ; and Dr. Geddie, one of the senior Presbyterian missionaries, a few years ago stated in Sydney, at a missionary meeting, that the transfer to their mission of the New Hebrides was equivalent to a present of £11,000 from the London Missionary Society.

"Twenty-seven years ago I was appointed, in company with Mr. Hardie, to commence an Institution in our Samoan Mission for the education of these native agents. Now, after thirty-six years' missionary labour, you find there an interesting mission-work, carried on by nine European missionaries, aided by a staff of 240 native agents ; and heathenism, as a system, completely abolished all over the ten islands of the group. When I came to this country twelve years ago, on my first furlough, I brought at that time a translation of the entire Old and New Testament in the Samoan dialect, the combined work of fifteen different missionaries, carried on during the course of twenty years. One missionary, who has had the largest share in that very important work, was my colleague, the Rev. George Pratt. You hear little about him in this country, but he is one of the most scholarly, and plodding, and useful men we have in the great work of Bible translation. We found in all these groups, with their extensive traditions, a language copious and expressive, available for such a thing as a translation of the entire Old and New Testament. In that state we found, however, no written language, as I have already told you, and in such circumstances we simply introduced the Roman letters, used the Continental sounds of the vowels, and gave them a written and printed form of their own language. When I brought home the manuscript, the British and Foreign Bible Society nobly responded to our appeal for an edition of 10,000 copies, with marginal references and chronological dates ; and having spent about two years in this country, the result was this beautiful 'marginal reference' Bible. In less than seven years the 10,000 copies were bought and paid for, and the British and Foreign Bible Society refunded the entire amount of the cost—£3,114. We have gone again to press, and now, after another four years at revision-work, we think we may stereotype with safety, in order to cheapen to coming generations the precious bread of life. You see we go on the pay, and not on the pauper, principle out there. We have done so since the commencement of the mission. The natives are an agricultural people. They have plenty of land, and to ask them to pay for these Bibles leads them to value them all the more. Besides, at the various stores the natives pour in native produce to the extent of from £50,000 to £100,000 a year for articles of clothing, in which they may appear decent in the House of God—all showing to what a large extent the advancement of Christianity is at the same time the advancement of the interests of commerce. I believe there are in heaven, sir, 5,000 of our Samoans ; and if you could ask them to-day, they would tell you that they were there through the instrumentality of the London Missionary Society. I believe we could gather from our village communities in the 240 villages of Samoa 5,000 more men and women who believe that they have found peace with God through the Lord Jesus, and are striving, as you and I are, to live a new life, by the help of the Spirit of God. I believe they have as good a hope of reaching heaven when they die as you or I have. And if one soul is of more value than the whole world, oh, tell me what we have to say of this twice 5,000 ! Sir, no combination of the most gifted intellects is sufficient to answer that question. Eternity, and the vantage-ground of the intelligence of the angels of God, are required to form even a distant approximation of a solution of the great problem. I wish I could speak for some little time of our Institution for the education of native agents, with which I have been connected for the

twenty-seven years, and with which I hope it may please God that I shall be acted for years yet to come. You would find there an Institution for young men. We require on an average twenty fresh men every year, and in order to obtain these twenty men, we require at least eighty young men in the Institution.

Many of them are married, and have their wives and children with them. You find them all comfortably residing in twenty-two stone-walled cottages, the result of their own industry, during a few hours on one day in each week, for the last twenty-seven years. We own, by honest purchase in the name of the London Missionary Society, about 120 acres of land, bushland, which we have brought under cultivation. It is divided into little plots: each student has his plot of ground, and he plants his yams and bananas; he has a lagoon in front of him where he can fish, and, without interfering with the time of these young men more than is absolutely necessary for the good of their health, we simply keep them to their agricultural and fishing habits for an hour or two every day, and in this way they provide all that is necessary for the wants of their table from day to day, and from year to year, saving us a great deal of trouble and expense. Why, sir, £1,000 a-year would not do it. We have these young men in the Institution for a course of four years' instruction, and for the last twelve years we have had a very stringent law on this matter; we do not allow a student to leave until he has completed the four years' course. During that time they have about 1,200 consecutive portions of Scripture exposition, the notes of which, carefully prepared by their tutors, they keep. They have a course of lectures on systematic theology, on church history, and on Scripture history; and their attention is turned, of course, to the elements of natural philosophy, natural history, and other branches of general instruction. It is a delightful thought to me, now that I am off the field for a while, that there are somewhere about 250 of these native ministers in the South Sea, all of whom I know, and in whose instruction I have taken a part. When their course is completed, they go to some village to which they have been called, and there they preach the Gospel, conduct schools and Bible-classes, visit the sick, baptize the converts, and in many instances administer the ordinance of the Lord's Supper. In this way we are gradually transferring to these native ministers the entire responsibilities of the pastorate. I am glad also to tell you that for the last ten years the villages in Samoa have supported their native ministers. I have summed up the amount contributed to the Society during the ten years before I came here, and I found it amounted to £10,715—a steady average of £1,000 a year. And all this, Mr. Chairman, from the children of the men about whom the unfortunate La Perouse recorded in his journal, as he sailed away after the massacre of his men: 'I willingly add to others the care of writing an uninteresting history of such barbarous nations; my day of twenty-four hours, and the relation of our misfortune, sufficed to show their vicious manners.' We have taken up the labour which La Perouse said he willingly left down, and we rejoice to tell you of what God by His Gospel has done on their behalf."

The Rev. ROBERT MOFFAT was greeted with loud and continuous applause, the whole audience rising as he stepped forward to speak:—

Mr. Chairman, my dear Friends,—I rise to address you with deep feelings of thanks to God that I have been again permitted to be present on such an occasion as to see such a crowded and attentive audience, and to hear of such glorious tidings of grace that have reached our ears from all parts of the earth. Now, my speech will be a little speech, because it will have reference to little folk. I cannot tell you how grateful I feel when I think of what the little boys and girls have done for the Bechuana mission,—a mission, as you all know, that is very dear to my heart. About a twelve-

month ago, it was suggested that an appeal should be made to children to sub what you wish to call 'The Moffat Institution.' A mere hint was given; nothing was required, and from one end of the land to the other the children spontaneously united, and with great delight. I had opportunities of witnessing this in many cases. The children came to me with bright and smiling faces, telling me, 'Oh I got a card, and I am going to collect for your Africans!' That is a specimen of that is predominant throughout the country. Well, you have heard what I collected for the Institution. Now, I think a leaf might be taken out of the book of these little children. It is gratifying beyond description to me to know that the feelings connected with the exercise of that zeal for the work, will be that it will speak not only in time, but in eternity. I can hardly tell you the many cases in which I have heard persons say, since my return to England, that to me when they were boys and girls thirty years ago, and that the speeches from my lips had been the means of leading them to think of missionary operations, to think of their own souls, to think of being missionaries or ministers in their own land. In the same way we have reason to expect that the efforts of these children excited emotions in their minds that will never die. I remember an individual coming to me and saying, 'You do not know me, but I know you, and I shall forget you. Do you remember a certain village?'—'I do.' 'Do you remember a girl there who was very anxious to accompany you to Africa?'—'I do.' 'Do you remember that she is dead?'—'Yes, I know it.' 'Do you remember two little boys being brought by their father, and placed on your knee to receive your blessing?'—'No, that.' Well, this gentleman said that he and his little brother had been listening to stories I had been telling them about the Africans, and they were very urgent, on the following day, that their father should bring them to me to say farewell, and to receive a blessing. Said he, 'I and my brother came and stood at your knee. You put your hands on our heads; you breathed a prayer, you gave a counsel, and you said, I hope, that you will both become missionaries or ministers.' I am a minister, my brother is a minister.' I have met with persons in Africa who have to thank me, when they were little boys, in the addresses that I gave thirty years ago in England. I mention these things, because I want to impress upon the parents the desirableness of encouraging every emotion in the bosoms of their children that has reference to missionary operations. There is something in it that is that is from God. It is impressive—it cannot be forgotten. When once it cannot die, but will go on increasing. Therefore, my dear friends, you who are parents, cultivate the missionary feeling in their bosoms; speak of it even when you are on your knees. I am indebted to words that I heard from my mother, when the boy was standing at her knees, and I have had opportunities of witnessing the great blessed influences of what has been impressed upon children in their childhood. One word more. You will remember that last year, when I stood on this platform, I offered an apology for not being able to visit country stations, and appeal to persons who were desirous of seeing my face and hearing my voice. I was then through the press the Bechuana Bible; and my literary friends, and many of them know that that is a head-work, and a hard work, especially for one head—and I was engaged in it. In superintending the printing of that Bible I have suffered a great deal. If I am spared, I may get a little rest and rally, but I am very sensible that my head is a little the worse since I stood on this platform a year ago. But it is now accomplished. I have this morning corrected the last sheet, the Amharic Bible, that glorious book that has produced all we see, and is infused with that we have in reference to the salvation of our fellow-men, and the glory of God of Christ in this world. I am exceedingly grateful for this opportunity of

how much I value all that these little children have done. [Oh that I could take them all in my arms ! But I think of them, and I will pray for them ; and though I cannot embrace them all in my arms, I can take them all in my heart, and bear them to the feet of Jesus Christ, who said, ' Suffer little children to come unto Me, and forbid them not.' We are reminded by Jeremiah that the children gathered sticks when their mothers baked cakes for the Queen of Heaven. The children are now gathering, not pease, but thousands of pounds, for the extension of the everlasting Gospel. Oh ! what may we not expect as the result ? Let us pray, let us believe, let us trust the word of eternal truth ; and let us go on with the assurance that we shall reap, if we faint not."

The Rev. ROBERT ROBINSON then announced several contributions to the Madagascar Fund, including a cheque for £1,000, from a gentleman who wished his name to be kept secret during his lifetime. The collection having been made, and a hymn sung,

The Rev. J. FLEMING, of Camden Episcopal Church, rose to move :—

"That this meeting recognises, with devout gratitude, that in the remarkable progress, stability, and extension of the Madagascar Mission, God has graciously answered the many prayers offered on its behalf. It trusts that during the coming year it may be strengthened by the addition of at least ten new English missionaries, and by a great increase in the number of well-trained and devoted native evangelists. It prays that all the work of the Society may be carried on in a spirit of faith and devout consecration to the Saviour ; and that with the great opportunities opening before it, the Society may secure the desired increase of £10,000 a year to its income, and a wider range of best Christian usefulness among the heathen nations of the world."

The speaker said that in the report, which contained "thoughts that breathe and words that burn," there was a very touching allusion to Bishop Patteson, of his own Church ; and the pathetic, kind, Christian, and courteous way in which speakers had paid a tribute to the memory of that noble man, had assured him, as a clergyman of the Church of England, that the Directors of the London Missionary Society would feel, in asking him there that day, that he was welcome in the midst of them. He thanked them for this opportunity of expressing his sympathy with a Society which God had so honoured and blessed in the extension of their common Redeemer's kingdom, and in the salvation of immortal souls ; because he felt that, though his small sphere might differ from that of many of his brethren around him, yet they were one in heart, one in love, one in spirit, one in principle ; and sure he was that from that broad platform they could wish good-speed to all kindred Missionary Societies. There was room for them all—there was need for them all. God blessed them all, and made them, while they were distinct as the billows, to be one like the sea.

Mr. JOSEPH SEWELL, from Madagascar, spoke emphatically of the harmony that existed between himself and the missionaries of that Society who laboured in Madagascar. The facts with regard to that island were most wonderful, and he thought sometimes that the Christian world at home felt that so much had been done that there was hardly need of more help. It was not so. There were dark as well as bright pictures in Madagascar. It was a very critical time there now, and the church in the island needed the help of Christians in this country. Notwithstanding all that had been said and written about it, an amazing amount of ignorance existed respecting Madagascar :—

"We suppose that island contains about five millions of inhabitants. It is twice as large as England, Scotland, and Ireland put together ; but it is essentially in the central portion—Imerina, the land of the Hovas—where almost all these wonderful results of Christianity have taken place. One half of the island still lies in utter darkness. It is still under the power of the Queen ; her influence does not extend there. Then there is another large tract along the eastern coast, the land of Betsimiasarak, in which the London Missionary Society has a few stations, and in which it has agents—good, earnest, able men, equal to any of your agents there, who have been working with great energy ; but the same success has not attended their labours that has attended the labours

of missionaries in the central parts of the island. The principal cause of this is that they are on the seacoast, where we meet with traders, and with other influences from European countries, which mar to an immense extent any work that can be done in these parts. We in the central parts of the island are shut out by dense forests, and tracts tainted with fever, where the rest of the world hardly thinks of coming, where would never be worth while for the traders to come; there we have been preaching the Gospel, unfettered and unhindered by these people to a very great extent."

There were other things which made a wonderful difference between the central parts of the island and those along the coast.

"Let me say a word about Betsimarak. It contains about a million inhabitants. There are about fifteen or twenty churches there, under the care of the Church Missionary Society and the Society for the Propagation of the Gospel. There are upwards of 100 other churches which are formed after the model of the church of the capital but over whom the London Missionary Society can exert no influence, whose preachers and teachers are mainly worldly men—magistrates, perhaps, in the district, and because of their authority, exercising their influence as heads of the church—men often unqualified by any mental power or knowledge, and still more unqualified by their conduct; so that in these churches, I am afraid, to a large extent, it is a caricature of Christianity that is held up before the people, and not Christianity itself. There is therefore, an immense amount of work to be done there. Then we travel to another portion, Betsileo, south of Imerina, in the mountainous district, where the people are quite as intelligent, I believe, as the Hovas, and in many respects quite as capable of doing good work there. These have not been under the influence of your missionaries more than four years; and although the churches have been increased in number (there are now fifty or sixty), and although there are many preachers, and many things to be grateful for, there are, I am afraid, as yet but few fruits of the preaching of the Gospel such as we most desire in the conversion of souls. There are many schools; the Bible is circulating among them; many are taught to read: but the great work that we most desire has not as yet made much progress in that territory. Nor can it be expected that it should. It is but four years since your missionaries began their labours there; and although great success has attended them, there is still need of great efforts. The people, though just beginning to hear something of the Gospel, are in the state mentioned in the Book of Ezekiel—bone coming to bone; in time we may hope that it will come and cover the bones, and when, by the Spirit of God coming from heaven upon them, the country of Betsileo shall 'stand up an exceeding great army.'"

Though the work in Imerina had been so satisfactory, it was but an infant church there needing experienced guidance. But in the central part of the island, during days of persecution, there arose a church that was not exactly in accordance either with the Independent Church, or the Episcopalian, or the Methodist, or the Society Friends. "The nation has a church of its own. In many respects it is formed after the model of the Independent Church. Its pastors and officers are chosen by the people, and the ordinances are regarded in the light in which they are regarded amongst Independent bodies. But in the metropolitan character of the churches at the capital and in the episcopal character of the pastors who preside in them, and still more of the missionaries who influence them, there is not a little of the episcopal form of government: and I believe it is a great advantage. We see in some instances thirty or forty preachers belonging to one church taking their turns in the services, and going on a visit in the district belonging to the church—an arrangement similar to that which was made among the Methodists. In that way there has been a great success. I should exceedingly sorry to see more of what is called the 'one man system' than is now present among the churches there. Then, again, in the unpaid character of the ministers

large extent, there is some assimilation even to the Society of Friends. I wish that it may continue as it is, for I believe that in that too there has been a point of success. Why do I mention these things? Because I think there are important matters involved in them. In the first place, it would be hard indeed for your missionaries, or the united body of missionaries, were very much to alter the constitution of the church. I could, if time allowed, bring forward facts to show the missionaries trying to bring all their influence to bear upon the church, sometimes failed to move it in the direction they desired. They are an independent body we must respect them as such. I spoke of the church as a national one, but I wish to speak of it as one which is supported by the Government. It is aided by the Government; but it is not merely because the Government unites with the church that the great majority of the people unite with it; it is because they have been used to this church for a long time, and they do not wish to change." In the district of Betsimasarak there were a hundred or more churches all on this model, and all equally opposed to the influence of other societies, managed very wisely and carefully. He regretted it. He believed that though the Church of England along the coast had been very good. He esteemed those who were labouring there as much as the agents of their own association; but he had difficulties, which he wished they could see their way to overcome by bringing their teaching a little to the practice of the church at the capital. His friends had no difficulty in acting in concert with the missionaries of the society, and he wished that other bodies coming among them would try to see themselves, as far as possible, to the principles and modes of action of the church of Madagascar. The London Missionary Society could not command the obedience of the country; it was impossible that it could extend its operations through the districts: and he did not see how the work was to be done without other coming in and assisting; but he longed that they should come and work in Madagascar, or he feared the result. He was happy to say, with regard to all the missionaries who were engaged there, that as soon as they got into the island they found the work fascinating, and very difficult to give up. He hoped in a few months to return, and to take his children with him. He hoped to devote his life, whether it were here, to the cause of Madagascar, for he felt that God had called him to it. He all concluded by saying:—

"In the days of adversity the Christian needs the prayers of his friends, I am sure as much as in the days of prosperity. It is so with the church in Madagascar. Whatever may be the hindrances, however numerous may be the enemies and the obstacles that are to be encountered, if we in England and they in Madagascar are united to Our Lord and Master, I believe the prophecy will be realised, 'No weapon formed against them shall prosper,' and 'Every tongue that shall rise up against them in judgment Thou shalt condemn'; and again, in the words of Our Saviour, 'The gates of hell shall not prevail against it.'"

Rev. J. ROWLAND, of Henley, proposed the next resolution, as follows:—

That the Hon. Arthur Kinnaird, M.P., be the Treasurer; that the Rev. Dr. Kinnaird be the Foreign Secretary, and the Rev. Robert Robinson and the Rev. William Kinnaird be joint Home Secretaries, of the Society for the ensuing year; that the Rev. Dr. Kinnaird be reappointed, and that the gentlemen whose names have been transmitted to the Directors for their respective auxiliaries, and approved by the aggregate meeting of deacons, be chosen in the place of those who retire; and that the Directors have power to fill any vacancies that may occur during the year."

Mr KEMP WELCH, Esq., seconded the resolution, which was unanimously

S. SADDINGTON, Esq., moved a vote of thanks to the Chairman.

The Rev. T. BINNEY, in seconding the motion, said:—"I have been very much interested in what I have heard, especially in regard to Madagascar. It is curious to observe what is being done there, and how people seem to be going to the root of things, and finding out principles and modes of action for themselves. I have always set very loose with respect to any particular form of church-government, and I have never believed in the divine and absolute authority of any. I have always considered that there are the germs of all the different forms of church-government in the New Testament, and that by picking and choosing every man could get a standpoint for himself. Now it is a very important experiment that is going on in Madagascar, and I think you ought to send out somebody to look at it. What would you think of sending me out to Madagascar?" The motion was unanimously adopted, and was briefly acknowledged by the Chairman.

A hymn was then sung, and the proceedings were brought to a close.

II.—New Year's Sacramental Offering to Adobos' Fund

From 23rd to 30th April, 1872.

LONDON AND ITS VICINITY.			Edinburgh: Augustine Church, David					
Cheshunt: United Communion	3	2	6	MacLaren, Esq.	5	0	0	
Croydon: George street Church	3	17	6	Ditto, ditto, Miss Muir	1	0	0	
Enfield: Baker-street	5	0	0	Egham	1	2	0	
COUNTRY AND ABROAD.			Glasgow: Eglinton-street			3	3	7
Abingdon	1	10	0	Gloucester: Southgate Chapel	4	8	2	
Ashford	2	2	0	Hastings: Young Ladies at Norman- house	0	10	0	
Boston: Grove-street	1	14	1	Haverhill	0	16	0	
Brighton: Union-road	5	10	1	Hong Kong: Union Chapel	4	13	4	
Canvondish	1	0	0	Liverpool: Norwood Chapel	9	14	7	
Creaton, additional	0	2	6	Manchester: Cheetham-hill	5	0	0	
Cuckfield	3	17	4	Ramsgate	7	15	0	
Dalkwith	3	5	0	Southsea: Highbury Chapel	2	8	0	
Doncaster: Hallgate Chapel	3	0	0	Tewkesbury	2	0	0	
				Whitstable	2	0	0	

III.—Contributions.

From 19th March to 22nd April, 1872 (continued).

Danbigh and Llanguysfan. Contributions	23	14	4	Merthyr Tydvil. Bethesda Chapel	3	16	6	St. David's. Contributions ..	9	0	0
Downais, Guerniluyenn. Contributions	14	6	0	Ditto, Zoar Chapel	20	0	0	Solen. Contributions	3	17	5
Dwygyfylchi. Contributions	6	14	8	Mold. Contributions	9	6	4	Swansea, Walter Road Church ..	15	9	0
Festiniog, Bethania	8	4	0	Montgomeryshire. Auxiliary ..	174	2	6	Ditto, Newton	2	9	0
Ditto, Bethel Chapel	5	5	0	Mynyddialwyn. Contributions ..	3	1	10	Tanygrisiau. Contributions ..	2	8	0
Four Crosses. Jerusalem ..	18	3	6	Nebo. Contributions	2	16	1	Trefgarn and Penryn. Contributions	10	16	0
Glamorganshire. Eastern Division	42	10	3	Newcastle Emlyn. Contributions ..	14	8	8	Troedrhiedalar. Contributions ..	7	2	0
Glandwr. Contributions ..	10	12	5	Newtown (Montgom.) R. J. Wilkinson, Esq., Dolern, for Madagascar	3	0	0	Whitland. Contributions ..	4	0	0
Haverfordwest. Albany Ch. ..	9	17	5	Pembrokeshire. Welsh Auxiliary	67	0	0	Tytradrhyddolais. Part payment of bequest of late W. Watkins, Esq.	10	0	0
Llandovery. Salem Chapel ..	5	0	9	Pembroke. St. Florence Bethel Chapel and Newton ..	21	13	4	SCOTLAND.			
Llanelli. District	49	2	9	Peniel and Aberdorey. Contributions	8	4	0	A Scotch Friend, from a Balance at Credit of a Stewardship Account, for Madagascar			
Llanuwchllyn. Contributions ..	14	11	4	Pennygroes. Contributions ..	10	14	4	20 0 0			
Longstone. Contributions ..	0	8	0								
Merionethshire. Auxiliary ..	23	10	10								

a. Auxiliary	191	10	0
male do.	61	11	7
Contributions	35	3	0
Rev. D. Rose, for pascar	1	0	0
Learn. A. M., for pascar	0	6	0
Contributions	3	10	0
Mrs. Baxter	45	0	0
diar. Congrega- Church	7	0	0
ph. Auxiliary, for agascar	150	6	5
M. C. Otter, Esq., Madagascar	3	0	0
E. D. Rhyth, Esq., Madagascar	20	0	0
A Friend	3	0	0
wyph. Contributions	16	0	0
Mrs. John Wemyss, (D.)	40	0	0
e. Mrs. Kennedy, for agascar	4	0	0
Trinity Church	48	2	0
t. Contributions ..	58	16	2

Huntly. A Friend, per Rev. Mr. Troup, for Madagascar	3	0	0
Lathendy, &c., for Madagas- car	0	11	0
Perth. Auxiliary	83	13	6
Rhynis. Contributions	5	0	0
Shetland, Lerwick. Mr. J. Hurgess, for Madagascar ..	1	0	0

IRELAND.

Hibernian Auxiliary	105	0	0
Abbey Leix. Contributions..	3	19	11
Castle Comer. Contributions	45	0	0
Clonakilty. Contributions..	3	2	0
Coleraine. For Schools in India	14	6	7
Dublin. Collected by Miss Brooke	1	14	0
Dungannon. P. H. Ring- wood, Esq., for South Sea Mission	2	2	0

Kingstown. Henry Leach- man, Esq. (A.)	10	10	0
Sligo. Contributions	10	0	0
Stewartstown. Contributions	1	16	6

COLONIAL AND FOREIGN.

Berlin. Robert Paton, Esq., for Madagascar	5	0	0
Canada. Montreal	50	9	3
Ditto, Granby	1	7	0
Demerara. Rev. J. Ketley..	5	0	0
General. Ladies' Association for Girls' School & Zenana work, Bhowanipore	39	8	2
Hamburg. English Reformed Church	9	3	10
Lausanne. For Madagascar	7	0	0
Pernu. Iquique. Mr. H. S. Riding	1	1	0
Siam. Miss Clune's Mis- sionary Box	0	15	6
St. Petersburg. Contribu- tions	50	19	5

From 23rd to 30th April.

LONDON.	0	6	0
waite, J., Esq., for agascar	10	0	0
G. A., Esq., for agascar	50	0	0
shon, Dr.	10	0	0
for Madagascar	5	0	0
J. N., Esq., for agascar	1	0	0
ring, Jas., Esq., for agascar	1	1	0
man, Miss	10	0	0
ra Lectures, per Rev. Lazcote	15	9	9
y Auxiliary	17	5	7
ld Square Chapel	41	1	7
an Congregational rch	10	15	0
low. Contributions ..	3	4	7
y Month. Contribu- s	43	15	7
pagate Chapel. Addi- nal	0	6	0
housh. Auxiliary	289	18	8
an Independent Church, bition, May, 1871	35	12	0
an Congregational Church	17	19	2
sat. Auxiliary balance	1	6	4
ill Row. Contributions	12	18	3
oad Congregational rch	11	17	6
an. Auxiliary for agascar	294	12	8
Young Men's Auxil..	31	16	1

Clapton Park. Auxiliary..	10	11	0
Ditto, J. T. Read, Esq.	1	1	0
Claremont Chapel. Auxil.	62	14	3
Canen Hill Congregational Church	63	17	6
Croyden. Auxiliary	86	12	10
Enfield. Chase Side Chapel	34	12	7
Ditto Baker Street	23	0	0
Falcon Square. Auxiliary..	67	14	0
Hammersmith. Albion Road Church	13	5	1
Hanover Chapel. Auxiliary	20	2	0
Hare Court Chapel. Auxil.	123	14	7
Horton Academy Chapel....	30	5	10
Kensington. Auxiliary	81	16	1
Do., Henry Wright, Esq..	30	0	0
Do., do., for Madagascar	20	0	0
Kentish Town Congregational Church. Additional	1	1	4
Kingston-on-Thames. E. Phillips, Esq.	2	2	0
Lewisham Congregational Church	12	18	0
Lewisham High Road Con- gregational Church	2	0	0
Rev. R. and Mrs. Robinson Miss Robinson	1	0	0
Lacey Clapton Congregational Church. Additional	0	5	0
Lower Norwood. Mr. S. T. Brown's Missionary Box	0	14	6
Marlborough Chapel. Auxil.	22	18	6
Merton and Morden College. Auxiliary	100	0	0
Mile End New Town. Auxil.	34	19	9

New Hampton. Contribu- tions	3	19	6
New Tabernacle. Auxiliary	21	10	4
Park Chapel, Camden Town. Mrs. Kershaw	10	0	0
Do., Missionary Box	1	18	0
Pekham. Asylum Road Chapel	9	6	10
Poultry Chapel. Auxiliary	68	5	0
Southgate Mr. Bawtree..	0	10	0
Stamford Hill Congregational Church, Additional	5	1	0
Streatham Hill Congrega- tional Church	18	3	4
Union Chapel, Islington. Auxiliary, additional	1	1	0
Weigh House Chapel. Auxil.	39	2	1
Woodford. Contributions..	64	18	0
York Road Chapel. Auxil.	60	13	3
York Street Chapel, Walsworth. Auxiliary	19	7	9

COUNTRY.

Abingdon. Contributions ..	35	14	3
Arundel. Contributions	16	18	11
Ashford. Contributions	9	6	4
Arminster. Contributions..	0	19	11
Bath. J. Herbert, Esq.	1	0	0
Do., Friends at Percy Chapel, for Madagascar..	5	12	0
Bedford. Bunyan Meeting	32	2	0
Bosham. Contributions	5	16	6
Bridgewater. Auxiliary ..	43	4	3
Bruton. Contributions	10	6	2

Burnley. Auxiliary.....	84 4 0	Machen. (Mon.) Contribu- tions	2 15 0	Breconshire. Additional ..	4 12 6
Canterbury. Watling Street	11 4 2	Newcastle-on-Tyne. Contribu- tions	8 10 10	Cardiganshire. Auxiliary ..	13 11 1
Cheltenham. Auxiliary	324 8 2	Odiham. Contributions.....	16 4 3	Cardiganshire. Upper division	61 0 4
Do., R. Gordon, Esq., for Hamoan Dispensary	5 0 0	Ottery St. Mary. Contribu- tions	3 10 4	Cardiganshire. District.....	39 1 11
Chesham. Auxiliary	13 9 10	Over. Contributions	20 0 0	Cardiganshire. Northern Division, additional.....	0 13 0
Colyton. Collection.....	1 0 0	Portsmouth. Auxiliary	31 2 7	Cardiganshire. Contributions	75 9 7
Cornwall. Auxiliary	140 8 8	Payle. Contributions	13 9 4	Consegy. Contributions ..	7 1 6
Creaton. Contributions	6 18 6	Ramsgate. Auxiliary	33 3 4	Denbighshire and Flintshire. Auxiliary	57 3 7
Cuckfield. District	55 19 6	Reading. The late Miss Hall, for Madagascar	5 0 0	Dolgely. Contributions ..	5 5 8
Doncaster. Hallgate Chapel	22 7 11	Saffron Walden. Miss Starling	2 0 0	Glamorganshire. Eastern division	50 13 5
Dursley. Tabernacle	16 8 3	St. Albans. Contributions ..	13 8 8	Do., Western division.....	116 3 1
East Grinstead. Ashurst Wood. Contributions ..	13 17 6	Sheffield and Attercliffe. Auxiliary	522 2 5	Holywell. Contributions ..	31 4 8
Egham. Contributions	11 15 0	Southsea. Highbury Chapel	6 15 6	Landore. Siloh Chapel	41 0 0
Farnworth. Mrs. Haslam, per T. Barnes, Esq.	40 0 0	Suffolk. Auxiliary	131 4 7	Llanelli. District	514 7
Gloucester. Southgate Chapel	61 15 7	Sunderland. Contributions	3 2 8	Millford Haven. Contribu- tions	12 3 6
Graysend. Princes Street, Young Men's A. H.	14 5 6	Sussex. Auxiliary	209 11 2	Morrison. Contributions ..	4 0 6
Great Berkhamstead. Con- tributions	8 1 0	Truro. Paul's Meeting ..	47 2 10	Mynyddbach. Contributions	13 2 0
Great Mgrlow. Contribu- tions	7 16 8	Do., North Street Chapel. Young Men's Associa- tion	3 17 0	Neath. Contributions.....	413 8
Guernsey. For Madagascar, additional	0 11 6	Trekebury. Contributions	25 15 8	Penryn, &c. Contributions ..	3 9 11
Guildford. Contributions ..	36 15 3	Uckfield. Contributions....	6 5 5	Sardis, &c. Contributions ..	212 0
Hastings and St. Leonards. Auxiliary	145 6 3	Uley. A Friend.....	3 10 0	Wrexham. Contributions ..	74 3 9
Hemel-on-Thames. Aux- iliary	80 0 0	Wakefield. Zion Chapel, Ladies Sewing Meeting, for Mr. Baylis's School ..	13 0 6	SCOTLAND,	
Hereford. Elgin Brook	21 15 5	Wattisfield. Trustees of the late John Dyer, Esq.	304 8 0		
Hitchin. Contributions	18 10 7	Waverley. Trinity Chapel, Young Men's Auxiliary ..	70 0 0	Airdrie & Conbridge. Contribu- tions	719 6
Honley. Contributions	9 11 1	Wem. Contributions	9 17 1	Edinburgh. Auxiliary	447 15 5
Hungerford. Contributions	8 4 10	Whitstable. Contributions	12 3 2	Glasgow. Auxiliary	456 14 3
Ilminster. Contributions ..	8 10 10	Wokingham. Mrs. Eve	3 0 0	Jedburgh. The late Miss Telfer, per Mrs. Thorburn, for Madagascar	6 0 0
Lancashire. West Auxiliary	601 9 8	Wolverhampton. Auxiliary	50 14 3	Portobello. W. Lawrie, Esq., for Madagascar	3 0 0
Leamington. Holly Walk ..	25 10 5	Wombwell. Contributions	3 0 7	St. Andrew's. Auxiliary ..	87 11 6
Lincoln. Auxiliary	83 10 2	WALES.		IRELAND.	
Liverpool. Great Mersey Street, Welsh Chapel	6 12 2	Aberdare. Silos	36 1 0	Hibernian. Auxiliary, per Rev. George Pritchard ..	136 9 0
Lowestoft. Contributions ..	12 0 0	Do., Noar	10 13 7	COLONIAL.	
Lytham. Contributions	3 2 0	Do., Nebo	12 0 0	Canada, Toronto. Zion Con- gregational Church	6 0 0
		Do., Ebenezer Chapel	25 0 0		
		Do., Bethel Chapel	8 9 4		

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Ransom, Bowers and Co., and Post-office Orders made payable at the General Post-office.

N.B.—It is urgently requested, that when any Boxes or Parcels are forwarded to the Mission House, to be despatched abroad, there may be sent to the Home Secretary also a clear and full description of their CONTENTS and VALUE. This information is necessary for the guidance of the CUSTOM HOUSES in the countries to which they go.

Yates and Alexander, Printers, Symonds Inn and Church Passage, Chancery Lane.



Yours truly
Johnson Barker.

Engraved by J. Cochrane from a photograph.

THE
VANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JULY, 1872.

Self-Consecration.

Man can be only self-consecrated to God throughout the entire range of being and powers; and religion, with him, has completed its ideal; the Gospel has, in his case, entirely gained its end. As perfect physical man realizes itself in a nicely-poised and well-sustained balance of vital forces and functions, so, in its larger and loftier domain, does spiritual man. This is man's highest mark, and highest power. Without this, a Cæsar, a Napoleon, a Burns, a Byron, or other prodigy of native strength and power, is but a splendid disharmony, at best but partially useful; in the main abortive, because self-counteractive; self-destructive, or, like an eruptive volcano, prolific of mischief to all. With this, on the other hand, any ordinary man, though the least of Christ's "little ones," has that in him which, when thus fully harmonized, gathered up, and paying itself out in full-volumed energy and persistency for holy ends, could turn the world upside down. And to think what a chaos of misarrayed and misapplied power is weltering in the world; not only man with man, but force with force in the same man, tugging at cross purposes with each other, like wild hounds in the leash. "What shadows we are, and what things we pursue!"

The first and prime feature of self-consecration is, that it is *voluntary*. It is its life-element, its very meaning. It is of the nature of free and willing surrender. A *forced* consecration of the *human* subject would be a contradiction in terms. We are active in it, not passive, as we are in the use of the imperative in the endless precepts enjoining it:—*consecrate yourselves this day unto the Lord.* "Present your bodies

a living sacrifice, holy and acceptable unto the Lord, which is your reasonable (rational) service."

We are then to present something to God! Yes. But how can we for "what have we which we have not received?" Quite true, wholly irrelevant. It is "grace, grace," from first to last; but grace that does not supersede our free-will, but fits itself to it. It has been otherwise, salvation would have stopped short of its ideal, it would have stopped short of the full measure and loftiest mark of man. If salvation does not bring out the Divine in us—does not God's image in us—it is nothing; for then it does not save man. But this every believer in Christ and His blessed Evangel knows, feels that it does; so much so, that had there been no such precept above, enjoining self-consecration, he would have promptly inquired for himself; for how could he look into the face of the Christ whom he has been persecuting, who is saying forgiving love to him, without exclaiming with Paul, "Lord, what wilt Thou have me to do?" How can he stand at the foot of that Cross or the "One died for all," and "judge," or gauge the significance of that sublime work of self-sacrifice, without feeling, with the Apostle Paul, "the love of Christ constraining him" to live in the same spirit of divine and self-sacrificing love? Ennobling thought, that this impulse should not only be touched into life in us, but have its full force in a world like ours, boundless scope for its most heroic work. Let us erect ourselves to the full height of it, and divinely abandon ourselves to its noble and venturesome promptings. It is of all the most God-like—the true heroic—the one therefore that best and most glorifies man. It is both priestly and regal—a service of dignity—our joy and our crown as God's "royal priesthood."

A second feature of self-consecration is that, whilst it is we who consecrate, that are the free-will consecrators, what we thus freely consecrate is *ourselves*. We are not only the offerers but the offering; and more royal could we offer as a "royal priesthood." On earth, sage, there is nothing great but man; and in man there is nothing but mind. "There's nothing nobler than the soul." Thus, as offering we cannot get further than the seemingly small, and yet great, circle of OURSELVES.

Many and various were the objects of ancient Jewish consecration. There were consecrated places, particularly the tabernacle and the temple. There were consecrated things, such as victims for the altar, the temple treasury, and sacred utensils for the temple service. There were also consecrated *persons*—the priests, Levites, and the people, yea, Israel as a whole, considered as a consecrated community, a kingdom of priests." These were consecrated by God; but being

moral intelligencies, they were also consecrated by themselves. They to "present themselves to God as living sacrifices;" to present, mere tithe of their substance, or first-fruits of their increase, but elves; and not themselves in part, but themselves in whole, "spiritual," as well as "body"—an entire humanity in all its breadth and exerted power. How far the Jewish priesthood fell short of we too well know; but not the less was this the true ideal of consecration. It involved in every case the twofold element of separation from sin, self, and the world, and dedication to God; and the thing consecrated was an entire humanity, and the being to which it was devoted was God, is it for a moment to be supposed that dedication stopped short at the mere "bodily service, which profiteth instead of extending itself, and that with ever-increasing emphasis, to the larger and loftier principles which rise heaven-ward, and bear forth their blossoms in the light and life of God?

It may be true, it follows that the sanctification enjoined upon us in the New Testament differs in no essential respect from sanctification in the Old, excepting even the ancient ritual sanctifications when these are far removed from the plenitude of their true ideal. Separation from self and dedication to God, to the full extent and intent of the object intended—this definition covers all cases alike of scriptural sanctification, notwithstanding any diversity that appears being a thing of accident merely, not of principle.

What, then, is what God requires of us—the consecration of *ourselves*. The language to us is—"I seek not yours, but *you*." "My son, give me what? Not gold, however largely; not service, however laborious; not homage, however sublimely—that is, not these only, and these primarily;—but, "My son, give me thine *heart*;" and then service, and homage, and all that is good will follow. When we have the full possession and entire command of any thing of power we lay our hand on that central or secret part of it wherein its power lies. Vain were the efforts to capture Samson till the secret was disclosed that he could be caught only by being shorn of the locks of his hair. And vain are all partial attempts at sanctification by man, till he will begin at the beginning, and let God get hold of him by the heart.

What the helm is to the ship, what the valve is to the engine, what the capital is to a kingdom, what the inner shrine is to a temple—and a great deal more, is the heart to the entire man. It is the holiest in the great temple of humanity—yea, it is the seat of the soul itself; for "as a man thinketh in his heart so is he." If we give God ourselves, then, we must give Him our heart, that is, our thoughts, our affections, our choices, our activities. Give Him less than this, you give Him nothing to the purpose; give Him this, and

and, so far as possible, of health, by graceful activity in duty, of carriage, and by willing and joyous subordination to the Divinity, the soul, that glows within. The body should be as possible translucent with the spirit—its practical intelligent obedient minister. The feet should be swift in errands of hands active in works of faith and labours of love, the eyes beams of genial and universal benevolence.

No easy matter, you perhaps rejoin, in a world like this, a father toiling out of all bounds, to a mother toiling almost; the probable addition of being worried by stirring children's cares. No easy matter indeed; but still it is duty—still it is the direct road to happiness; and it is thus, moreover, that it leads us to charm away the evil spirit of our own vexations, and char world ere long into one brotherhood of love. Far be it from us to make light of the Christian's difficulties, or to exaggerate his; but is practicable the ideal of his duties. No good that we can see either extreme. But say, my friend, if in your past experience you found, or, if in the nature of things you can imagine, any "short-cut" or "easy way" to lighten your load and dissipate your cares that does not consist in penetrating them with your religion, and subliming them with your purpose, and sucking all into the great current of the spirit, thus doing the homeliest duties *inside* your heavenly Father under His eye and smile, instead of needlessly doing them in the chill of a cheerless world? All this you may attain by getting to your God, in more entire consecration, and in more childlike union. This is the true elixir, or life of life. This is the truth that turns the world's dross into gold. Let us strive after it.

head on His paternal bosom. Let there be no half-heartedness, no cold-heartedness ; no looking back like Lot's wife ; no quarter granted to old sins ; no hankering after the flesh-pots of Egypt ; no part of our soul reluctantly hanging and lagging and dragging behind the rest, fastening on this wayside object, or bemiring its heavenly plumage on that ; but the whole man, *ourselves*, "sanctified throughout," thoroughly brought up, alive, alert, begirt, and presenting itself in morning and evening oblations that run into each other, the fire never going out on the altar—one whole and life-long burnt-offering unto the Lord.

Oh what significance is there in that phrase "living sacrifices !" We are not half alive ; not half kindled by the heaven-descended altar flame, and therefore not half devoted as self-consuming, "free-will offerings" unto the Lord. Look at that mother, rushing to snatch her child from the flame, or the yawning wave : she is alive in every fibre. Look at the drowning man : he is alive to catch even at a straw, and he will tell you when rescued how in an instant the panorama of his past life rose up before his view. Look even at the keen scrambler after gain : what roofs he can give of being alive to his finger ends. Why, with the light of eternity flooding his path, and Gospel peace in his heart, is not the Christian quickened into a sounder beat and loftier standard of spiritual life ?

J. GUTHRIE.

(*To be concluded next month.*)

Short Essays.

By J. S. E.

(*Continued from last number.*)

INSTEAD of three or four prose Essays this month, J. S. E. has been persuaded to give in their place three or four short poems. He prefers prose himself ; and he does not think that his readers are to be congratulated on the experiment now made, or that they will wish it repeated.

XXVIII.

To a young relative in immediate prospect of her marriage.

I.

Mary, my child, a few short days, and then
Comes the important crisis of thy life :
The blushing maiden changes to the wife,
And he who may have sighed, and sighed again,
Stands forth the happiest among living men
Smiles will be there, and tears—mysterious strife

Of the heart's deep affections ! Feeling *now*
 Gleaming and gay in joy's bright sunbeams ; *then*
 Heaving, disturbed, and darkening many a brow,
 Shading delight with sadness. Mary, thou
 Wilt, in the mixed emotions of that hour,
 If thou reads't rightly, see thy future dower ;
 For change still tracks the path by mortals trod,
 But fear not, look above, ye both are led by God.

II.

And He will lead you, as He oft hath led,
 In pastures green and paths of pleasantness ;
 And though at times clouds gather o'er your head,
 His shady wing can shelter you, and peace
 May still be yours, even though the storm increase.
 Let prayer be earnest, and let faith be strong ;
 The skies will clear, the heavens will be serene !
 Sorrow's deep sigh may swell into a song,
 And landscapes bright on every side be seen.
 'Tis thus the Father leads His children on,
 Through light and shade alternate, joys and fears ;
 Dark spots deforming now the brightest sun,
 And now the rainbow glittering on our tears.
 Courage, my child, advance ! "strength shall be as thine

III.

And as thy "day," too, shall thy strength be given.
 Strength will be needed, even in thy bliss,
 To prompt the words, "I thank Thee, Lord, for this,
 But yet it shall not steal my heart from heaven."
 How many a heart an earthly love hath riven
 From off the rock on which it seemed to rest !
 And many, again, have gratefully confest
 That back to this by sorrow they were driven.
 May thine, my child, be ever strong and true—
 In all life's changes "fixed on things above ;"
 Then will the glow and gushings of thy love
 Be to thy virtues but as sun and dew,
 Making them firm and fragrant. Fare thee well :
 I wish thee more, far more, than words of mine can tell.

XXIX.

The bride departing. The wife at home.

I.

Come, my beloved one, rise and come away.
 The winter of uncertainty is past ;
 The birds are on the wing, and flowers are cast
 Upon the earth, as from the lap of May.
 The sacred rite hath made thee mine at last !
 Within, around us, all things seem to say,
 " Come, my beloved one, rise and come away ;"
 Leave thine own people and thy father's house,
 Sustained and strengthened by thy nuptial vows.
 Bound henceforth to each other, firm and fast,
 Far more by love than law—this happy day
 Shall gild the future, as it crowns the past ;
 Come, enter fearless on thy untried way,
 Feeling a loving arm around thee cast.

II.

Happy the man whose MARY at his side
 Unites with him in listening to the Lord !
 Happy the pair to whom His pregnant Word
 Reveals its treasures vast and prospects wide.
 Hallowed the house thus filled and sanctified
 By Truth and Love ! But happy, also, he
 Whose MARTHA, not neglecting higher things,
 Busies herself with that which daily brings
 Content and gladness : making home to be
 The seat of earthly comfort ; household care
 With placid smile and brow presiding there !
 But happier he, whose lot it is to find
 (Alas ! in this imperfect world how rare !)
 MARY and MARTHA in his mate combined.

XXX.

THREE AUSTRALIAN PIECES.

I.

In seeing a young girl kill a large snake that came crawling on to a
 sandah, where some ladies were sitting at work.

Oh ! for the muse of him by whom was sung
 The war of angels ;—the resplendent birth
 Of visible nature—how the heavens and earth
 Rose out of chaos ;—how upon the young

And virgin world he saw the serpent steal,
 With secret fraud, and make his bland appeal
 To her whose innocent, unsuspecting ear
 Drank in the poison ! Unto me belongs
 A nobler theme—to me, whose feeble songs
 Flow from no source Divine. A maiden here
 Sees in the garden, as was seen of old,
 The wily serpent ; but, in virtue bold,
 She scorns and smites it ; ere it can retreat,
 Wounded it turns and dies at the fair victor's feet.

II.

THE TWO FRIENDS.

The heavens are glorious in this Southern land—
 The stars magnificent. The brow of night
 Sparkles with countless gems. A holy light
 Streams from that sacred sign ! But as I stand,
 Awed and entranced, I feel on every hand
 Drawn and attracted towards a beauteous sight.
Companion stars come forth ! Two here, two there ;
 Bright stellar twins are shining everywhere,
 Loving and lovely. Types are they to me
 Of some I know on earth. In them I see
 Nina and Blanch, sweet sister-friends who move
 Linked to each other by their radiant love.
 Resplendent souls ! as free from mundane dross
 As sister-stars that crown the Southern Cross.

III.

THE LITTLE CHILD.

“ Have you anything to send to Mr. E. ? ” “ ‘Ess, two kisses an
 two ‘oves.”

“ Two kisses and two loves ! ” The darling child,
 No longer, now, shall she remain unsung ;
 Her gift ’s enough to make an old man young ;—
 The *half* will one day turn some young one wild !
 “ Kisses and loves,” she said.—I think she smiled
 As the sweet words dropped from her innocent tongue.
 Then, with a sudden consciousness, she hung
 Her head aside, her eyes in an eclipse,
 The soft lids let half down, her pretty lips
 Being pressed together, while a sly glance stole
 Over her serious face. I’ve seen the whole

nce and again. Tendrils of memory twine
 bout the picture, which I thus enshrine,
 f Pa and Ma's dear little pet, and—*mine*.

ons received for the "Hughes Testimonial" will be acknowledged next
 their contributions are solicited.

Protestantism in Spain and Portugal.

ons who are moderately acquainted with European history
 f the immense extent of territory once possessed by Spain,
 inence in art, in literature, in discovery, and its prodigious
 or a period the nation bloomed, and brought forth fruit of
 ls. The first Polyglot Bible was published by a Spanish
 he works of Velasquez and Murillo, two celebrated painters,
 hurches and museums; Calderon, Mariana, Lope de Vega, and
 s, make their literature rich and various. But the time of
 with silent and irresistible advance, and for many years the
 alternately awakened the pity and contempt of other parts

lties of the Inquisition—by which the Reformation in the
 ntury was extinguished—and the jealous suppression of all
 rent from the Catholic faith, have landed the people in a con-
 which blind superstition, lamentable ignorance, and reckless
 are most prominently obvious. As there is now a change,
 d bigotry have been expelled from the throne and court, it
 et of interest to ascertain the results of the new opportunities
 nt labour which altered circumstances so abundantly supplied.
 adrid, we asked a Spanish gentleman the name of the place
 natives met for Protestant worship. His reply was that the
 closed; the minister had stolen the money which had been
 ; and had offered himself to the Roman Church for reconcili-
 had been indignantly rejected. This was currently believed
 and no doubt had often regaled many thoughtless or pre-
 teners, who found it more easy to believe and enjoy a false-
 to inquire "whether things were so." Undiscouraged by
 esentation, inquiry brought us to the doors of a plain, spacious
 the Calle de Madera, where probably seven hundred wor-
 re raising their voices in praise before Him who delights to
 service of song from His children. The hymns are, for the
 translations into Spanish of those which have, from their
 l long use, become sacred to the memories and feelings of
 ristians. The selection contains "Rock of Ages," "Just as

I am," "Guide me, O Thou great Jehovah," and many others, which, while they embody the vital doctrines of the Gospel, furnish a fitting vehicle for the expression of devout hope, simple faith, and spiritual desire. The congregation was attentive and earnest. The pastor, Señor Carrasco, prayed with seriousness and fervour; and the sermon was clear in outline, fluent in delivery, and never left those central truths of the Gospel which are the predestined channels of influence to the souls of men.

In the evening of the day we visited another congregation in the Calle de Calatrava, where the attendance was probably larger. Señor Ruet conducted the service. The hymns and truths were the same as elsewhere; but the sermon was delivered with a flaming energy of manner which contrasted impressively with the restrained and placid performances of some English preachers. Southern and Eastern people have more action, more voice, and occasionally more enthusiasm than Northern nations; and when the sense of responsibility, the glow of a mighty theme, and the electric sympathy of an assembly touches them, they are apt, like Jordan, "to overflow the banks in time of harvest." Toward the close of the service Señor Ruet baptized a child, following apostolic example, which administered the rites to households; and his inquiries of the parents respecting their faith, their purpose to train the child for the Lord Jesus, were edifying and impressive. The people appeared to belong to the humbler classes;—and Protestant worship will probably, for a time, be confined to them, until some heroic souls shall consent to endure social crucifixion, and "choose rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season." The services on the Lord's day, which aim at the conversion of unbelievers and the edification of Christians, are not the only attempts to diffuse the Gospel. During the week several schools assemble, in which useful instruction for this life is associated with those spiritual truths and influences which prepare for the life to come.

In Seville, Protestant activity is silently leavening the population. The Government has sold a large and spacious church for the use of those who conscientiously dissent from the Roman communion. This fact has become so well known that the cab-drivers will take you to the place at once. The Episcopalians have an ordained minister, who conducts the service in Spanish with energy and efficiency. The congregation was attentive, and belonged apparently to the less wealthy of the population, which, however, is a secondary matter with Him who values worship not by what a man has, but by what he is. In other parts of Spain the movement is advancing, and Portugal participates in the grace.

In Lisbon there is a Portuguese congregation of Protestants, under the care of Señor Matteo. At present they meet in a large upper room

are the simplicity of their worship and the fervour of their piety remind us of the assemblies of the early Christians. As these people have been accustomed to worship in churches, it intimates their spiritual progress that they are willing to meet in any simple way if they can receive instruction, find help, and meet with One who said, "Where two or three are gathered together, there am I in the midst of them." They will probably meet before long in a church of their own. The Portuguese Government has recently sold to the Free Church of Scotland the church and convent of the Carmelite Friars. The church will be divided so that the Scotch and English will occupy one part, and the Portuguese the other. It is very spacious, and contains some tombs, the inscriptions of which show that the departed belonged to the royal family of Portugal. The convent is large and massive; the cells are numerous; and the situation admirable for its publicity and easiness of approach. This is one of the effects of that change which for the last forty years has been going on in the Peninsula. Magnificent monasteries, like the Cartuja of Granada, Belem in Lisbon, and many others elsewhere, have been left to the care of a solitary keeper, or have been appropriated to secular uses—as barracks, hospitals, orphanages, and museums. At San Juan there are five or six churches which are not required, and a few convents without any spiritual inmates; while one of the most choice and beautiful churches of the place is actually converted into a theatre. It would be unwise to infer from this fact a corresponding decay of attachment to Romanism, since occasionally the population has declined, political strife has brought poverty in its train, and in past ages there was a fever for building churches and monasteries which has now passed away.

The *methods* of action to sustain and extend this work deserve our attention. It is obvious to all who know anything of Spain that a wild and furious assault upon the superstitions of the people might inflame popular hatred, and wreck the fair hopes of future success. Many in Madrid would crowd the Protestant churches if the ministers would assail with bitterness and condemnation the character and pretensions of the priesthood. This would secure a transient and worthless popularity, and is therefore firmly resisted. "The wrath of man worketh not the righteousness of God"—"The weapons of our warfare are not carnal"—is the spirit and faith of the workers in Spain. It is their principle and practice to preach a positive Gospel, which, if once ardently believed, will disperse many mistakes in a silent and unconscious manner, and lead men into the liberty wherewith Christ makes His people free. The multitudinous intercessors whose names crowd the calendar will retire—as the stars retire in the light of the sun—when the mediation and sufficiency of Jesus fills the spiritual eye with His

glory, and His love meets and satisfies the yearnings of the heart. Combined with this principle is that of requiring all to do something for the cause of God. To omit giving is to violate a spiritual precept, and to lose interest in the work by the presence of mean excuse and selfish economy. Tracts, which sometimes consist of selections from classic Spanish writers, as Mariana and Santa Teresa, are circulated by sale and seldom by gift to any one. A magazine, "El Cristiano," is illustrated with plates lent by the proprietors of the "British Workman;" and the depôt of the British and Foreign Bible Society is always accessible for copies of the Scriptures, or portions of the Sacred Volume.

It would be partial and unwise to overlook the manifold *difficulties* of this enterprise; a few of which may be briefly introduced to the consideration of our readers. Among these we may enumerate a prevalence of scepticism respecting any Divine revelation whatever. An immense wave of unbelief is passing over Europe, and it is felt in Spain and Portugal with unusual power. Many will not allow their children to be instructed in the Christian faith, and forbid the teachers of secular learning to introduce any catechism to the attention of the scholars. Rénan is widely read by both nations; and his works are translated cheaply sold, and actively diffused. With this fact we may combine that of the intense "Internationalism," which is found chiefly in Madrid. The followers of this view condemn the division of Europe into nationalities, as if distinct peoples existed only for the gratification and luxury of monarchs; and they assail the present condition of capital and labour with a stern and ferocious temper. There is, further, a wide-spread superstition among many of the natives, who seem languid and careless when left to themselves; but when once aroused, manifest an almost uncontrollable anger and resistance. Much might be said in mitigation of their mistakes. They were born in the midst of Popery; all their sacred associations are connected with its rites, its churches, and its images. The crises and affecting incidents of their life have been bound up with its ceremonies; their parents and ancestors lived and died in the same communion; their national history is bright with the conquest of Christian chivalry over Mohammedan invaders; and finally, many have seen no other form of worship, and have only heard mutilated and distorted reports of other Christian Churches. Some of their cities are celebrated for the splendour of their ritual, as Seville; and others, like Saragossa, with its two cathedrals, attract thousands of pilgrims every year. In one, which is the Cathedral del Pilar, a Jasper column, upon which it is said the angels carried the Virgin to converse with St. James, has been kissed by devotees in such numbers, and for so many years, that upon touching the small portion exposed to the reverence of the pilgrims, it was found that a slight depression was in-

tantly perceptible. Another hindrance consists of popular catechisms, in which grievous misstatements respecting the Reformers and the Protestant faith are introduced and repeated, apparently with the firmness of conviction, and with the ardour of newly-awakened zeal. The Bishop of Jaen and the Cardinal Archbishop of Santiago have published such works, which are to be bought for an insignificant price. The infelicities attending the Reformation by Henry VIII. are largely ascribed, and the repressive policy of Elizabeth is minutely detailed ; while the Marian persecutions are unnoticed and ignored. It would be visionary to expect that Spanish Catholics should be able or willing to correct these mistakes, as that the generality of English people should rectify the errors of the historians of the Peninsula. To bear their readers amid the vexation of free worship (of which they loudly complain), they point with undisguised triumph to the increase of Catholics in England, the United States, and Australia ; and well with evident satisfaction on the minute and perplexing variety in the faith and ceremonies of Protestant communities.

Those who take an interest in these things will naturally inquire what can be done to extend and strengthen the movement. It may be replied that Spain and Portugal would be a noble sphere for Christian and ministerial labour. Young men of ardent piety, power, and patience to wait for results, with a fluent use of the language, and a creditable acquaintance with the voluminous Roman Catholic controversy, would find a sphere worthy of their most lofty aspirations. Christians should include the spiritual prosperity of the Peninsula in their prayers ; especially that the liberty now enjoyed may not by any political change, any Carlist or other plots, be abridged, or entirely taken away ; and that the congregations may not magnify trifling differences, and thereby impair their strength, peace, and prosperity. The right of private judgment entails a solemn responsibility, and its abuse would gratify the worst enemies of the Protestant cause. The congregations require the sympathy and assistance of Christians elsewhere. Germany, France, Scotland, Sweden, Holland, and Switzerland have contributed to the funds which sustain the pastor, provide the rent of the church, assist the Sunday-school, furnish assistance to the sick and poor, and secure the decent burial of those who die in their communion. England is still unrepresented in this work of faith and labour of love.*

Dorking.

J. S. BRIGHT.

* Contributions to the work in Spain and Portugal will be thankfully received by the Editor of this Magazine, and by the writer of the article.

Diotrepes—A Portrait.

WAS he a Jew or a Gentile? Both, unquestionably—a veritable cosmopolitan church-member. St. John knew him in Asia Minor; and he does many a good brother, cleric and lay, in these ends of the earth. If a dozen Sunday-school or young men's Christian conventions should meet to-day in as many different parts of this country, and Diotrepes should not be in every one of them, so much the better for their peace and prosperity. In some of these sections of the country he is doing large business just now, varying his methods to suit his circumstances but ever in the old spirit—the evil temper which is not content to “receive the brethren,” to give them a fair chance in managing their common interests, “and forbiddeth them that would, and casteth them out of the Church.”

Diotrepes is a representative man. He is a great manager. He stands as the exponent of the one-man power in religious and ecclesiastical affairs. Sometimes he wears a surplice and white cravat, and sometime neither. He is not always in a pulpit of a Sunday, nor in the broad aisle of the church. Like Louis XI. of France, he sometimes wears decidedly shabby clothes, and is rather proud of the patches. Diotrepes again, is, once in a while, a woman—as why should it not be, in these days of equal privileges? Churches, like kingdoms, sometimes yield to the dominion of queenly power, and that not merely in the sanctuary parlour and kitchen. Many more persons think themselves born to command, in all companies of people, than God ever intended for “captains of hundreds or fifties.” Power comes to its legitimate owners as height and strength come to the deeply-rooted tree in its generous soil, under the free air and sunshine. Power is grasped by its self-elected usurpers, as men build flimsy scaffoldings a few hundred feet high, on which to climb into wider notice and importance, while constructing some memorial of their own ambition. Diotrepes was one of these painstaking architects of his own praises. So he is yet.

He sits for his photograph in two attitudes. One is the obstinate dogged, mulish man, who carries his measures by wearing out every body's patience. The other is the artful, winning wire-worker, who contrives to reach his ends by making everything minister to his own pleasure and advancement. Under both of these pictures you may write, without a libel: “Diotrepes—who loveth to have the pre-eminence.”

Adroit and successful as he is, it does not follow that he is a person of very pronounced abilities. Most likely the reverse. And so he very commonly fastens on singularly trifling issues on which to run his

small machinery. The member of this family who plagued the beloved John, at Ephesus, or thereabouts, contrived to make a great fuss over the slight matter of extending a fraternal hand to certain poor labourers or homeless wanderers, whom the troublous times were casting on the charities of the Christian congregations. This headstrong disciple would not honour the Apostle's letters of recommendation, nor let others do it without Church censure. Perhaps it was enough to secure his opposition to the thing that others wished to do it. Certainly that is so in our day and generation. Diotrephes lost his temper in that affair, "prating against us with malicious words." The family in general is not remarkable for amiability.

Some people never thank you for advice; they resent even a suggestion. They will not do what they intended to, if you tell them they had better. They are afraid it will compromise their independence to be found acting in concert with others. They are odd, unaccountable, intractable mortals; and they take a great deal of pride in it. If they should fall into a river and drown, it would be of no use to look for them down-stream, as an old man once said of a grown-up son of this contrary character. If such a man undertakes to lead a religious or any other society, it will be hard keeping step in that company. Suppose he is an elder, or a deacon, or several other things that might be mentioned. He will do as a leading brother did in a city Church, who kept it in a tedious turmoil a long time because its pastor had a way of administering the Lord's Supper different from that to which Brother Diotrephes had been used.

It is fortunate when Diotrephes is content with an entire isolation from the common sympathies. But, though sometimes affecting this, he will tire of its continuance, and find a way to begin his intermeddlings again. In Church affairs there are many questions which have at least, two sides to them. A man may take his stand upon any of them, and determine that all others shall think, or at least act, as he does. His opinions shall rule. Those who second his views are his friends; others are much less so. Thus he soon becomes a nucleus around which a faction is gathering; and now, being recognized as a sort of head-centre, he considers himself committed to make good his ground. His vanity is touched; the rights of his set are involved; lines are drawn and entrenchments thrown up; and things begin to look belligerent. Meantime, the more devout and quiet part of the people, generally a clear majority together, are scandalized at an impending quarrel, whether about a small or a large matter—the mode of lighting the church, or a minister. Rather than contend against pertinacious doggedness, they will waive their own preferences, do violence to their own common sense, perhaps also to their sense of justice, and

let Diotrophes and his clique have their way, hoping that the next time he will be more reasonable. So churches and parishes come under the tyranny of restless minorities. These, even of the smallest, if compact and determined enough, can govern, through the anticipated annoyance of a ceaseless, wearing friction ; a perpetual discharge of small arms harassing the camp and filling it with the smoke and the rattle of this petty warfare. Nothing is more disagreeable to a sensible Christian man or woman than these contentions. No wonder that peace should be purchased at almost any price. And it has cost many a worthy pastor his pulpit and his parsonage, in the fright and the cowardice of those who should have stood by him, and would, if they had had a little more backbone. Peace is good, if it be possible without injustice and oppression. But a scourge of small cords spiritually and socially applied to many a Diotrephesian peace-breaker in the temple might be the quickest and surest way to make this blessing permanent. "If I come, I will remember his deeds which he doeth." There rumbles the low, deep thunder of the old Boanerges ; and there is lightning, too, in that storm-cloud.

J. T. TUCKER.

Darwinism and Prayer.

CAN one believe as Darwin does and yet *pray* ? Can he hold the opinions of Huxley and Tyndall, and yet think it rational in him to ask God for anything, either for soul or body, with any expectation that his petition *may* be answered, or that there may thereby come to him any good whatever ? . . . Unless we can believe in a present God, it matters little about any other. Religion demands a "living God," the "rewarder of those who seek Him ;" not one whose first and last acting was billions of ages ago, since which he has lain quiescent, as it were, and entombed in Nature—a living God, personal, active, present, all-seeing, knowing the finite as well as the infinite, the parts as well as the totality—a living God such as the Bible represents Him in all His attributes of personality—"glorious in holiness, fearful in praises, doing wonders" now, even as of old.

Take, then, the constitution of things as things are. Is there in it any place for religion, any place for prayer ? That is the question of questions. And how stands Darwin here ? The answer, we think, is easy. No one can read him, or his two famous *confrères*, without being saturated, as it were, with one idea that meets us on every page. Law is their great work, whatever they may mean by it—law without the recognition of a law-giver—law as necessity, eternal law, undeviating

law—that never has known, knows not now, and never will know, either the regulating or the repairing hand of any higher power. The supernatural, if there ever was any such thing, is confined to their imaginary beginning, introduced simply as a logical starting-point. It belongs to the “*indefinitely* past”—a phrase which, for the avoidance of blank atheism, Tyndall uses for *infinitely* past. There has been nothing of it since. No new fiat has ever gone forth. God has never intervened from the day when He first caused the nebular matter to float *in space*, and sowed in it the spermatoc powers of its everlasting development *in time*. All things, says Tyndall, “were in the fiery cloud.” The supernatural is irrational, they say; it implies imperfection. Still more so, in their view, is the idea expressed by the common word *providential*. It seems to imply an outside controlling of Nature, without any inward disturbance of Nature; and this, they say, is an absurdity. But without some such idea there can be no answer to prayer, unless regarded as *miraculous* in every case—a thing not here demanded. The reasonableness of prayer, in its ordinary use, depends upon the belief that there *may be* methods transcending any human science, or means known only to God, by which He can at any moment work *all through* Nature without a breach, without a leap—Nature all the way, law all the way—and yet bring about a result different from what Nature alone, without such intervention, would have produced. As the best illustration we can use, it may be said that all along the track of the universal movement there may be innumerable switches that no science can discover, but ever ready for the Divine hand to turn them as God pleases. The touch of “His finger” may thus set the whole train moving upon a different path; and yet not only has no law been broken, but the coming in of the intervening power has been in perfect physical harmony with every link before and after, from one end of Nature to the other. It may be hard to understand this—it may be pronounced unscientific; but we defy any man to show that, as a statement, it is irrational. Faith demands it, rationally demands it, as something lying somewhere within the *infinite resources* of Deity, and furnishing the rational ground of prayer. Reason demands it, as necessary to prevent the *barren physical* idea of the universe from absorbing every other.

If there were no higher sphere than Nature, then it might be said that intervention implied imperfection. Why not make it complete at first, and then let it work on for ever? If, on the other hand, there are worlds or spheres above Nature—moral, spiritual, ineffable—then is there demanded a provision by which God so keeps hold of the helm of the physical that he may make it subservient, as a *means*, to these hyper-physical ends. As thus employed, intervention is not imperfection, either in the original plan or in the carrying it out. Apparent irregu-

larity may be the only way to the highest regularity. Prayer, the drawing of the finite soul to the Infinite, is a higher thing than any evenness in Nature, in itself considered ; and thus it is that the very conflicts with the natural which the moral necessity for prayer demands may be but the apparent discords that resolve themselves into an upper harmony.

Now here is the irreligion of Darwin and Huxley. Their views exclude the very idea of prayer as a rational act ; and, along with this, any possibility of religion, except as a false and barren sentimentalism, more mischievous than any form of unbelief. In view of this, it is idle to talk about their Christianity. There is a previous question that goes to the very roots of all belief, whether Christian or heathen. Religion cannot exist without prayer—objective prayer, made with some belief that it is heard, that the Infinite Mind takes cognizance of it, that it *may* be answered, that no power of Nature or of fate can stand in the way, if moral reasons make it in harmony with the Divine character and the Divine promises to grant the supplication. The true animus of these writers appears in the insolent proposition said to have been made by one of them to an English bishop, challenging him to produce the evidence, within his knowledge, of any prayer having been ever answered. It was very much like that exceedingly French idea of Rénan's, that our Saviour's miracles should have been submitted to the test of a scientific board. The evidence for the answer of prayer is necessarily of the kind called coincidental, and can, therefore, seldom amount to an outward certainty ; still there are facts here, in the Church's experience, which men calling themselves Baconians, and who have so much to say about facts, as the ground of all true induction, ought to take some notice of. The question, however, is not to be determined by the frequency or infrequency of answers to prayer. The possibility is enough for the Christian, especially as connected with the most express declarations of Holy Writ. When science takes the other ground, it is something more than a question about the interpretation of the first of Genesis or the universality of the flood. No "reconciliation," so-called, "of Science and Revelation" could prevent the Darwin theory of Nature from sponging out the most precious teaching of Christ in respect to the relation between men and their prayer-hearing Heavenly Father. How many pages of the New Testament would it leave an utter blank!

Neither could a distinction be made here between prayer for things spiritual and those whose answers would require a movement in the physical world. In the latter case the argument of the naturalist is this. If the laws of Nature would of themselves produce the result, the prayer is superfluous ; if not, it is unavailing, unless we suppose a miracle which is not here contended for. But a petition for spiritual blessings

it might be thought, would lie outside of such a conclusion. Not according to Tyndall, however. All things "in the beginning" were "in that fiery cloud," and without it has there been nothing made which has been made. His language is so universal that he would almost seem to have been using the description of the scriptural Logos. Spirit was there, as well as matter; or, rather, as one of the embryo properties of matter. The men of this school make thought, consciousness, idea, reason, will, affection, volition, as much physical effects of physical motions as any phenomena of vegetable or chemical substances. They are all in the everlasting, never broken, never interrupted chain of physical cause and effect. Praying for rain has been ridiculed; so have prayers for deliverance from cholera. It were much wiser, it has been said, to pray for a calmer state of mind or for a better knowledge of the laws of Nature. But knowledge, affection, even what some would call *grace*, if there is any such thing, are necessary physical sequences as much as the falling rain or the dispersion of malarious elements in the air. According to Tyndall, they are all developments of the nebula. It is no more rational to pray for or against in the one case than in the other. We can no more say "Strengthen our faith" than "Give us our daily bread." God has abandoned the spiritual as well as the physical universe. Law, necessity, unvarying sequence, rule alike in both.

This, then, is the point which has been so greatly overlooked in dismissing the claims of these men to the Christian name. Can a man study Darwin, Huxley, and Tyndall, believe in their reasonings, get his soul abused with the spirit of their philosophy or their science, and then fall down on his knees and ask God for anything with the least expectation of receiving thereby any good, either for his body or his soul? It is the vital question for any man who has a spark of reverence for the Scriptures, or for One who has taught us to pray, in faith and hope, to Him who numbers the hairs of our heads," and who knoweth that we have need of His ever-present help. "Ask and ye shall receive." So Christians. The science of Darwin and Tyndall makes it an impossibility for all who receive their doctrines.

TAYLOR LEWIS, LL.D.

The Taming of the Tongue.

THOMAS ADAMS, the rare old Puritan preacher, speaking of the great and good things of which the tongue is capable, says:—"It converseth with man, conveying to others by this organ that experimental knowledge which must be lived and die in himself. It imparts secrets, communicates joys which would be less happy suppressed than they are expressed. Mirth without a stain is joyous felicity burdened. But to disburden grief and pour forth

sorrows into the bosom of a friend, O necessary tongue ! I hearts would have burst if thou hadst not given them vent ! souls fallen grovelling under their load if thou hadst not calle supportance ! How many a panting spirit hath said, ' I will speak and by speaking received comfort ! Lastly, it speaks our devotions and hath the honour to confer with God. It is the instrument Holy Ghost useth in us to cry ' Abba, Father.' It is our spoke ! He that can hear the heart without a tongue regardeth the devoted heart better when they are sent up by a diligent messenger-tongue."

All as true as it is quaint and beautiful. But, sad to say, this is needs to be said about the tongue. Whilst it may become so great for good, it is too often a still mightier power for evil ; and not this so forcibly and expressively as the Apostle James.

Little things, he tells us, often effect great results. Compared with of the horse how small a thing is the bit which is put into its mouth with that bit the skilful rider can turn him wherever he pleases. which is driven about by fierce winds obeys the helm, which is but a small part of its bulk. A casual spark, dropped carelessly by the hand of a child, may set on fire a great forest, which will blaze and roar till not a tree remains. " Even so," he says, " the tongue is a little member, but boasteth great things," speaking proud and boastful words, which kindle the pride of the man himself, and which kindle all evil passions in the hearts of others. " And the tongue is a fire," lighting up the flames of bitter wrath. How often have we seen this ! There is a family quarrel. What was the cause ? One thoughtless, hasty word. That Church is divided into pieces, and the mischief was wrought by tattling, envious, angry words. The flames of civil war consume a land. Great, substantial wrongs have been done, but how much might be ascribed to grievous words. " If the vast ruins of ancient monuments,"—we again quote from the Bible—" if the depopulation of countries, if the consuming fires of cities, if the land manured with blood, had a tongue to speak, they would accuse the tongue of the original cause of their woe. Slaughter and blood the oil, and this is set on fire by the tongue."

" It is a world of iniquity." The world is vast—one of the most striking emblems of vastness which could well be found. So then not only the kind of evil stirred up by the tongue, there is an incalculable amount of evil. Who can estimate the evil which may be wrought by one impure, unbelieving tongue ? Nay, if men who cannot justly accuse the world of anything like pre-eminent wickedness could know the injury sometimes wrought with their tongues, they would be utterly appalled at the world of iniquity."

When we think of the harm which has been wrought by the tongue, we are apt to think especially of injury done to others ; but is that the only thing to be considered ? It exerts its evil influence on ourselves. It defileth the whole body." The evil thought we cherish defiles the heart though it be unspoken ; but its evil influence on ourselves is felt when we utter it. The very attempt to clothe it in words gives it

and the more definite its form the more powerful the impression which it makes on ourselves. Who does not know that if he is angry, and gives vent to his anger, it dies far sooner than if it be spoken? Do not intemperate words stir up a man's own wrath, even though those with whom he is angry never speak a word in reply? But speech implies a listener, and men do not often speak aloud when no one listens. The sympathy of the hearer and his implied approval act as an encouragement, and so the hearer's influence reacts on the speaker. He does injury to the listener, but at the same time he strengthens his own wickedness. This reaction of his own offences on the man himself seems to be taught in the words, "And setteth fire the course of nature"—the course, that is to say, of the man's own nature, and not the material creation or the world of men. We are grieved and shocked when we hear of the way in which the "good manners" of others are corrupted by a man's "evil communications;" but how strikingly illustrates the destructive power of sin, that in many cases no one is corrupted more than the man himself!

Men do much to stir up their own wickedness; and when they have uttered a word it is because they have "mused" on what was evil till the "fire has kindled," and then they have "spoken with their tongues." They do much to stir up each other's wickedness, and to set each other's hearts and tongues on fire with evil passions. But there is another and a deeper source—"It is the fire of hell." A fire burns there which is the ever-consuming fire of the wrath of God; but there is also the fire of a tormenting and devouring wickedness, and that fire is brought up thence that it may glow in human hearts and set on fire human tongues. Of every blaspheming, envious, impure, lying tongue, the Apostle says, whoever the man that owns it, "It is the fire of hell;" and if at any time we are led to speak what is evil, our tongues are in so far set on fire from beneath. But extend the thought. It is said by men of science that deep down in the bowels of the earth are vital fires, ever burning, large enough, if let forth, to consume the globe, and that thus the earth has even now within itself the flames which are to burn it up at the last day. Men stand aghast at the havoc wrought by the eruptions of Etna and Vesuvius; but, after all, those eruptions are only the vital outbursts of more terrible fires which rage below. "The tongue is a fire;" but what a fire there must be in the soul! and it is really the soul that is "set on fire of hell!"

And for aught that unaided human power can do, the tongue is untamable. Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind." A little child can so control the movements of a strong and fiery horse that, powerful as the animal is, it seems to have no thought of rebellion. There are fierce creatures which are never intended for domestication, which have been so far subdued that their tamer was able to move amongst them fearlessly; and there are none, however crafty or strong, which can bid successful defiance to human power. But the tongue can no man tame." No man can tame his own tongue without the grace of God; but how much more manifest the impossibility when the tongue to be tamed is that of another! Parents, rulers, masters, we all attempted it, only to find that they might as well have tried to bridle

it is hard scaling it ; the refractory rebel so guarded with evil and warded with unruly and deadly, as if it were with giants in an tower, that no man can tame it."

It is "a deadly poison." Then, too, how glaring its inconsistency same fountain sends forth bitter and sweet ; the same tree produce good fruit and evil. "Therewith bless we God, even the Father, with curse we men, which are made after the similitude of God. same mouth proceedeth blessing and cursing."

Can we wonder that the Apostle should say, in terms of the kindest still of the gravest and most sorrowful rebuke, "My brethren, thou ought not so to be"?

They ought not to be, for they are reprehended most strongly by of God. Name any sin of which the tongue is guilty, and how easily produce from Scripture the most emphatic condemnation of it! Is it railing? The man who abides in God's tabernacle and dwells in His is the man who "backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Is it cursing? "Not rendering evil for evil, or railing for railing, but, contrary, blessing ; knowing that ye are thereunto called, that ye should bless. For he that will love life, and see good days, let him keep his tongue from evil, and his lips that they speak no guile." Is it lying? "Let no corrupt communication proceed out of your mouth." A man must be true, not with impurity only, but with everything else that is upright, if it is said, "Let your conversation be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Is it unkindness? "Wherefore putting away lying, let every man speak truth to his neighbour." Whilst, putting all kinds of evil and unprofitable together, our Lord says that "for every idle word which men shall give account thereof in the day of judgment."

What a power for good a man may become who, amidst

particular, Mrs. Cooper assumed a brave bearing, working unceasingly to keep home intact, while the grinding war-taxes were absorbing the earnings of the poor, and diminishing the luxuries of the middle classes. On losing her husband, the widow removed to Gainsborough, her native town, and there, in addition to divers dyeing operations, exercised some skill in making pasteboard boxes, which were carried into the villages, little Thomas, meanwhile, travelling by his mother's side. Though they were tinged with adversity, the son fondly remembers those distant days. He can remember playing about the dyeing-room while his mother was dipping or ironing the goods entrusted to her care. He can also call to mind how, on one occasion, the same kind heart unhesitatingly refused the golden premium of an itinerant sweep who would have transformed the engaging boy into a chimney-cleaner. But memory supplies him with something even better, *e.g.* :—

“On fine Sundays, my mother began to take me into the fields, and to Lea Plantation, to gather flowers, which we kept in water, and I could worship them for several days. And on rainy Sundays, my mother would unwrap from its careful cover a treasure which my father had bought, and which she took care to bring with her from Exeter—Baskerville's quarto Bible, valuable for its fine engravings from the old masters; and I was privileged to gaze and admire while she slowly turned over that superb store of pictures, and sometimes repeated what my father had said about them.”

Thus passed the days of childhood and of school; and as he stood on the line separating youth from manhood, the world presented a forbidding aspect to the young aspirant. There was some perplexity as to what calling he should adopt, and first it was supposed he would go to sea; but after a slight taste of sailing he returned home discouraged and even disgusted. At shoemaking, to which he was bound in an irregular manner, he was more fortunate; and, like many others who have honoured that craft, the man with whom Thomas Cooper associated possessed a quick intelligence, and as the apprentice had perused several of the best English authors, the daily converse of the two differed from what might have been expected under the circumstances. But something better than shoemaking was destined to be the life-occupation of Thomas Cooper, though for long he worked contentedly at the calling which yielded a weekly ten shillings.

In those days of heavy toil, hard fare, and unceasing mental discipline—for already he garnered knowledge enthusiastically—the man's character was rapidly forming. He could have boasted of his individuality. He had a strong will, showed great capacity for work, and untiring perseverance, while his temper was easily provoked. Throughout life these have continued to be characteristic of Thomas Cooper. He started in the Christian course as a warm-hearted Wesleyan; but the, in his case, chilling influences of mental culture, and the fascinations of literature, damped religious zeal, until the Sabbath hours, hitherto spent in the sanctuary, were eagerly devoted to self-improvement, or to philosophical converse with intelligent companions. Yet the mind, meanwhile, was becoming well furnished with rich stores of literature and science; and so marked did the gulf now appear between the operative and his humble neighbours, that the latter began to regard him

nised chagrin, concealing their envy of so much mental growth
ighter and meaningless sneers. But though the poor shoemaker
to be derided, the excessive strain to which he subjected the
her of muscle or of intellect, was more than humanity could
gh he could not pay for a fire, even the cold and darkness of
ot tempt him to lie in bed after four a.m. At that hour he must
ks, and keep up a rocking motion to promote warmth ; and even
brought no respite. This reckless indifference to consequences
itter penalty :—"I not unfrequently swooned away and fell
or, when I tried to take my cup of oatmeal gruel at the end of
our. Next morning, of course, I was not able to rise at an early
en, very likely, the next day's study had to be stunted. I needed
han we could afford to buy ; and often had to contend with the
itness while I still plodded on with my double task of mind and

ailing labour and recovering health, Thomas Cooper set up a
insborough ; and as numbers of persons supposed him to be a
learning, a hundred pupils were mustered. At this period
nthusiasm characteristic of former days returning in force, he
an effective Wesleyan preacher. He strove hard to attain per-
Wesley's instructions. He cultivated personal piety with daily
d sought to turn the school into a Bethel by instituting prayer
our times during each day. Moral force alone was called into

The cane he contemptuously laid aside as unbefitting a Christ-
til heaven seemed not only to be beginning on earth, but to be
Gainsborough school-room. This warm April sunshine was too

Clouds darkened the horizon, and these bursting in winter-like
d the dainty castle of perfection. One day a lad gave great
nce : the master, without waiting to consider his action, seized
d rod, and down it came on the shoulders of the sinning young-
he spell was for ever broken, and "the poor children gazed as if
ngel."

the tutor and preacher became alienated from the work for
owed some readiness and tact, and he also separated from the
nnexion, on account of "harsh dealings from ministers and pro-
ligion." It may be that Thomas Cooper is somewhat severe in
he procedure of others ; for none know better than he that
husiasm which can be damped by unkindness or stamped out by
quite unworthy of the Gospel cause. We believe that his early
herein he honestly strove to be useful by producing thoughtful,
ons, was the labour of a zealous advocate of warm temperament,
ho was unconverted. The sufferings borne in subsequent years,
g from Secularism into the liberty of the children of God, was
e ordeal of a first conversion—the signs of the new birth.

ishing school-keeping and preaching the young scholar first
imself with the newspaper press, and beginning at twenty pounds
lly rose to a good position. Had due foresight been exercised, he
traversed the road to competence ; but instead of this, he hastily

resigned a desirable office, and coming to London, he there spent many hard days, experienced the bufftings of misfortune, and made some acquaintances which redounded little to his benefit in subsequent years. This part of the author's story is fresh and piquant, but space precludes us from lingering over its details. As a poor writer, he met with an unexpected rebuff at the house of Sir E. B. Lytton, then a Liberal (Republican!) M.P., and whom Thomas Cooper had served in provincial election contests. It is weary work to hunt about London streets for means of earning bread, and in this instance the seeker was becoming depressed by wanting necessities, when an engagement on a Leicester newspaper cheered his drooping spirits and brightened the whole prospect. At Leicester he encountered the printer, publisher, and Dissenting preacher, Joseph F. Winks, who, as a native of Gainsborough, had been a former companion and friend.

At this stage the Chartist agitation of 1842—a movement in which Thomas Cooper made a considerable figure—and his advocacy of the cause of the poor and the oppressed, as he esteemed the stockingers, entailed an incarceration in Stafford gaol, where he penned the "Purgatory of Suicides." To many this part of the story will prove the most interesting portion of a remarkable experience. The narrative of the wrongs and sufferings of the factory operatives, of the addresses delivered before starving multitudes, and of the punishments inflicted by the vindictive authorities, is effectively told, and with only a little of the egotism excusable enough at sixty-seven.

Following the author's coming forth from prison came years of hard work in writing and lecturing. Then also occurred that religious declension which daily strengthened until the quondam Methodist preacher stood forth as a disciple of Strauss and as a contributor to the "Reasoner." Assiduously did he try to persuade himself that the baseless speculations of unbelief could support in time of need; but by all endeavours he could not shut out the longing that communion with God were again his. At last the "rational" reasoner found himself condemned by conscience, and on the second Sunday of 1856 a crisis occurred in his little history.

"I commenced the year 1856 at the Hall of Science, with the aid of a large map of Europe, and signified that I should occupy the Sunday evenings by lecturing on the various countries, their productions, people, habits, and customs. I delivered the first lecture on the 6th of January,—'Russia and the Russians;' but on the 13th, when I should have descanted, according to the printed programme, on 'Sweden and the Swedes,' I could not utter one word. The people told me afterwards that I looked as pale as a ghost, and they wondered what was the matter with me. I could hardly tell myself; but at length the heart got vent by words, and I told them I could not lecture on Sweden, but must relieve conscience—for I could suppress conviction no longer. I told them my great feeling of error was that while I had perpetually been insisting on the observance of a moral life in all my public teachings for some years, I had neglected to teach the right foundation of morals—the existence of the Divine Moral Governor, and the fact that we should have to give up our account to Him, and receive His sentence in a future state. I used many more words in telling the people this; and they sat, at first, in breathless silence, listening to me with all their eyes and ears. A few reckless spirits, by degrees, began to whisper to each other, and then to laugh and sneer, and one got up and declared I was insane. A storm followed—some defending me, and insisting that I should be heard; and

has insisting on speaking themselves, and denouncing me as a renegade, a turncoat, an apostate, a traitor, and I know not what. But as I happened to have fought and won more battles than any or all of these tiny combatants put together, I stood up. I won perfect silence and order once more; and then I told them, as some of them deemed me insane, we would try that issue. I then gave them one month for preparation, and challenged them to meet me in that hall on the 10th and 17th of January, with all the sceptics they could muster in the metropolis, to discuss, first, the Argument for the being of God; secondly, the Argument for a Future State. The time came; and they had got Robert Cooper, the Atheist, and a band of eager sceptics to do battle with me. Amidst the dense crowd, and the almost frantic excitement of some, I maintained my ground. And when it was demanded that I should maintain my challenge also for two Sunday evenings at the John-street Institution, I assured them I was very willing to do so. So on the 2nd and 9th of March the combat came off again, and with Mr. Robert Cooper as chief champion on the Atheist side. He challenged me, in conclusion, to a separate discussion with myself. I intimated that I had no confidence in his ability. So he announced that he should expose my errors in two or three lectures at John-street."

Only by degrees did the conscience-stricken penitent find the peace which is the inheritance of those who are within the Gospel fold. He passed through a time of trouble bordering on semi-despair; and while the conflict progressed between the heavenly light and native darkness, welcome friends were found in Charles Kingsley and Dr. Jobson. More than once did religious despondency threaten to settle on his soul; but peace came in due time—peace which has not since been eclipsed.

During the last sixteen years the work of Thomas Cooper has consisted in lecturing over Great Britain, on the Evidences of Christianity, and in this hour, for which by culture and taste he is peculiarly fitted, he is still engaged with unvarying success. The volume detailing the various phases of this eventful life is in all respects a unique production. The young will find in its pages the valuable results of a dearly-bought experience, as well as many timely warnings. Others, advanced in life, who prize their Christian privileges, will be glad to discover that the various systems of unbelief which would substitute mere drifting sandbanks for the Rock of Ages have been exposed by a competent hand, and found to be wanting in whatever imparts force and assurance to moral beings in the trying hour.

G. HOLDEN PIKE.

The Last Days of St. John the Apostle.

It is often difficult to discriminate what should be regarded as true and what as false in the writings of the early days of Christianity. The following incident, given by the Abbé Fleury, is alike interesting and instructive, as showing the reputation which the venerable Apostle John enjoyed.

It is said that St. John one day, in his extreme old age, attended a meeting of the disciples, in a small village a few miles from Ephesus. A young man of remarkable personal beauty was also present, who was so frank and genial in his manner as at once to win the tender regard of the affectionate disciple

"whom Jesus loved." Addressing himself to the pastor of the church, after the young man had left, the Apostle said: "In the presence of this church, and of our Lord and Saviour Jesus Christ, I commend to your especial care this young man." As he left to return to Ephesus he very emphatically reiterated the solemn charge.

The bishop or pastor of the church sought the young man, won his confidence, taught him the religion of Jesus, and finally, by baptism, received him to the church. The young man having partaken of the Lord's Supper, the bishop deemed him safe, and relaxed his vigilance. But he, being exposed anew to temptation, fell into bad company, was lured to midnight festivals, gradually abandoned all religious restraints, and plunged into the most reckless course of dissipation. His last state became so much worse than the first that he at length became captain of a gang of robbers, whose rendezvous was among the mountains, and who were the terror of the community.

Some time after this, the beloved apostle again visited this rural church. With deep interest he inquired for the young man. The bishop, with tears filling his eyes, replied:—"He is dead—dead to God. He has become a bad man and a robber. Instead of frequenting the church, he has established himself in the fastnesses of the mountains." The venerable apostle was overwhelmed with grief. After a moment's reflection, he said:—"Bring me immediately a horse and a guide." Without any preparation—in the clothes he then wore—he advanced toward the region infested by the robbers. Scarcely had he entered their rocky haunts ere some of the gang who were on the look-out arrested the defenceless, humbly-clad old man. "Conduct me to your chief," said the apostle. "I have come expressly to see him."

The captain soon made his appearance, armed from head to foot. The moment he saw the apostle he recognised him, and, overwhelmed with shame, turned and endeavoured to escape by flight. John, notwithstanding the infirmity of years, pursued him with almost supernatural speed, and cried out,—

"My son, why will you fly from your father—an old man, without arms! Have pity upon me, my son; do not fear. There is still hope that you may be saved. I will plead for you with Jesus Christ. If it be necessary, I will willingly give my life for yours, as He has given His for us. Believe me that Jesus Christ has sent me to you."

At these words, the young man arrested his steps, but could not raise his eyes from the ground. He threw aside his arms, and then, trembling, burst into tears, weeping bitterly. When the apostle had reached him, the young man threw his arms around the neck of the aged Christian, and, with sobbings, either of remorse or penitence, embraced him tenderly. The apostle strove to cheer the guilty wanderer from the fold of Christ by assuring him that Jesus was ready to forgive all. He led him back to the church, engaged all the disciples to pray for him, and kept him constantly with him as a companion and a friend. Under these influences, it is said that the prodigal became a true penitent, re-entered the church, and ever after continued one of its brightest ornaments.

It was at Ephesus that John wrote the Gospel that bears his name, and also his three epistles. It is said that in his extreme old age, when the

JOHN S. C. ABBOTT.

They are employed as catechists, school-teachers, dragomen, merchants, and farmers. Besides these direct results, there is to be

included the establishment of at least 100 schools by the Greek, Roman, and Armenian priests, in self-defence, and for the purpose of holding their ground against Protestant advance. As Evangelical schools were opened these churches endeavoured by threats, excommunications, and every means in their power, to prevent the children of their people from attending them. They failed, and then tried to secure their aims in the wiser way of opening schools of their own wherever the Protestant school had appeared; so that now there are two or three others besides the Bishop's Bible school, where before there were none whatever. Still, in communities of Greek or Roman Catholics the Evangelical schools outnumber in scholars the pupils of both the opposition schools put together, from the very fact that these Greek or Catholic parents know that the Word of God is faithfully taught in them. It is a remarkable and encouraging fact that, though the parents know little of the truths of the Bible, they are impressed with what they do know, and what their children bring back to them from school; and so they want their children to know more of the Scriptures, believing such knowledge to be of the highest benefit. Thus is the Gospel preached among a great part of the people.

Household Treasury.

A FEARFUL INHERITANCE.

MANY mothers, and fathers too, will understand and appreciate the feelings of the mother who writes as follows :—

The last time I was at Mrs. Crane's, her youngest boy, Richard, sat on the floor eating bread and milk, and while elbowing the cat away, he upset his tin cup. I happened to see him that minute. He surveyed the mischief, and then, as though struck by a sudden thought, he called, "O ma, ma, look here."

"Why, Dick, my child, how did you do that?" said his mother.

"Why, Lion upset it," said he, looking straight in her face. Lion was the name of his grandpa's dog, and grandpa lived three miles away.

"Lion must be whipped," she said, coolly, and the matter dropped.

The bad seed was there, and a little handful of earth was thrown over it, and it will take root and grow, and the results will be for all time, and for eternity.

While toddling about and helping his little sisters to carry in some wood, the child tore his apron. His mother said, "You must be careful, Dick, and not tear your clothes."

"I didn't do it," said he bravely, "it was Mister Jimson's pup tore it."

The poor, unwise mother turned her head away to hide a smile, because her "baby was so 'cute."

This little incident set me to thinking. There is a slang phrase—"a nat'ral born fool,"—here was a child who was a "nat'ral born liar." Who was to blame? I knew. I had always known his father—we were brought

p together. He was the most generous-hearted boy I ever saw, but he had no crowning fault—he was a born liar. He would look right in your face with his beautiful, dark blue eyes, and lie most—superbly. What a pity! Who was to blame? I knew his mother well,—a brave, bright, little body, just as free-hearted, and kind, and unselfish as people generally become in this world. If you were sick, no hand was so tender, no voice so sweet, no step so soft, and no nurse so forgetful of self as she was; but that fair-faced, trim, light-footed little woman was an unconscionable liar. She would tell the whole neighbourhood together by the ears frequently, and many and many a pair of fast friends did she sunder irrevocably. Oh, what a pity! And her mother?

I can just remember hearing my mother, and grandmother, and my aunts, in the dim long ago, say what a sad thing it was that good old grandma Layton *would* lie so—that it was all the fault she had.

And so it goes—back, away back—who knows but Sapphira was the pebble dropped in the still water from whom the widening circles first started? That an inheritance to bestow upon one's children, and children's children.

How especially careful should a woman be from whose life grows a little adding life,—how careful, even before its eyes open to the light of day, should she be lest she transmit faults, lest she bestow upon it a heritage of sin, the dower of lies.

I knew a woman once who said to me in the spring time: "God blessing me, there will be a new life laid in my arms, and cradled in my bosom for my precious Christmas gift,—and my work through the spring and the summer and the autumn, will be for it."

I didn't understand, and I looked at her in surprise,—she must have read my fear in my face, for before I could speak, she laughingly said: "Oh! not embroideries, and dainty workmanship of frills and laces, and such abusive waste of time and strength; but, I mean, I shall be giving character to my babe."

And that consecrated woman lived the life, morally, intellectually, and physically, that she longed to impress upon another.

I said to the doctor yesterday, when we talked about the inheritance of sins that has passed into the fourth generation: "Oh, that parents would live clean, pure, exalted lives, and thus bestow upon their children this precious legacy!"

He wrinkled up his nose and said: "Pooh! all fol-de-rol! but if you women can be made to believe it so, it will ennoble you, and make you happier and the more worthy to wear the crown of motherhood."

"But, doctor," I said, "there's Mrs. Layton, who loves music but can't sing any more than an owl—and Mr. Layton's voice is no sweeter than the cawing of a saw, but for the sake of their children they cultivated the love of music to the very heights of exaltation, and now their Kitty sings like a robin, and all the little Laytons will excel in music."

"Pooh!" he said, and he smiled at me; but I said, "What would a man know about such things, a big man who has to face the stern world to earn his bread,—who falls among thieves, and liars, and rascals! He has no chance of knowing,—he never feels his soul glow and warm over these things that

CONVERTED ON SHIPBOARD.

At one of the meetings in Fulton-street, during the Week of sailor gave the following account of his conversion :—"I was the afterwards the captain of a ship—a swearing, ungodly man as any the seas. It was my duty, when a seaman died, to read over Burial service, and then commit the remains to the deep. I had a thought of the signification or meaning of the service, and never know anything about it. I had complied with the rules of the ship was enough.

"One bright Sabbath morning I was in my state-room, and took my prayer book. I opened it, and the first words that met my eyes were, 'I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. Believest thou this?' The question seemed to me. I threw the book on the shelf, and tried to think no more of it. The book would not stay there. Somehow I could not let it alone. I picked it up and read over the same words again, and the same question came again to me, 'Believest thou this?' and demanded an answer. It was a question between me and Jesus. It went through me like a shock, and I felt deeply wounded. Some of those around me said, 'Why, Captain, what is the matter with you? Are you sick? You look as if you were in great distress.' "I was in an agony. I ran down into the hold, and got where no one could hear me. I cried out in my distress, 'Oh, Jesus! Show me thy mercy on me!'

"I had not a thought nor a care about my soul a minute before I took up the prayer-book. I cared not for man, God, nor the devil. I was strong enough to defy anything. And now here I was, perfectly unarmed, and I could not face anything."

help. At the end of that time help came, and I was raised up just as suddenly as I had been stricken down. I believed with all my heart the precious words which Jesus had spoken, and I rejoiced with a joy which was unspeakable and full of glory. My joy in these words of Jesus was all unutterable. My whole soul was filled with all the fulness of God.

"My duty called me on deck. The men began to say—'Why, Captain, what is the matter with you? You look as if you were full of happiness.' We were running into harbour in Batavia, Island of Java. When we were at anchor, I said, 'Pipe all hands on deck, and raise the white flag—the Bethel flag. We are to have a religious service.'

"The men stared, and were more astonished than ever. They knew not what to make of it. Soon the men began to come from other ships in the harbour, and we had a goodly company. I began the service. I gave them the story of my life—my praying, pious mother. I told them all about how he had consecrated me to Jesus, how she had instructed me, and how she had prayed for me. I kept nothing back, for my heart was full. Oh, what a chapter of a sinful life I gave them! Then I came up to that Sabbath morning. I told them of the prayer book scene, and of my half hour of agony in the ship's hold; of my distress, and my cries for help. Then I told them how Jesus had revealed Himself to me, and how He had enabled me to believe on Him with a joy which is all unutterable. I told them I had seen a swearing, God-defying, wretched sinner, and Jesus had said to me that morning in my state-room, 'I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. Believest thou this?' I told them how the question had been answered that morning in the ship's hold. And now I could say, 'Lord, I believe; help Thou my unbelief.' I looked around on the sailors, and the tears were running down their cheeks like water. Some of them believed in that very hour.

"I stood beside a dying sailor, the other day. Said he, 'Oh, Captain! what would have become of me now if I had not attended your Bethel meeting at Batavia, in the Island of Java? There God enabled me to believe on Jesus, and I lie here, sweetly believing and trusting in Him. Though I were dead, yet shall I live. I believe every word Jesus says.'

"So this poor sailor, rich in faith but poor in this world's goods, was stepping upward towards his eternal home. Now he is gone to die no more, but to live the vast for ever with Jesus."—*New York Observer*.

Obituary.

THE LATE REV. WILLIAM COLEFAX.

THIS good man, and minister of Jesus Christ, died at Pudsey, near Bradford, Yorkshire, on March 6th, in his eighty-first year. He was the devoted and esteemed pastor of the Congregational Church at Hexham, whither he came in 1820, now fifty years ago, fresh from college, just on reaching his maturity, and spent ten or twelve of the best years of life in ministering to the congregation assembling in Ebenezer Chapel, Broad Gates, as successor to the late Rev. John Scott. He was then a youth of an agreeable person, gentlemanly manners, intellectual culture, and devoted piety. In those days the salaries of Nonconformist ministers were usually slender, and Mr. C. did not disdain the drudgery of conducting a small day-school in addition to his ministerial duties—a position by no means derogatory, though necessarily absorbing much of his valuable time, which might have been consecrated to the higher interests of his people. Suffice it that his hands were full, and cheerfully and becomingly did he prosecute his work. It was a day of rare interest in Hexham when Mr. Colefax was ordained to the work of the ministry; well do we remember the occasion, and how the chapel was filled to overflowing. The various ministers who took part in the service have all since departed this life, and only a few of the great concourse of people are left to bear testimony to the occasion. The visit and services of the Rev. W. Vint, tutor of Airedale Academy, where Mr. Colefax was educated, was another red letter day in the history of the Congregational Church of Hexham. Ministers of most denominations not unfrequently feel the convenience and reap the advantages of a change of place and people, though all may not sustain so elevated a character, or leave their charge so justly and generally esteemed. Mr. Colefax, like most good men, had in the righteous providence of God his share of

domestic affliction and other Hexham, including the loss of a valuable partner in life; but he endeavored to bear all meekly.

His labours in the ministry entirely confined to his own station; cheerfully did he in occasionally with other ministers from time to time preached in the surrounding villages. He cordially operated, too, in the religious and philanthropic institutions of the town for some years was one of the members of the Hexham Auxiliary to the Missionary Society.

Upon mature consideration his life to Pudsey, near Leeds, in 18 his remaining years were spent here; were frequently interesting in communications between the people; some of his old Hexham friends were mutually appreciated to last. His decease took place unexpectedly, and, so far, we regret that not of his sickness and death are known. But dying testimony was no doubt given. Happy the minister who preaches the Gospel of the grace and by a corresponding example to brighter worlds, and leads thither.

Mr. C. was a minister of abounding refinement, but humble and unassuming. Could he read this notice of his life and career, we fancy he would remark, "You have said too much of the servant, and too little of the Master to whom is wholly ascribable all good in me." His course is now ended. His dust reposes in the cemetery of Oudaley, near Bradford, and he doubt not, through the merits of Redeemer, has entered upon that remaineth for the people. His wife and some of their children long preceded him. One son, The aged pastor yet lives in affectionate remembrance of a grateful people. "The memoir just is blessed."

Notices of Books.

and Gold. By HORACE, B.A., Author of "A Home e Homeless," &c., &c. (Longmans, Green and Co.) is somewhat remarkable book, in a fiction, is one altogether ordinary run of religious title gives little real idea of and character. The scene of lies in a small country-town, yet manufacture is carried on men, Truman and Thornton—employers of labour and influence in the place. The as, suspicions, jealousies, and petitions between these two, in the matter of securing rooms so that the one might other in the markets, constitute main element of the story. manages to secure a place for w, Earnest Heath, in Thorn-lishment, and the young man becomes a partner with He falls into a kind of Plave with Grace, Thornton's an invalid, constantly keep to her couch. In comith her, he reached ideas of the of commerce, as usually, and of the necessity of the ve principle to elevate workingh repeatedly threatened to uposition. Grace Thornton died; dead he felt the object of his was more potent and present than when alive. The book to honour Christ, and it does wn way, but it makes "glitter" "gold," evil as well as good, a sense, His creation. And reader is constantly reminded present Lord Christ, who rules over all, there is no recognition ilt of sin in man, and the need and regeneration. If not n the interests of Swedenbor-it is evidently written by one

who has drank deeply into the sentiments of Swedenborg. Many of its views on political economy we heartily accept, but we cannot receive its theology, except in the avowal of its belief that Christ is the true King of men. The book is able, but as a fiction cannot be regarded as a success.

The Sacrifice for Sin, as Revealed in the Law and the Gospel. By J. M. DENNISTON, M.A. (London: Longmans, Green, Co.)

The most sacred subject which can occupy the thoughts of man—the atonement made by the Lord Jesus Christ—is discussed in this remarkable book with much ability, earnestness, and reverence.

The scheme of the author in its broader features may be stated as follows:—The penalty of sin is the destruction or death of the sinner. The Saviour is the Substitute for sinful mankind, and His death—the death of so glorious a Being—was an actual paying of the penalty—a full satisfaction of Divine justice. The various parts of this theory do not all rest on the same conclusive evidence, and with the first part we are not satisfied; but the doctrine of Substitution is a truth distinctly revealed in the Word of God.

The value of the work, however, by no means depends on its theological peculiarities and its ideas of destruction. About one-half consists of an exposition of the statements of the Bible concerning Expiation, marked at once by fearlessness and fairness, and, as we think, proving conclusively that the doctrine of an objective Atonement is set forth fully and clearly by the Law and the Prophets, by the Apostles, and by Christ Himself.

Not less successful is the writer when he sweeps away the cobwebs with which the so-called Broad Church school has

disfigured the creed of Christendom. It is well known that the clever writers of this singular sect have gravely accused their fellow-Christians of worshipping a Moloch, because they believe God is propitiated by the death of His Son. In these pages their insolent charges are triumphantly refuted, their monstrous perversions of Scripture exposed, the thoughts which they drown in floods of verbiage made definite, and this side of their theology exhibited in all its baseness and hollowness.

While by no means endorsing its every statement, yet this volume will amply repay an attentive and devout perusal.

Notes on References and Quotations in the New Testament Scriptures from the Old Testament. By Mrs. MACLACHLAN. (Edinburgh and London: William Blackwood and Sons.)

The writer is one of those students of Scripture who believe that "unfulfilled prophecies concentrate on the short period called the time of the end;" that the predictions said to be fulfilled in the New Testament are to have a second and complete accomplishment *then*; and that the last 1,800 years forms a parenthetical dispensation which Scripture, while providing for its needs, passes over in silence. *E.g.*, John the Baptist was, *in a sense*, the predicted Elijah (Mal. iv. 5), but the personal Elijah is to precede the second coming of the Lord. Isa. ix. 1, 2, was fulfilled a first time by the labours of Jesus in Galilee, but will be so again when the Jews have returned to Palestine, and there suffer under Antichrist. Ps. cix. 8, has a reference to Judas, but the "plenary fulfilment has yet to come" in Antichrist, who will be king of Babylon! We regret to see time and trouble wasted on such fruitless speculations. The authoress may be credited with piety, diligence, and thoughtfulness; but we reject both her whole scheme of interpretation, and the particular applications of it.

Hand-Book of Bible Geo-

Containing the Name, Position, and Meaning of Place, Nation, and Tribe in both the Canonical and Apocryphal Scriptures. By GEORGE H. WHITNEY, A.M. London: Hodder and Stoughton.

We place this book very high in the list of those that are essential in the study of the Holy Scriptures. It is arranged alphabetically, so that of easy reference, and the Student can readily find in it what he has to know on all matters of sacred geography. Mr. Whitney has bestowed pains on his work, and has consulted the best modern authorities in its compilation. The article on *Jerusalem*, containing a clear and concise summary of the recent excavations in and about "the city of the Great King," illustrated by forty maps and plates, nearly one hundred engravings, will be a most valuable book to Sunday-school teachers, and to intelligent readers of the Inspired Word. It brings within a comparatively small compass information scattered throughout many volumes of commentaries, dictionaries, and travels, which would be inaccessible.

Picture Stories for Children. New Series of Gospel Narratives. By E. B. (London: Robert L. Allan, Paternoster-row.)

Tiny Tales for the Little Ones. (London: Robert L. Allan.)

Both these little books are well adapted for little children.

Robbi Agno's School, and its Teachers. (London: Religious Tract Society.)

A well-conceived and well-illustrated book on four "little things"—conies, locusts, lizards—full of instruction and interest for children. Founded on Proverbs xxx. 24-28.

High-school Commentary of the Testament. With Notes, Illustrations, and References. By Rev. ISRAEL P. WARREN, of the Gospels and the Acts. (London: Hodder and Stoughton.) Good teachers are highly in demand at the present day, when good men on both sides of the street are fighting each other in producing a new view with a view to help them. The volume before us is added to the number of these and is a chronological harmony of the Gospels by way of introducing the commentary, though the text of the Gospels in our edition is arranged in sections numbered according to the harmony. The notes are stated and helpful; and every page is filled with practical thoughts and contents, which are general and suggestive.

The Sandwich Island

By RUFUS ANDERSON, L.D. (London: Hodder and Stoughton.)

One of the objects of this volume was for the foreign secretary to the Board of Missions. His long experience enables him to throw much light on the science and history of the Sandwich Islands. In this volume he has striven to give a "moral, social, and civil history" of the Sandwich Islands. Extracts from it might be put to great advantage on the even-
ing Missionary prayer-meeting. The power of the Gospel's power in the Sandwich Islands is a passing interest.

The Abominations of Modern Society.

By the Rev. Dr. WITT TALMAGE, of Brooklyn, New York. (London: R. D. Dickinson.)

The lectures in this book are common-sense and forcible utterances. The subjects are both delicate and difficult to handle. The author has, however, done good service by this publication. Indeed, by his earnestness, pith, and pictorial style, he seems in a fair way to rival in influence Beecher on the one side the Atlantic, and Spurgeon on the other. Preachers might from this volume get some hints as to how they may interest their audiences, and all readers how to avoid a number of dangers which beset them amid the pleasures or businesses of life.

Thoughts for the Inner Life.

By JESSIE COOMBS, Author of "Bible Studies," &c. Second series. (London: Hodder and Stoughton.)

The title might suit any other volume of essays or sermons. The "Thoughts" are good, but have no special brilliancy or depth. They are calculated, however, to be useful, and we commend the little volume to our readers.

Robbie and his Mother.

By the Rev. Dr. EDERSHEIM, of Torquay. (London: Religious Tract Society.)

Ben and Kit; a Story about Two

Poor Children in London. By the Author of "Pictures for Children." (London: R. L. Allen.)

Most interesting tales for children. The illustrations in "Robbie" are excellent. We wish we could say as much for those in "Ben."

THE MANAGERS' MEETING.

The next Meeting of the Managers of the EVANGELICAL MAGAZINE will be at the Guildhall Coffee House, Gresham-street, on Thursday, July 18th, at One o'clock.

Our Chronicle.

PROGRESS OF ROMANISM IN THE ESTABLISHED CHURCH.—Monsignor Capel, in a lecture which he delivered on Sunday, the 26th May, gave an illustration of the Church of England as the "bulwark of Protestantism" for which few persons could have been prepared, much as we have always known of the Roman tendencies of the Higher section of the Establishment. Monsignor Capel stated that the number of Roman Catholic priests in the diocese of Westminster was 264, of whom forty-six had been members of the Church of England. That is to say, as he remarked, "a sixth of the priests working in that diocese have been brought up under the influences of Anglicanism." No week, he adds, goes by "without my receiving three, four, or five persons of the Ritualistic party into our Church." It would be remarkable for Monsignor Capel to denounce Ritualism under such circumstances if he did not believe that the denunciation would multiply his converts. Assuming that he is pretty confident of this, we should like to know, say in three months' time, what has been the numerical effect of his lectures.

DECISION IN MR. BENNETT'S CASE.—On Saturday, 8th June, the Judicial Committee of the Privy Council gave judgment in the long-pending suit affecting the validity of the doctrine taught by Mr. Bennett, the vicar of Frome. The articles contained four charges of alleged heresies, namely—1. The actual presence of our Lord in the Sacrament of the Lord's Supper. 2. The visible presence of our Lord upon the altar or table at the Holy Communion. 3. That there is a sacrifice at the time of the celebration of the Eucharist. 4. That adoration or worship is due to the consecrated elements in the Lord's Supper. The Dean of Arches had arrived at the conclusion that to describe the mode of presence as objective, real, actual, and spiritual was not contrary to the law of the Church of England. From this judgment an appeal

was made to the Judicial Committee. Their lordships intimated that construed everything as far as in Mr. Bennett's favour. He soundly rated, and told that his is "rash and ill-judged," and has very nearly violated the law. He will not, however, care what their lordships may please to do as long as they do not practically his liberty of teaching, and this forborne to do. The Archbishop of York, who read the judgment, said the Court had been very much in opinion. Thus the highest in England having ecclesiastical jurisdiction declares that in his doct Bennett has not broken the law. the surpliced preachers who have last twelve months denounced the Judicial Committee under the name of Nebuchadnezzar, may now to entertain some gentler thoughts perplexed and distracted members of Romanism in the Church get umphantly.

GERMANY AND THE JESUIT.—The Franco-German war has led, as leading, to many important ecclesiastical results. Rome, capital of Italy, and no longer trimony of the Papedom, is to be among its fruits. Bismark's with the Ultramontanes, and umph over them, followed in it. And now it has led to the determination which Bismark has just announced to introduce a bill to denature German Jesuits, which will them at any time to expulsion hands of the police. Such a step absolutely necessary, in order to the priestly arrogance and cessations of this unscrupulous body manists.

REFORM OF THE ESTABLISHED CHURCH.—All parties—Evangelicals, High and moderate High Churchmen taking part in the vexed question of Church Reform. At a meeting

bury's residence, which was about forty Evangelical resolutions were passed, and blessed, embracing the fol-
 cts :—Increased liberty in the prayer-book services, convocation, amendment of rite, improvement of the system, and the subdivision of dioceses. Lord Shaftesbury in reference to the Creed, which the laity are ignorant, is receiving numerous objections. The Ritualists are, of course, opposed to the entire movement by Lord Shaftesbury, Evangelicals object to certain reforms, some of them assert that changes would involve a loss from the Church.

PRESBYTERIAN ASSEMBLIES IN
 These assemblies were less than was expected, although questions discussed were of importance. The tone of the Church assembly was more and more supercilious than on previous occasions. On the question of a large majority opposed the Advocate's Bill. In the Assembly the question of the United Presbyterian some progress, notwithstanding scheming and opposition on his party. The idea of co-operation in the meantime is postponed for the next year. Ministers of the bodies are to be mutually advised. The Advocate's Education Bill passed, and conditionally supported by a considerable majority. The Education Fund amounted to £40,000, bringing an increase of contributions of the former

DEACONESSSES.—This Institution has for some time been superintended by Dr.

Laseron, at Tottenham, carries on a work of benevolence which claims wide sympathy and support. The deaconesses, or sisters, are twenty-three in number, and are occupied in a Union hospital, orphan homes, and as nurses in private families. During the past year the deaconesses have nursed patients in sixty-five families, poor and rich. The poor, indeed, receive the same attention as the rich, perhaps more, at the hands of these devoted Christian women, for to them their mission has special reference. Nothing dampens their ardour, or is beyond the reach of their self-denial and devotion; they go into scenes and undertake ministries of mercy from which even Romanist sisters shrink. During the Franco-German war their services were of the most unwearied and beneficial description, calling forth from the German Emperor a special letter of thanks. This Institution receives the countenance and liberal support of Samuel Morley, Esq., M.P., and other Christian men.

THE CONFERENCE ON NONCONFORMIST COLLEGES.—This Conference, suggested some time ago by Dr. Allon, was convened for Tuesday evening, the 4th of June, and the following morning. The invitations were special, and consequently the gatherings were not numerous, and in a measure were private. Various plans of amalgamation and improvement in reference to the Colleges were suggested by Dr. Allon, Mr. Gwyther, Dr. Falding, Mr. Charlton, Mr. C. B. Reed, and Mr. Guest. Communications were received from Dr. Campbell, of Bradford, and Mr. Joshua Wilson. On the Wednesday morning the various suggestions presented to the meeting were discussed, and a committee appointed.

JAPAN AND MISSIONS.—Intelligence has reached this country respecting the removal of all restrictions on the introduction of Christianity among the Japanese. Extended intercourse with Eng-

land and America has enabled them to distinguish between the usurpation and political aggressiveness of Romanism, and the benign and highly-civilizing influences of true Christianity. Thus another door is opened for the entrance of Evangelical truth, of which it is to be hoped the Church of Christ will speedily and efficiently avail itself.

MILTON-MOUNT COLLEGE FOR MINISTERS' DAUGHTERS.—The first annual meeting of the governors was held on the 4th of June, in the London Missionary Society House, Blomfield-street. There was a considerable gathering of ladies and gentlemen from various parts of the country. T. Scrutton, Esq., the treasurer, who occupied the chair, stated that having recently examined the building now being erected at Milton-on-Thames, he felt assured its architectural design and its interior arrangements could not fail to give ample satisfaction to the subscribers. The report, which was read by the secretary, the Rev. W. Guest, gave a full account of the proceedings of the managers during the year, and also showed the necessity and importance of such an institution, by stating that there were already 140 applications for admission from various parts of England. Resolutions in approval and support of the College were moved and seconded by E. Grimwade, Esq., of Ipswich; Rev. G. S. Barrett, of Norwich; W. Crossfield, Esq., Liverpool; and R. Southcombe, Esq., Stoke-sub-Hamden. We heartily commend this institution to the liberality and sympathy of our readers.

INCOMES OF THE RELIGIOUS SOCIETIES.—As all of these institutions have now held their anniversary meetings, and presented their reports, we subjoin a statement of their resources:—

	Income, 1872-73.
Bible Society	*£99,536
Propagation of the Gospel Soc.	97,603
Church Missionary Society ...	153,697
London Missionary Society ...	114,306

Wesleyan Missionary Society ...	1
Baptist Missionary Society ...	1
Religious Tract Society	*
Church Pastoral Aid Society ...	1
London City Mission	1
Home Missionary Society ...	1
United Methodist Free Church ...	1
Primitive Methodist Society ...	1
Christian Vernacular Education	
for India Society	
Colonial Missionary Society ...	
British and Foreign Sailors'	
Society	
Irish Evangelical Society ...	
Ragged School Union	
Presbyterian Mission	
Church of England Scripture	
Readers' Society	
Irish Church Missions	
Turkish Missions' Aid Society	
Foreign Aid Society	
Colonial and Continental	
Church Society	
Baptist Home and Irish Missions	
Bible Translation Society ...	
Baptist Tract Society	
British Jews' Society	
London Jews' Society	
Evangelical Continental Society	
Army Scripture Readers' Society	
Navy Scripture Readers' Society	
Christian Knowledge Society	

Total £1

The above are the principal societies, but there are many small not included, which would sw total to quite a million sterling.

Of the aggregate amount raised these thirty-two societies, £307, nearly two-thirds of the whole, is to foreign and colonial missions.

The different proportions of the included in the list may be thus:	
Church Societies	£
Nonconformist ditto	
Mixed ditto	

* Exclusive of the proceeds of sale.

JULY, 1872.

THE CHRONICLE

OF THE

London Missionary Society.

I.—The Late Rev. W. Ellis.

BY THE EDITOR.

It was with deep regret that at their meeting on Monday, June 9th, the Directors heard of the sudden removal of their valued and honoured colleague, the Rev. W. ELLIS. For the last six years Mr. Ellis has been constantly in their midst; an authority on all questions of missionary experience, and specially an authority on all matters touching Madagascar. His full knowledge of that mission; his deep and abiding interest in its welfare; his constant correspondence with the English missionaries, the native pastors and the members of the Government; his apprehension of its wants; and his earnest pleadings that those wants should be duly supplied,—all tended to deepen the interest of others in that prosperous mission, and to stimulate the friends of the Society to sustain it in a fitting manner. He had never seemed so happy as of late, when the Directors had encouraged his Appeal to the Churches for larger funds, and had agreed to send out ten new missionaries that the mission might occupy new ground. Sagacious, large-hearted, self-denying, humble; he was held in highest regard by the Society's friends; and his sudden removal could not be regarded as other than a severe and painful loss.

WILLIAM ELLIS was born at Wisbech in 1795; and has now passed away at the age of seventy-seven. While quite young, under the influence of a sermon preached by the Rev. John Clayton, Sen., in Kingsland Chapel, he gave his heart to Christ; and soon after offered his services to the London Missionary Society. As usual at that time, he was educated by Mr. Bogue at Gosport; and went out to Tahiti in January, 1816, at the age of twenty-one. He had secured as his wife one who, by her gentle, spiritual nature, was eminently fitted to serve Christ's cause, and was held in affectionate regard by all who knew her. Mr. Ellis carried with him to

Tahiti the first printing-press employed in the mission; and as idolatry was being rapidly put away, it was at once called into use to print large numbers of simple books. On the division of the mission into various sections, Mr. Ellis settled in Huahine, while John Williams crossed over to Raiatea. Both men were distinguished among their brethren, for the largeness of their views and the energy with which they seized upon all opportunities of usefulness.

In 1822, by a strange Providence, Mr. Ellis was led to the Sandwich Islands. There he found the idols abolished and a whole people waiting for instruction. A band of American missionaries had arrived; but their pioneer work was but just begun—they knew almost nothing of the language—and they had no books prepared. Mr. Ellis's five years' experience helped these brethren greatly: in four months he preached fluently in Hawaiian; he assisted the arrangement of the alphabet; wrote the first hymns; and in other important ways shortened those early processes through which all missions pass, and drew the hearts of the willing people towards the Gospel for which they longed. He was privileged to baptise the first convert of the mission—the Queen-mother, Keo-puo-lani: and shortly after preached her funeral sermon.

With the summer of 1824 his work in Polynesia came to an end. Mrs. Ellis's health entirely gave way, and they were compelled to return to England. They came *via* Boston, and a three-months' residence in the Northern States enabled Mr. Ellis to render further service to the friends of the American Board by telling the story of the Hawaii mission. The Board gratefully acknowledged the service, and paid his passage to England. For six years he was agent of the Society among the County Auxiliaries; and during that period published his most interesting and graphic work, "Polynesian Researches." In 1832 he became Foreign Secretary of the Society, and greatly aided that expansion of its work which followed on the visit of JOHN WILLIAMS. He also produced the most careful work he ever wrote—"The History of Madagascar," in two volumes. But official life and literary labour proved too heavy for his strength, and in 1841, he was compelled, by thoroughly broken health, to resign his office.

He had then recently settled at Hoddesdon, with his second wife, who had by her pen done good service to the Church, and whose interest in the cause of sound female education gave her an honoured position amongst the Christian workers of her day. While Mrs. Ellis was writing her "Women of England" and its companion volumes, or was laying bare in her "Family Secrets" the domestic tragedies caused by intoxication among the families of the middle-classes, Mr. Ellis was quietly pursuing the

of a country pastor, and helping forward the work of the Society. It was then that, like his well-stocked garden, his soul blossomed in the sunlight of the Saviour's smile, his character was consolidated and strengthened, and all the gentle virtues and excellencies by which he was so distinguished were manifested in the fullest degree.

In 1853 he was called to pay a visit to Madagascar, to see what could be done for the help of its persecuted people. He twice landed at Tamatave, and at length spent a month at the capital. But whatever aid and encouragement he then gave them by his loving sympathy, his words of counsel, and his assurances of the prayerful regard felt for them by all their brethren in England, these were far exceeded by the wise and sagacious help he rendered them by his later visit in 1862. This was the crowning work of his life. He landed in Madagascar soon after the Queen's death, and when the scattered converts had first begun, under encouragement from the King, to gather once more in open day. He remained a little over three years among them: he re-organised the mission; saw the native church and its agencies resettled on a healthy system; saw the schools opened and the press at work; he greatly aided the younger brethren in their first years of labour, and especially counselled and led in right ways many able nobles and officers of Government, who were anxious for healthy reforms. This wise and valuable help was continued to the mission, churches, and the Government, after his return to England at the close of 1865. He became a Director of the Society, was a most regular attendant at Board and Committee Meetings, and maintained a lengthy and frequent correspondence with his many Malagasy friends down to the last; while his addresses at public meetings, and his fervent appeals, stirred the hearts of the friends of the mission at home, and materially contributed to those urgent efforts of its agencies in the island which have been secured in many years.

As the years passed away, on every side the conviction of the great service which he had rendered to the Society, and especially to its mission in Madagascar, deepened and spread. God gave him a noble life—noble in its aims; noble in its spirit; noble in its actions; noble in its results. His spirit was so true; his consecration so complete; his aim so unselfish, that nobility and manliness could not but be marked. If there was anything he seemed truly to care for, it was true holiness in the individual heart, and the growth of Christ's kingdom in the earth. This was the 'one thing' he did. But with him, as with many others, usefulness was preceded by suffering. Disappointment as to his early work; the long and painful loss of his first wife; earthly care, leading to hard toil, which at length

Sunday, June 9th. The next Sabbath, June 16th, Mrs. Ellis folk
That was a beautiful ending to two lives so adorned with bright
grace, and so distinguished for devotion to the Lord's cause! "I
lovely and pleasant in their lives; and in their death they
divided."

II.—China.—Sketch of the Life of Ho Tsu

BY THE REV. DR. LEGGE.

IT was in the spring of 1840 that I first became acquainted
↓ TSUN-SHEEN. I had reached Malacca, the station to wh
appointed, in the last week of 1839, and been informed by the
Evans, the Society's missionary there in charge of the Angl
College, that his son had been for several months at Bishop's Col
cutta, with a young Chinese of remarkable intelligence as his co
A few months after they returned to Malacca; and with the
among whom was Tsun-sheen, I soon found myself on terms of
macy. He was then about twenty-two, only two years younger th
His surname was Ho, and the name of TSUN-SHEEN, meaning 'in
goodness,' had been given to him, when he was baptised, in

HIS EARLY LIFE AND CONVERSION.

Not long before that he had come from Canton in search of

learning, so that his masters advised his friends to keep on supporting him as a student, confident that he would ultimately reach the highest pinnacle of literary eminence and official dignity, to the advantage and glory of his family and village. I think it likely that this auspice would have been fulfilled, but the poverty of the lad's friends stood in the way. He had to cast about for a livelihood, spent some years in a druggist's shop, and then came, as I have said, to Malacca, where Mr. Evans placed him at once in the college, rejoicing in the acquisition of a student of more than usual promise.

When my intercourse with Tsun-sheen commenced, I found that he was familiar with the classical books of his country, and had laid the foundations of a good knowledge of English. His sojourn at Calcutta had been beneficial to him in various respects. He told me how a Mr. Malan, one of the professors, had been particularly kind and attentive to him. This was the present vicar of Broadwindsor, Dorsetshire, who had not only communicated of his own stores of knowledge to the young Chinaman, but also received from him some acquaintance with Chinese, which has since borne abundant fruit. Tsun-sheen returned to Malacca, much improved in his knowledge of English, and with his mind generally enlarged and invigorated. He became at once a pupil of my own; and I delight to linger over the years of our early intimacy, from 1840 to 1843.

He had been baptized, I have said, in 1838. A subject of repeated conversations with him was the history of his conversion. He had submitted to baptism, he said, in the first place, to please his father and Mr. Evans, but thinking of the ordinance as merely an external rite. By-and-by, as he came to read English, and could understand the English Bible, the nature and meaning of the Christian system broke upon his mind. He obtained an enlarged idea of the plan of salvation, and embraced it with a quiet and resolute faith. He had nothing to say of mental terrors and excitements through which he had passed, but I had no occasion to doubt the sincerity of the profession which he made to be a disciple of Christ.

ENGAGEMENT IN MISSION WORK.

During three years I read much of the Scriptures with him, and various works on theology, and on general and ecclesiastical history. His knowledge of English became extensive and thorough, so that he could read any ordinary book and commentaries on the Scriptures with a ready apprehension of their meaning. I set about teaching him Greek

and Hebrew, and was astonished at his progress. Before the end of 1842, he could read fluently both the Old and New Testaments in the original languages, and even attempted, with success, composition in Hebrew. After the death of Mr. Evans, in the autumn of 1840, Tsun-shcen gave me some assistance in teaching the classes which I organised in the college, and in addressing his countrymen on Sunday. In the latter exercise he displayed from the first the elements of that power of fluent and perspicuous exposition for which he afterwards became so remarkable.

It was interesting to observe the working of his mind, now quickened, and exulting in the acquisition of various knowledge. There were displays of enthusiasm which I never afterwards witnessed in him. He would travel—he would see the world—he would intermeddle with all science. But these high-wrought purposes came to an end in 1843. Suddenly there came from Canton to Malacca the father of the young person between whom and himself an engagement of marriage had been formed, according to Chinese custom, when they were both children. Notice was, as it were, served upon him to return to China and be married. He demurred and reluctated. I should not have been surprised at his running away; but his countrymen were unanimous in pressing upon him what they considered to be his duty to fulfil the engagement. He was obliged to submit; and so it was that in 1843 he went with me to Hong Kong, when the mission was removed from Malacca to that island.

His knowledge both of English and Chinese would have enabled him to command remunerative employment with his own countrymen, or with the British Government, or in mercantile houses; and several tempting offers were made to him. He told me, however, that he would rather continue in our mission in the capacity of a preacher of the Gospel; and I hailed his decision. What salary the mission could give him was not a fifth of what invited his acceptance from other quarters; and this was no unsatisfactory proof of the sincerity of his attachment to the work of an evangelist. I was delighted to retain a helper whom I knew so well, and in whom I could repose confidence.

The long-standing engagement was fulfilled, and in the arrangements for his marriage he played the Christian man, and obliged the friends of his bride to yield to what they regarded as his foreign and detestable prejudices. Having gone into the interior of the country, and finding that they, thinking they had him there in their power, were resolved to carry the ceremony through with the usual idolatrous observances, he

astonished them by disappearing, and returning to Hong Kong, on the eve of the appointed day. It was then his turn to dictate terms, and the other side had to submit. He brought his wife to Hong Kong in 1844, and lived happily with her to the period of his death. He took great pains in teaching her to read, and to understand the truths of the Gospel. She soon professed herself to be a Christian, and was baptised. She became the mother of more than a dozen children, of whom the greater part are now alive.

ORDINATION TO THE MINISTRY.

On the future of Tsun-sheen's career it is impossible for me in this sketch to dwell at so much length as I have done on these early passages. From the time that the mission was settled and got into working order in Hong Kong, he remained in connection with it, and took a large share of the labour in instructing the members of the church that was gradually collected, and in the general preaching of the Gospel. Towards the end of 1845 I was obliged, after long and severe illness, to return to England. The Rev. Mr. Gillespie had joined me in 1844; and before I left Hong Kong, I had arranged with him that Tsun-sheen should be ordained to the work of the ministry, and associated in the charge of the Chinese Church. This was done during my absence, and a full account of the service was supplied to the late Dr. Tidman, and appeared, I think, in the *MISSIONARY CHRONICLE* at the time. Mr. Gillespie and myself agreed in thinking that Tsun-sheen's character and acquirements fully justified the step of ordaining him; and our hope was that the measure would result in his entering into all the responsibility connected with the charge of the Church, and the devolving on him ultimately the entire pastoral care of it. This hope, however, was only partially realized. On my return to Hong Kong, in 1848, Mr. Gillespie removed to Canton, while I continued at the post, being joined in 1852 by the Rev. Mr. Chalmers, till the beginning of 1858. During those years, Tsun-sheen was in the vigour of his powers, and displayed a capacity for preaching and exposition which I do not think that I have ever heard equalled—which certainly I never heard surpassed. A practice which I introduced in 1848 was very beneficial to him. We preached three times a week in our principal chapel, dividing the labour equally. To meet the case of the great majority of our hearers, ignorant entirely of the facts as well as the doctrines of Scripture, I adopted the plan of printing beforehand several hundred copies of the text, with an outline of the sermon. The whole was contained on a single page, varying, of course, in size; and

being distributed among the hearers, helped to engage their attention, and enabled them to follow the discourse more easily. They took it away with them, for the expense was a mere trifle; and tens of thousands of those leaves got circulated far and wide, not only in Hong Kong, but in the adjacent districts of China itself. To me the practice was of great use, as an exercise in Chinese composition, and it accustomed Tsun-shen to a condensed and accurate mode of expressing his ideas on a text. At first, no doubt, my own method of treating a subject had great influence on him; but he soon surpassed his master and model. To Chalmers, Wardlaw, Parsons, Melville, Leifchild, Binney, and other foremost preachers at home, I had oftener listened; but I have no hesitation in saying that the Chinaman excelled them all. He was very various both in subject and manner, but there was always clear exposition. Now, he would reason closely. Having thought out the truth or subject which was to be his theme, he would by flashes of oratory place it in the most striking lights. Anon he would hold his hearers hanging on his lips, while he graphically told them portions of the Scripture histories.

HIS STYLE OF PREACHING, AND ITS EFFECT.

One evening, the congregation, from a temporary cause, was larger than usual, and our little chapel was crowded, every seat occupied, and many standing in the passages. His subject was—"Ye have heard of the patience of Job." Now, not one in ten of his hearers had ever so much as heard the name of Job; and he dramatized to them the trials of the patriarch with an overmastering spell. When he came to tell of Job's sore boils, hundreds were *hotching* about, as if themselves smitten with a similar infliction. Then it seemed as if he were stooping down in the pulpit to get hold of a potsherd, and I was recalled to self-consciousness by my hand coming in contact with the tiles of the floor, as I was feeling about for the same object. When I looked around, there were scores of hands similarly occupied.

Another time he was preaching from Psalm cxxxix. 14, and setting forth the marvellous construction of the human frame. As he dilated on the hand, contrasting it with the corresponding organ in one animal and another, many of the people could not restrain the expression of their delight. "Look at him! look at him!" cried one man of a group, who were standing near me. "Hear him," responded another; "there never was anything like this!"

All this eloquence was extemporaneous. Excepting the skeleton of

which I have spoken, the preacher had written nothing. And I think he ever preached merely for effect. There was not a bit of rant about his language or manner. The style was clear, correct, so that every discourse, if it could have been taken verbatim, and printed, would have read well. And what was remarkable was, that a discourse was never repeated with the same force in its first delivery. Then it came gushing from the fountain of the understanding and the heart; subsequently it was as if pumped up again.

When asked, What was the effect of all this oratory and clearness of the truth? The gradually increasing members of the church grew through it in knowledge; and a certain kind of interest spread in multitudes beyond. But there was not that conviction excited which I longed to see, nor any crying out of the heart, "What must we do to be saved?" We often talked of this on some of the services, and cast about for the reason of it. "I cannot command what you desire," he would say. "You do not know how difficult it is to affect the Chinese religiously. That must wait till the bye. Now is the time to prepare a people for the Lord." I only suggested to him the idea of his throwing himself among his countrymen in Canton and other great cities—as it were, throwing himself among them in the spirit of a prophet. But he was not so much such an undertaking. He wanted the enthusiastic spirit of the apostles necessary for it; and he fell back, moreover—I am not to say without reason—on what he always asserted to be the state of China was not yet sufficiently opened for such work. I think, that he might have accomplished much in this way. Ch'ea, of Pok-lo, having been brought to a knowledge of the Gospel, Hong Kong, where he had profited much from the teachings of the apostles, and set, in a way which made them call him mad, about his friends and neighbours what the Lord had done for him. His martyrdom was in his own early martyrdom, but not till he laid the foundation of more than one church. But it was not in Tsun-sheen's case that he adopted that line of action; and, moreover, he was held by family obligations from which the other was free.

LITERARY LABOURS.

For the usefulness might be made as extensive as possible, I suggested the idea of writing a Commentary on the Books of the New Testament. I have spoken already of his gift in exposition, and I had known

him go over the whole of the New Testament, with the exception of the Apocalypse, twice, with the Christians in class. He prepared for the exercise by reading Henry, Scott, and Barnes, while yet he pursued his way mainly by the lamp of his own thinking. His written style, too, was good, and comparatively free from the classical and other recondite allusions, and from the stereotyped phraseology of which the Chinese literati are so fond. Not that he was incapable of these. One year we signalled the commencement of every Chinese month by printing a brief essay on some appropriate subject, which he and I then put, in the course of domiciliary visitation, into the hands of thousands. Occasionally we came across a scholar, who would express in glowing terms his admiration of the composition. Altogether Tsun-sheen was well adapted to produce a useful and valuable commentary.

He entered heartily into the proposal, and ere long the portion on Matthew appeared from the press. To missionaries and Chinese catechists this has been a great boon. But when this first instalment of the work was completed, his zeal in it flagged. Mark was subsequently finished and published; but no more was accomplished. I regret exceedingly the comparative failure of this undertaking, especially as he lived long enough to have completed the greater part if not the whole of it. Some allowance has to be made, however, for the writer's want of perseverance in the matter. Such works in every country have been supplied chiefly in answer to the demand for them. Take away the stimulus of a multitude of sympathizing and appreciating readers, and the chance of pecuniary remuneration, and the productions of the press would diminish wonderfully all over the world. The missionary from a foreign land will do whatever he thinks best fitted to promote his great object, though his labours may be unappreciated in the present, and involve an outlay of time and talent for which he receives no pecuniary return; the immediate opinion of the heathen around him is to him a matter of indifference. But a Christian from among themselves, unless his spirit has been touched to the finest issues by the Spirit of God, is affected by the same influences that elsewhere regulate the exercise of literary ability. The compensating stimulus to act upon him is the constant pressure of a missionary cheering and directing him.

INFLUENCE OF CIRCUMSTANCES ON HIS CHARACTER.

This stimulus, unfortunately, could not be applied to Tsun-sheen after 1858, as it had been before. I made a visit to England in that year, returning to Hong Kong in the autumn of 1859. From that time till 1866, I was left alone in charge of the mission, and, in addition to other

agements was occupied with my work on the Chinese Classics, of which have not yet by any means reached the end. I had been conducted, I lieve, to this work in the providence of God, as the most important tribution which I could render to the furtherance of missionary objects China; but it demanded much time, and thought, and labour. When s was added to other duties, it became impossible for me to maintain same constant intercourse with Tsun-sheen as in earlier years, and to directing him and keeping him at work. It was a most unhappy thing t there was not another agent of the Society at the station all those rs. Had there been so, the Commentary on the New Testament might re gone on. He would have worked steadily, submitting his manu- ipt, as in the case of that of Matthew, from time to time for my revision; t I was obliged to leave him very much to himself. He preached more quently than he had done before, and was always ready to advise on es of discipline and other occurring matters; but he fell into a routine doing what there was an immediate call for him to do, but not more or yond.

Another thing must be mentioned which rendered the last twelve years his life less interesting and brilliant than the earlier portion of it had en. He was becoming wealthy. I have told how, on his coming from alacca to Hong Kong, in 1843, he preferred to continue in the service the Mission rather than engage in secular employment, which seemed open to him a short and easy road to riches. His salary was gradually ised from ten dollars a month to thirty dollars, with an allowance latterly twenty dollars for house-rent, when there was no longer accommoda- m for him on the mission premises; but in every case the advance was de without any application from himself. It was what was due for his rvice, which were cheap at the highest sum which the mission ever id for them. But the man was thrifty. From the first he acted on the inciple, which is fundamental to all worldly prosperity, of living within d below his income. He had saved a little in 1843, and he at once uested it in building-land. As the value of property in the colony rose, s means increased. He watched his opportunities, and with but little ort on his part he died at last a wealthy man. As he obtained the over of giving, he was not illiberal. Looked at from a Chinese point view, he was liberal. Many English missionaries, I feel assured, if y had come in any way into the amount of property which he ultimately ursed, would have relieved their Societies from all expenditure for air support, and been not the less instant, in season and out of season, the prosecution of their labours. Still they would not have been bound do so. Nor was he. The labourer is worthy of his hire.

HIS DECLINING YEARS.

You know that I was called to England a third time by the circumstances of my family in 1867, and remained at home till the beginning of 1870. One of the first to visit me on my return here was my old friend Tsun-sheen ; and I was pained to see how old age was coming upon him with more rapid tread than might have been expected from his years. He had grown weak, he said, and was unable to move about and work as he had done. Yet still he took his accustomed share in preaching and in the meetings of the Church. He had always been wise and discreet in council, though the hopes that were entertained when he was ordained were never fully realised. He took matters of discipline too easily, and followed in the wake of the missionary, instead of being eyes to him, and vigilant in watching over the consistency of the members. It will not be easy for some time to find men among our converts in China fitted in all respects to take the oversight of a church. Still, it is right that the missionary should keep it in mind, that his proper business is to preach the Gospel and organise churches, and then to throw on the members, at as early a period as possible, the duty of calling one of themselves to the work of the oversight of them. The more we cherish the confidence that the Lord will take care of the infant churches, evangelization will advance over a more extensive surface, and the Gospel take speedier root in the land.

Preparations were made by the United Committee of Canton and Hong Kong, towards the end of 1870, to lay before the Chinese Church here its duty to separate itself from the Missionary Society, and, calling Tsun-sheen to the sole ministry over it, to undertake the duty of supporting him. The project was disconcerted by a slight stroke of paralysis, which occurred to him before it could be matured, and was a first warning to him that his time on earth was not to be much prolonged. I went to see him, and we talked over a variety of topics. Speaking of our long and close friendship, extending through more than thirty years, I referred to the way in which the Lord had blessed him with material prosperity, and said : " It has sometimes occurred to me that it might have been better for yourself and for the Gospel in China if you had remained a comparatively poor man." His reply contained matter for serious consideration. " It might have been so," he said, " and it might not. But what could I have done with my large family, if I had had nothing but my salary ? What would the Missionary Society have said and done if I had left my wife and many young children to its care ? "

We talked about the troubles at Fatshan, where the mob had burned down our chapel a few months before. He had been one of the chief

omoters of the building of the chapel, and the largest contributor towards

He had preached at the opening of it; and, a few hours after, had d to make his escape, with the other Christians, from the fury of the ob. In the course of the negotiations which were going on through the ish Consul to obtain redress for the wrong that had been done, a pro- cal had been made, about this time, by the gentry of Fatsan, that the Christians would give up their title to the site, they would pay to em the value of the property destroyed, and look out a new site for em in another quarter. I asked him what he thought of it, and he swered, with unusual fire: "No! They are only playing with us. e ground is ours, and it is adding insult to injury to ask us to give it . The money is a small thing. Let them keep it. We found the ney to build the chapel which they destroyed, and we can find money build another. It would be wrong to give up the ground. I say, let us ld on to it, and resist entertaining their proposal. There will be a ter issue than that out of our troubles."

He seemed to recover from the stroke of paralysis, but it left him aker than before. He called on me to consult me about his resigning, least for a time, his appointment from the mission; he was able to do and if he regained his strength, he would resume the work of preach- 3. I advised him to take a little more time to think the matter over; d in the beginning of 1871, he went to Canton for a change. There he s taken alarmingly ill, and hearing that his life was in danger, I went in February to see him. I found him with most of the members of his nily about him, and much altered in appearance. He recognised me, wever, with a smile, and when I asked him whether he felt assured and ppy in the prospect of death, he was able to say: "I do. My trust is the work of Christ. My relation to God through Him has long been tled. I do not need to agitate it now." I saw him a second time the lowing day, but was not sure that he then knew me.

For more than a month after this he lingered on, till he finally passed ay on the 3rd of April. I have had a melancholy pleasure in putting record the preceding reminiscences of him, and the impressions made him on my mind. He was certainly a man of very remarkable mental ver—"an eloquent man, and mighty in the Scriptures," a sincerely od Christian man. I close with a sentiment to which I often gave pression while he was alive:—If he was not all the hero that we could sh to see, we have reason to be glad that he was what he was, and to be unklful to God that we had such a man to labour with us, according to measure and quality, in the service of the Gospel!

III.—South Seas.—Mangaia.

THE Island of MANGAIA, one of the HERVEY GROUP, was discovered by COOK, in 1777. It is about twenty miles in circumference, and in its and varied surface presents an interesting study to the geologist. By Mr. WILLIAMS in 1823, attempts were made to introduce the Gospel; but treatment of the messengers of mercy rendered it necessary that they should be drawn for a time. Native evangelists were shortly afterwards introduced, and the Rev. GEORGE GILL took permanent charge of the mission. The missionaries are the Rev. W. WYATT GILL and the Rev. G. A. HARRIS.

The senior missionary in MANGAIA, the Rev. W. WYATT GILL, after twenty years of uninterrupted labour, being about to proceed to England on furlough, the Rev. JAMES CHALMERS, of the neighbouring island of RAROTONGA, recently paid him a fraternal visit. During his sojourn of seven weeks, the work of the mission, under its varied aspects, came before him. His report speaks unmistakably of progress, and bears willing testimony to the efficiency and usefulness of the helpers. The pleasure of the trip was also greatly enhanced by the opportunity which it afforded for exploring the varied beauties of the scenery with which the island abounds. Mr. Chalmers thus records the impressions produced upon him.

1.—MANGAIA: ITS MISSION. REV. J. CHALMERS. JAN. 17.

Embarking in a cutter of twelve tons burthen, a pleasant crew brought the party to the shores of MANGAIA on the morning of the 17th of November:—

“It was Sabbath, and being in time for the forenoon service, Mr. Gill insisted on my taking it. Although sickness was very prevalent amongst the people, yet there could not have been under 800 present. The services are conducted much on the same plan as here, and the day is spent much in the same way. From early morning until five P.M., the natives, with short intervals, are at services of some kind or another. At five A.M. they meet for prayer. The service is conducted by a deacon, or other intelligent church-member. At eight they meet for school—the children in the school, and

the grown-up people in church. At the latter several natives add to the service—strengthening and exhorting them to make Christ their Lord, or enforcing the remarks of the morning service. At nine A.M. the children with their teachers come to the church, and the missionary conducts the forenoon service. The service concludes with the singing of the conclusion of the forenoon service. After their return to their homes, sing a psalm over the heads of the congregation in prayer. At one o’clock they meet in classes, when the services are discussed and commented upon. At two they have school and in

is in forenoon, and at three o'clock the missionary begins the afternoon service at the close of which the people go over heads of discourse and sing in prayer.

At the close of the forenoon service, we go over heads of discourse and sing in prayer.

The native pastor at Ivirua is an old man and his wife a Rarotongan. They have both done good service for many even years. The people are much attached to them. They invited us to Rarotonga to try to get us for health. The school at Ivirua are neat, command and strongly built, and reflect credit on the natives. The

settlement is the best on the island, and about one mile in length.

"At Tamarua the native pastor is a young man. He and his wife spent sometime on Lifu, and were compelled to leave by the French. We were very much pleased with them both. They are good earnest workers, seeking anxiously to lead the people to Christ. God grant that Koreiti's earnest desire may be granted him, and that those for whom he now wrestles in prayer may be led to love Christ! This settlement is not so well laid out as Ivirua, but the mission-house and church are much prettier. Both here and at Ivirua we received large presents of food, &c. All the services and schools are well attended."

—MANGAIA: ITS NATURAL FEATURES. THE SAME.

After being acquainted with the mountain scenery of RAROTONGA, Mr. Chalmers was familiarly acquainted with a traveller's enthusiasm:—

We climbed hills, ran down into the valleys and groped about with candle-lights in deep caves. When far from the bowels of the earth, and led by stalactite and stalagmite—numberable, we would sit down in the shade of those chapels, and praise God who made all things, and who gave us the power to enjoy the workmanship of His hands. After singing a hymn and praying in prayer, and then our way out. It was a time of enjoyment to the natives who were ready to accompany us. We were then put to our rambles, praining my foot while staying at Tamarua. The next day we returned to Oneroa, and I was that I must be carried in on

bushy heads and flowers round their neck—sure signs they were not church-members—came and demanded their charge, and would have me take my seat on a chair, to which long poles were attached. I sat myself down; and so, midst the shouts of the people and songs of my bearers, I was raised and away I was carried.

"For four miles they trotted along singing all the way, and in much less than an hour put me safely down at Mr. Gill's house, Oneroa. I was a prisoner for sometime.

"On the 28th of December a native schooner from Rarotonga with two of our chiefs on board came to Mangaia to fetch us away. On the 29th at 4 P.M. we went on board, stood away for Rarotonga, with a good wind. At six A.M. of 30th, 'Land ho!' and early in the forenoon we were ashore."

Next morning a small army of 300 men from Oneroa with great

1V.—North India. Ordination of Peter Elias

IN a recent notice of the SINGBOWLI Mission, we referred with **I** to the work of the native catechist, PETER ELIAS, in the DUDHI, and to the respect in which he has long been held by his trymen. Originally a convert of the MIRZAPORE Mission, Peter visited that city in December last, his health having completely down. Before his return to his sphere of labour, it was resolved English missionaries to carry out the plan for his ordination, which long been deemed desirable, and on the 9th March he was set to the work of native pastor and missionary. Peter Elias left Mirzapore for Dudhi on the 19th of the same month, accompanied by a native master.

1. CHRISTIAN HUMILITY. REV. J. HEWLETT. APRIL

Mr. Hewlett thus describes his interview with our native brother: the question of ordination was brought before him.

“He replied that he felt most seriously that the office of the ministry required special qualifications and involved special responsibilities, and that although he hoped, whether he be ordained or not, to endeavour to become more and more useful through humble dependence on Christ in making known His Gospel, yet he could not sometimes help the misgiving that, as he was only a man, ordination might possibly have the effect of causing him to feel lifted up and secure, and thus to fall into the power of the tempter, instead of resulting in his becoming a more earnest and successful worker for Christ. On my consulting him a second time, he told me that much thought and prayer on the subject, he had determined to leave the matter entirely to us, and that if he did ordain him he would endeavour to seek the help and blessing of the Holy Spirit that he might discharge and faithfully the office of pastor in Dudhi, and that if he did not see fit to do so, he would try to do his best in the office of catechist, as heretofore, in that place where it was his strongest labour through life for the fulfilment of the Gospel. Arrangements were therefore, made for his ordination in my place.”

2. THE ORDINATION SERVICE. THE SAME.

On this occasion the Mission Church in Mirzapore was the scene of the most earnest and affecting meetings ever witnessed in India.

“The meeting commenced at half-past one o'clock, P.M., March 9th. It was conducted in the Hindustani language. There were present all the native Christians of Mirzapore, together with a number from Benares, and all the missionaries and their families from these two missions. Never before a more enthusiastic assembly in any native Christian service so thoroughly has our brother Elias, won the confidence and

he know him. The Rev. J. A. t, who had frequently gone on arly tours to Dudhi, commenced eedings by reading appropriate s of Scripture, and seeking the blessing. Two introductory ss were delivered, one by my-o had not yet been to Dudhi, on it importance of the office of the f, with special reference to the ies, temptations, and needs of the second by Dr. Mather, the of the Dudhi mission, who l its origin, history, and pro-

The usual questions were by our native pastor, the l. Daud (David). In answer rst, the candidate gave an in- g account of the way in which brought to the Saviour. Hav- a left an orphan, he was adopted e family of a drummer of a egiment, who professed Chris- and taught him something of is. After the lapse of a number s he came in contact, in a t in which he was then serving native Christian reader, Daniel, s the means of his becoming ously impressed with a sense eed before God; and sometime ll, when with his regiment in 1, another reader whom he met cause of deepening these im- is. But he ascribes the new his life, when he found the ;, to the year of the mutiny, when, his regiment being ed at Mirzapore, he had fre- nterviews with our native pas- e Rev. C. Daud, who, through ging him to trust wholly to for salvation, was the cause of g led to hope that, however hy he felt yet God had pardoned eived him. Shortly afterwards

he left with his regiment for China, and while there he not only studied the Bible himself, but endeavoured to explain its blessed teachings to others. On the return of his regiment to Jounpore, he was hindered by his superior officers from openly making known the Gospel; and having heard through the Rev. C. Daud that Mr. Sherring, who was then in charge of this mission, would gladly receive him as a probationary reader, he left his regiment and accepted this offer in 1860, from which time till the present he has continued with us, first as reader, and afterwards as catechist. He mentioned as a reason for accepting ordination, that from the time he first felt anxious to live a godly life, it had been his growing desire and endeavour to induce others to do the same, to which he trusted he was prompted by God's Spirit. He described most clearly and satisfactorily his views of the leading doctrines of Christianity, giving no uncertain sound. Finally, he stated, that insufficient though he felt himself to be for the great office he was undertaking yet he would strive ever to look to Christ as his Pattern, and to grow in love to Him and to others, and thus to remain faithful unto death in labouring for the salvation of souls. A most impressive ordination prayer was then offered up by Dr. Mather. Afterwards the Rev. M. A. Sherring, who had known Peter Elias longer than any other missionary had, delivered to him a most solemn yet encouraging charge—pointing out to him the true secret of spiritual strength and success. This impressive service, which I am sure none of those present will ever forget, was brought to a close by an appropriate prayer by the Rev. K. N. Dutt."

V.—Notes of the Month.

1. ARRIVAL OF MISSIONARIES IN ENGLAND.

The Rev. F. BAYLIS, Mrs. Baylis and daughter, from NEYLOOR, South Travancore, May 14th.

The Rev. F. S. TURNER, Mrs. Turner and family, from HONG KONG, China, May 25th.

The Rev. W. J. GARDNER, Mrs. Gardner and family, from KINGSTON, Jamaica, May 28th.

The Rev. J. A. LAMBERT, Mrs. Lambert and child, from MIRZAPUR, North India, June 1st.

The Rev. G. DRUMMOND, from UPOLU; Rev. W. G. LAWES, from NIUE; Rev. S. MACFARLANE, from LIFU; and Rev. S. ELLA, from UEA, South Pacific, with their wives and families, June 2nd.

2. DEPARTURE OF MISSIONARIES FOR MADAGASCAR.

The Rev. T. G. BEVERIDGE (late of Fareham), Mrs. Beveridge, and children; Rev. R. BARON and Mrs. Baron; and Mr. J. C. THORNE, embarked for MADAGASCAR in the "*Stanley Castle*," June 25th. On the previous evening a special valedictory service was held at Craven Hill Chapel, Bayswater. Mr. Thorne has been specially appointed to the superintendence of the schools in and around the Capital.

3. DEATH OF MRS. GOOKEY, OF VIZAGAPATAM.

On another page we record the death of one who had borne the heat and burden of the day in missionary service. The subject of the present notice, Mrs. GOOKEY, wife of Rev. H. DE V. GOOKEY of the VIZAGAPATAM Mission, left England so recently as the autumn of 1866. While, however, the duration of her work was thus limited, the seeds of Divine Truth scattered by our friend among the native females who came under her influence, will doubtless yield fruit in days to come. Besides a Bible Class for East Indian young women, Mrs. Gookey, had the general superintendence of a Caste Girls' Day School of fifty pupils, and the deep interest taken by her in their welfare was rewarded both by the progress made in their studies, and the affection shown by them for their teacher. Since her return from Vizianagarum last Christmas, whither she had gone for a change, Mrs. Gookey's health had been failing. Latterly the unfavourable symptoms considerably increased, and she died at Vizagapatam on the 30th of March last.

4. THE "JOHN WILLIAMS."

The gratifying intelligence has been received of the departure from Sydney of the missionary ship on her fourth series of voyages. During her stay in port, the vessel underwent thorough repair, and put to sea punctually on the day appointed, viz. the 19th of March. The Rev. J. C. VIVIAN and Mrs. Vivian, thoroughly recruited in health by their visit to the colony, returned in her to RALATEA. Additional interest is lent to the present voyage, from the fact that in October next the missionary ship will proceed to CAPE YORK for the purpose of conveying the Rev. A. W. MURRAY on his second visit to NEW GUINEA.

VI.—Anniversary Collections in May.

ANNIVERSARY COLLECTIONS.

1	130	1	3
2	51	15	8
3	2	4	8

COLLECTIONS, 12TH MAY.

As far as reported.

aple	8	0	0
.....	15	5	6
.....	7	8	6
aple	12	15	4
.....	4	1	0
en	6	10	6
en Park Chapel	5	0	0
Chapel	82	0	0
.....	40	12	7
liftonville	5	5	7
pendent Church	11	7	3
Moffat Institution	37	2	6
nity Chapel	10	6	6
nt)	14	14	0
ill	10	16	2
id	7	0	0
New Road	6	15	0
leath	31	10	0
.....	10	0	0
Chapel	12	0	9
rk Crescent Chapel	7	0	0
per	60	0	0
wer	26	16	4
rk	53	3	1
Chapel	40	0	0
Chapel	9	10	6
Chapel	35	0	0
oad Green	11	1	6
hornton Heath	2	12	0
rubland's Road	5	5	0
.....	12	9	4
est	9	3	9
apel, Shadwell	1	14	0
apel	22	5	2
.....	7	2	4
apel	19	0	0
Queen's Road	14	14	5
Trinity Chapel	8	0	0
Congregational Church	6	0	0
ampstead	4	18	6
w	4	7	0
Maize Hill	9	16	0
oad Church	6	6	10
ce Church, Kilburn	14	10	0
th, Broadway	8	2	3
apel, Peckham	15	1	0
Chapel, Canonbury	90	4	10
st Chapel	12	17	0
Chapel	29	1	0
.....	13	18	6
unction Road Church	12	12	2
arry Saddington's Box, for Institution	0	9	6
apel	31	17	8
Madagascar	5	11	0
rk Chapel	26	0	0

Hounslow	7	16	0
Ingress Vale Church, Greenhithe	5	0	0
Islington, River Street	9	10	0
Ditto, Union Chapel	85	9	0
Ditto, Offord Road	14	9	7
Ditto, Arundel Square	23	0	0
Jamaica Row Chapel	7	0	0
Kensington	44	3	6
Kentish Town	27	15	1
Kingsland	30	7	0
Lancaster Road Chapel	10	10	0
Lewisham Congregational Church	60	0	0
Ditto, Juvenile Service	5	11	6
Lewisham High Road	31	3	4
Loughborough Park Chapel, Brixton	11	11	9
Merton	6	13	6
Middleton Road Chapel	12	2	6
Mile End New Town	9	6	6
Mile End Road	7	0	0
Mill Hill	5	0	0
Mitcham	7	13	3
New Barnet	7	18	4
New College Chapel	31	17	6
Norwood, Upper	27	1	7
Norwood, Lower	13	5	1
Park Chapel, Camden Town	43	17	2
Peckham Rye	11	2	6
Plaistow	3	0	0
Poultry Chapel	37	0	3
Putney, Union Church (moiety)	10	2	6
Red Hill	8	16	10
Richmond	25	13	3
Robert Street Chapel	11	0	0
St. John's Wood Congregational Church	5	15	6
Stamford Hill Congregational Church for Madagascar	53	6	11
For General Fund	0	10	0
Stratford Grove Chapel (moiety)	4	8	8
Streatham Congregational Church	30	0	0
Ditto, W. H. Pent Esq, for Madagascar	5	0	0
Ditto, S. Figgis, Esq., for ditto	5	0	0
Sutherland Chapel	17	14	9
Sutton	10	6	0
Sydenham	9	11	0
Tollington Park	16	13	1
Tonbridge Chapel	1	12	0
Tottenham Court Road Chapel	34	0	0
Totteridge	11	0	1
Trevor Chapel	24	19	4
Victoria Dock Union Church	1	15	0
Victoria Park Chapel	10	0	0
Walford Road, Stoke Newington	3	0	0
Walthamstow, Wood Street (moiety)	6	7	11
Ditto, Trinity Chapel	3	1	0
Ditto, Marsh Street	19	14	2
Walworth, York Street	15	1	1
Wandsworth	14	10	0
Wanstead	9	10	0
Westminster Chapel	101	3	2
Woodford	23	1	
Woolwich, Rectory Place Chapel	12	0	0
Wycliffe Chapel	23	6	0
York Road Chapel	18	6	2

VII.—Contributions.

From 1st May, to 20th June, 1872.

LONDON.		Spencer, Dr. G. O., Upper Hol- loway, for Mrs. Jones's school, Colchester.....		Peckham. Mrs. Balam	
A Nameless Friend	1,000 0 0		1 0 0	Peckham Rye. Auxiliary.....	20 0 0
A Friend to Missionaries ..	10 0 0	Trotman, Mrs. W. (D.)	40 0 0	Pinxter. W. Cooke, Esq.	50 0 0
Do., for Madagascar.....	10 0 0	Do. (A.)	2 0 0		
A Friend, per A. J. Wontner, Esq., for China	5 5 0	Trotman, Miss (D.)	10 0 0	Putney. Union Church, Mrs. George Smith's box	1 5 1
		Do. (A.)	1 1 0		
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Very faithfully & affly^{ly}
Thos. Aveling

engraved by J. Jackson from a photograph

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

SEPTEMBER, 1872.

The Divine Process of Human Renewal.

Y I never more glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."—Gal. 6. It is impossible to doubt the veracity of this man. If ever a man was sincere, it was Paul. If ever a man's whole soul was kindled to one devotion, it was his. For one thing, he cheerfully suffered the loss of all things. His labours were not only unexampled, but gratuitous, and not only gratuitous, but self-denying. In the freedom of an absorbing passion, he gave his labours to men, and added to his gifts, ices. For his persistent faithfulness to his love, he five times bore affliction of the lash, thrice he was beaten with rods, thrice he was recked, once he was stoned, and after a life of exhausting toil and tutition, he suffered martyrdom. Nor was he disappointed; he had for no recompense from men, but that of suffering. "The Holy Spirit witnesseth that in every city bonds and afflictions abide me. But of these things move me, neither count I my life dear unto myself, that I might finish my course with joy."—Acts xx. 23, 24. "In suffering" (that I suffer) "shall I be ashamed," for "Christ shall be glorified in my body, whether by life, or by death."—Phil. i. 20. "If I have offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."—Phil. ii. 17. "I rejoice in my sufferings for and fill up that which is behind of the afflictions of Christ, in my body for His Body's sake, which is the Church."—Col. i. 24. Nothing could quench his joy; for his joy was the joy of his love, and his love measureless and endless. He was persuaded that there were no more persecutions, neither distresses, nothing in life, nor in death, nor powers in this world, nor in the world to come, which could ever separate between him and his love.

But what an extraordinary love ! To say nothing either of his wisdom, or piety, we must surely admire the originality and courage of the man, who, addressing the men of this world, says, I find nothing in your world in which I can glory, I find nothing in myself, and nothing in all history, save one thing, which lays claim to my reverence and joy. With one single exception, he solemnly declares, that there is nothing in the whole compass of his knowledge, which he can unqualifyingly honour. He knows one thing which solves every human problem, and meets every human want. He glories in that. He can glory in nothing else. Take that away, and history has no centre, clouds and confusion cover the face of God, the contradictions of being and experience have no reconciliation, thought has no place of rest, and the night which hangs over all souls is without hope. But history has a centre, a most appropriate and consistent centre ; the clouds and darkness are rolled away from the face of our Father ; the contradictions and mysteries of human experience are reconciled ; thought has a place of rest ; in the heavy night which oppresses all souls, and almost maddens some, there is one star, that points to day, and will lead in the day.

“ In the cross of Christ I glory ;
 Tow’ring o’er the wrecks of time,
 All the light of sacred story
 Gathers round its head sublime.

“ When the woes of life o’ertake me,
 Hopes deceive and fears annoy,
 Never shall the cross forsake me,
 Lo ! it glows with peace and joy.”

“ God forbid that I should glory, save in the cross of our Lord Jesus Christ,” &c., &c.

I. *The fact of an earnest man coming to such a resolution is curious, and worthy of thoughtful inquiry.* Let us ascertain, if we can, what was the ground of his eccentricity. He was a well-read man, a severe scholar, gifted with an unusually lofty mind and acute powers of reasoning. What then were the reasons which, in his own esteem, justified his strange coldness, and his equally strange warmth ? He was not a cold man, the very reverse : perhaps a more ardent man never lived. But soon after he reached manhood, he suddenly became cold towards all the ordinary objects of human interest ; and absorbingly drawn towards a new and peculiar centre of attraction—Jesus !—the cross of Jesus !

Strange connection !—death and exultation ! Death by crucifixion : glorying in that ! in nothing but that ! He had come to see that this humbling process was the means to a most desirable end,—an end which filled him with pure admiration. Neither he, nor any other man, could exult in having the world crucified to him, until he had found a higher

world, a more human world. Nor could he glory in his own deadness to the world, unless he clearly saw that this deadness was the condition of a more joyous life. No one ever resigns a lower good, except in view of a greater good. A man could not glory in his loss, unless he saw that the loss was indispensable to his final gain.

II. According to Paul's own showing, *this is precisely what he did*. He discerned that his own interior crucifixion would be unspeakably profitable to him. He tells us plainly that he glories in a process by which he shall become a new man. Read his words in their connection: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but *a new creature*." This was the profit, the endless profit, which he meditated. He adds: "And as many as walk *according to this rule*" (of inwardly crucifying the old man, in order to the creation of the new man), "peace be on them, and mercy, and upon the Israel of God."—Gal. vi. 14-16.

Observe that he speaks of this deadening or crucifying, namely, of the world to his soul and his soul to the world, as the result of "*the cross of our Lord Jesus Christ*;" for he knew that this new condition, or deadness, of his soul, was derived from Christ's death. It was his Lord's death fulfilled in him. You will find, in all his epistles, words to the same effect. "Knowing that our old man is crucified with Christ, *that the body of sin might be destroyed*. . . . If we be *dead with Christ*, we believe that we shall also live with Him."—Rom. vi. 6-8. "*I am crucified with Christ*: nevertheless I live; yet not I, but Christ liveth in me."—Gal. ii. 20. "They that are Christ's *have crucified the flesh with the affections and lusts*."—Gal. v. 24. The thought of being a new man is so great a joy to him, that he even glories in the mortifying process. Of what value would the whole world, or heaven itself be to him, if he could not be himself a new man? Nature and her inevitable laws will bring on age, decay, and death; but never make him a new man, or give him back his youth again. All the elements of nature proclaim their essential poverty. They can only work in death's circle. They assume fair appearances, as if they were working unto life; but it is always unto death. If natural laws could have made him a new man, and made him the second time, not a weak, vain, self-contradictory mortal, but a strong, harmonious, glorious immortal, he would have found good reason for glorying in nature. But the whole visible cosmos being utterly impotent to give him anything true, anything spiritual, or enduring, he is unable to glory, save in Christ, and Him crucified. The cross of Jesus has opened to him a way which no eagle-eyed intellect of nature has ever seen. "Thou hast

can he help glorying that he has discovered the secret of his o
his fellow men's eternal renewal? He sees it! He sees it! open way; it allures his deepest soul. It is a new and living Christ has initiated it. Paul boldly enters, following Him. It is full. He glories in Christ, and the Way of Christ. O death-unto-life Way! It is so full of life, that it gives life to commit themselves to it. "Art not Thou from everlasting, O God, mine Holy One? we shall not die."—Hab. i. 12. It subject of a new song in heaven. Paul's whole being vibrates with the new song. "It were better for me to die than that should make my glorying void." "God forbid that I should glory in the cross of our Lord Jesus Christ," &c., &c.

III. Every word of this precious Name suggests a distinct
1. *Jesus* is the name of the Jehovah-nature, which came into the Son of Mary. "He shall be called Jesus, for He shall people from their sins." "Thus saith *Jehovah*, the King of Israel His Redeemer, Jehovah of hosts: I am the First, and I am last and beside Me there is no God."—Isa. xlv. 6. "Israel shall in *Jehovah* with an everlasting salvation."—Isa. xlv. 17. "The *Jehovah* that created the heavens. . . . There is no God beside Me; a just God and a Saviour; there is none beside Me. Look and be ye saved, all the ends of the earth: for I am God, and none else."—Isa. xlv. 18, 21, 22. "In *Jehovah* shall all the Israel be justified, and shall glory."—25th verse. Jesus, the Jehovah of Abraham, Isaac, and Jacob, and of all the prophets, only Saviour. 2. *Christ* is the name of the human nature which assumed, and in which He wrought our salvation. 3. *Lord* is

from the beginning of the world, were now open to him. Hades was moved. Dead persons appeared to many. Spiritual principalities and powers who had enslaved the thoughts and souls of men were made captives. Jesus on the cross was Jehovah in man effecting redemption for man. Jehovah in man has made man master of all powers, seen and unseen.

JOHN PULSFORD.

(To be concluded next month.)

Short Essays.

By J. S. E.

(Continued from last number.)

XXXV.

WHETHER men or women have the greater force of imagination (a thing referred to in our last essay), is a point which we need not attempt to discuss or determine. Some women, it is thought, are in some respects so heavily weighted that it is no wonder if they fail:—they have to realize the excellencies and perfections of their husbands, which in many cases requires an effort of the imagination to which few are equal. This is, no doubt, a calumnious insinuation of some soured and disappointed “betwinity.” It is no doubt true, however, both of men and women, that they owe much to the kindly glamour which friendly eyes throw over them. It would be very sad if it were not so. We all stand in need, not only of the judgment of charity, but of a bit of colour lovingly laid on, to heighten a little our actual virtues. Neither process must be carried too far, or we may come to content ourselves with being in the condition of the Irishman’s horse. “Here, sir,” said a carman to a friend of mine on landing at Kingstown, “here, sir, take *me*; I’ve got a *poetical* horse.” After getting into the vehicle and asking an explanation, the reply was, “Ah! sir, he goes much better in imagination than reality.”

XXXVI.

What I set out, however, with intending to say was this, that whatever may be thought of the relative power of imagination in the sexes, we ought all to consider, more frequently, perhaps, than we do, how much we owe to the possession of the faculty itself, and how important it is that it should be trained and cultivated. Not only are we indebted to the power in question for the pictures of the poet, the fictions (or parables) of the novelist, the stirring illustrations of the eloquent orator, the various productions of artistic genius, but in science and philosophy its action is required and its utility great. It is by the imagination that,

from a certain number of observed phenomena, the philosopher is led to conceive a theory or invent an hypothesis, which, though at first a mere fancy, may turn out to be a fact, the demonstrable and demonstrated constitution of things. The true system of the heavens existed first in the mind of Copernicus as an idea ; he was led by what was observed and known to the border land, the limit between the known and the unknown ;—into the outlying twilight, or darkness, his imagination penetrated, and came back with an hypothesis which he applied to the explanation of admitted phenomena, and it was found to account for them. It was not a chance, vagrant guess, the fancy sporting with any thing that came in its way, it was something to which he was guided by known facts, but it was the work of the imagination nevertheless ; that faculty to which an idea was suggested, and by which it was entertained and elaborated, and rounded off, till it came out in what proved to be identical with God's own original creative thought ! An action of the faculty similar to this occurs in other departments of science and philosophy. Reason is sometimes guided, and finds out its way, by the aid of the imagination ; and sometimes, when it has done its work, the imagination comes forth and casts a light upon it, which makes it far more visible to others, and apprehensible by them, than it would have been if looked at as the exclusive product of the understanding, the result, so to speak, of the constructive manipulations of the reason alone.

XXXVII.

This last thought may be sustained by what is often to be met with in St. Paul's writings. His conclusions are sometimes reached or corroborated through the use of a striking or extended illustration, that is, an *argument* put in the form of a figure or similitude. An *illustration* is not a mere prettiness,—an ornamental phrase that might be left out without detriment to the train of thought,—it is something which really *lights up* that train of thought itself, and enables the reader or hearer to see the aim, as well as to feel the force, of the logic. An argument may be demonstrative—it may thoroughly establish the position maintained—but it may not at first, and, *simply as an argument*, be fully apprehended ; when, the understanding having done its work, passion and genius shall crown the whole with some vivid illustration, which will make it stand out with a distinctness which can never be forgotten ! *It is one great faculty of the mind holding up a lighted torch to the workmanship of another.* The apostle was a master of logic, a hard, severe reasoner, who at times went on for a good while exercising and addressing simply the understanding ; he was a fervid and feeling man, however, with a large, glowing, burning soul in him, and hence he frequently puts his

argument into the form of something that seizes the imagination of the reader, or he illustrates it by the force and flashings of his own.

XXXVIII.

I spoke, however, not only of the uses but of the culture of the imagination. I limit myself here to one thing—the effort to be made distinctly and vividly to realize historical statements. It is not enough to read of something that occurred, or even to have a word-picture of it put before us ; it is important that we should try to transport ourselves to the scene, to call up the actors, to look and listen, so to speak, as if the whole thing was being repeated before us. A painter does this before he covers his canvas with the embodiment of his idea of some historical event. It may shape itself differently to other minds, but the effort to realize it at all is of great importance in respect both to first impressions and to subsequent remembrance. The genius, indeed, of the painter will be seen in the grouping of his figures, in attitude and expression, in the way in which he delineates the prominent actors, and in his disposition of accidental and secondary surroundings. But every reader of the story may beforehand have tried to make a picture for himself, and his pleasure will be heightened if the work of art submitted to the eye bears any resemblance to that which had been previously produced by his imagination. Without reference, however, to any such comparison of results, our one object at present is to insist on the young especially being encouraged to cultivate the habit of *realizing* as fully and as accurately as possible, by a mental picture, events and incidents of which they read, say, for instance, in the history of Jesus.

XXXIX.

Sometimes things occur which have a startling effect in forcing upon us the vivid realization of some scriptural scene. We often read of the multitudes which gathered about our Lord afflicted with all manner of diseases ; how the blind and the lame came to Him in the temple ; how there were brought and laid at His feet all sick people that were taken with divers complaints, the dropsical, the paralytic, and those that were vexed with unclean spirits ; and how the whole multitude of them sought to touch Him, for there went virtue out of Him and healed them all ! My imagination never realized the picture which these statements suggest with anything like the vividness with which it was brought before me on a recent occasion. A week or two since, I held a Sunday evening's service in the large room of the "Hospital for Incurables" at Putney Heath. I had not been previously prepared for wha

I was to see. I had no idea that there were a hundred and forty patients in the establishment, or that so many of them would need literally to be "brought," and "laid down," to be present at the service or that such a number would be there at all. When I entered the room I was affected to tears, almost unmanned. The spacious apartment was filled with all sorts of sufferers; some were lying on couches, unable to rise; others were in wheeled chairs, in which only they could be moved everywhere around me (I sat at a table in the middle of the room were the feeble and the decrepid, the subjects of all sorts of complaint their attenuated frames and worn features telling of wakeful nights and wearisome days, of pain that could only admit of alleviation, for all, incurable, had, as it were, "the sentence of death in themselves." It was a sight that awed and thrilled as the eye glanced over it, and was so terribly real as to impress one with the thought that it could never be forgotten. The predominant idea, however, was that of its being something like what must so often have met the eye of Jesus, joined with the conviction that never had any effort of the imagination adequately realized the scene when reading the historical record, or could do so without such a literal presentation of it as was made the object of sight in the audience of the evening. Alas! it was not possible to say to any, "Take up thy bed and walk," but it was permitted to us to speak of the great Physician, of whom it could be said, in a higher sense than in respect to bodily disease, "whoever touches Him is made whole."

XL.

I regret that before this batch of Short Essays appears the 24th of August will be past. I wish I had thought of it last month, I could then have asked the reader to try to realize, on the very day itself, the terrible scenes that began in Paris on the 24th of August, 1572, exactly three hundred years ago! The massacre of St. Bartholomew was one of the most atrocious crimes which ever blackened the page of history, though the Romanists sang over it their *Te Deums*, and the Pope struck a medal to commemorate it, as a thing done for the glory of God and worthy to be had in everlasting remembrance! The deliberation with which the onslaught was planned; the duplicity which drew into the net the more distinguished victims; the commencement of the outrage in the murder of Coligny, aggravated by circumstances of revolting brutality; the booming out of the bell which summoned the savages to their diabolical work; the tumult and terror, the carnage, groans, blood blasphemies, that marked that terrible night, when thousands of Protestants were assassinated and slaughtered, and when the ladies of the court crowded the windows to witness and exult over the horrible scene

let these things, and far worse that might be referred to, be put together and pictured to the imagination in this, tercentenary year of the great tragedy, and it might not be without its lessons and its use for these our times. It would be well, too, for the honour of our country, to remember how the news was received in England and Scotland. How John Knox borrowed the language of the Old Testament prophets to thunder the vengeance of heaven against the cruel murderer and false traitor, the King of France; and how Elizabeth manifested her righteous resentment in a manner at once dignified and effective. The scene as described by Hume is one which deserves to be reproduced in the mind of every reader by his imagination giving to it, for himself, a sort of substantive reality. The French ambassador was directed to wait upon the Queen to explain the cause of the massacre, which he had to do by telling a lie. The Queen appointed a time to receive him. But "nothing," says the historian, "could be more awful and affecting than the solemnity of his audience. A melancholy sorrow sat on every face. Silence, as in the dead of night, reigned through all the chambers of the royal apartment; the courtiers and ladies, clad in deep mourning, were ranged on each side, and allowed him to pass without offering him one salute or favourable look." On being admitted to the Queen the man stammered out his odious apology; withdrew in consternation, and might well feel, as he himself expressed it, "that he was ashamed of being called a Frenchman."

Central Truths.

(Concluded.)

A TRUTH once clearly perceived and intelligently understood, in any department of Science, becomes to its possessor "a pearl of great price." Divine truth is not only of inestimable value, but is imperishable in its life and power. Its discovery, therefore, challenges our most sustained and persevering effort. However perfect may be the Revelation which God has given us, our knowledge is but limited. We know only in part, and we can prophesy or teach only in part. There are revealed truths which rise infinitely above our speculative reason, and which we must be content to receive in the spirit and the exercise of a simple faith. One of these truths is the sacrificial or expiatory work of Christ. Reason as we may, we can never reduce the laws of Redemption to the level of our human understanding. Let what may be said to the contrary, the great remedial scheme for man's salvation can be resolved into nothing but the purpose of God, founded on the principles of eternal truth and justice. We have only to open the page of Inspiration to discover that the Saviour was God's unspeakable gift to man;—that

guilt.

This is our first step. Christ offered himself unto God :—He offered, but He offered himself. This He was absolutely free there was no power above Him to control and determine Him. But why did He die? If no one could take His life from Him must be some profound reason why He laid that life down. not to be ministered unto, but to minister, and to give His life a ransom for the many. But what had man done to require the interposition of the rare office of the Son of God on his behalf? Having violated the law of his being, and law being immutable in both its requirements and its penalties, he must either suffer for the wrong which he has done, or some expedient must be provided for his forgiveness and restoration to the favour of God. The penalty not having been inflicted on the transgressor, by what special arrangement or device has the penalty been averted? If sin be a transgression of law, and if law cannot be lowered in its requirements, nor its sanctions remitted, on what basis of moral rectitude has the transgressor escaped the punishment for his wrong-doing? The Saviour himself answers the question. He says, that He came "to give His life a ransom for many." But is "this absolute sacrifice of the Sinless—this absolute immunity from sin in virtue of this vicarious suffering—strike at the fundamental nature of justice in the matter?" On the contrary, and to guard against the very idea of such a result, the primary or more immediate object of the great remedial scheme was to assert the unbending rectitude of Divine administration. The atonement rests for its basis not on mercy but on righteousness—on the principle of unimpeachable justice. It is on justice that mercy has erected her throne and modelled her throne.

penalty due to his sin, or his sin and its penalty be lifted off from him and laid on another on whom law has no claim, and from whom justice can exact no demand. It is only in connection with the death of Christ as an expiatory offering that we see how this condition is fulfilled. Life is forfeited. He gives His life—a life without parallel and without counterpart—and in Him as the Representative and Substitute of man, humanity itself may be said to have suffered and died. Justice, therefore, could claim nothing more, and thus it is that grace reigns through righteousness unto eternal life by Jesus Christ. Grace is not the medium through which God reveals His righteousness—the immutable rectitude of His character and administration; but His righteousness, or the moral rectitude of His character and government, is the principle on which He proceeds in all the distributions of His grace. This is the uniform teaching of the Christian Volume; and for any man to profess to read the record which God has given concerning His Son, and say that he can find no such doctrine there, is to be either pitied for his mental incapacity, or condemned for his moral obliquity. He who affirms there is no light in the heavens, or no water in the ocean, or no oxygen in the air we breathe, may be pronounced sane when compared with the man who, with the Christian Testament in his hand, denies the death of Christ as an expiatory offering for the sins of the world.

This is the second step in our argument. The death of Christ, viewed as a propitiatory offering, provides at once for every principle of moral rectitude in the Divine administration, and in perfect harmony with those principles for the lavishing of His goodness and mercy on sinful man. But when we speak of Christ's sufferings as sacrificial, we mean to affirm, that the judicial and punitive element entered immediately into them. When Christ voluntarily became the Substitute of man, not only did He suffer for him, but, as the Representative of humanity, our whole humanity suffered with Him. In this suffering, in which our whole humanity partook, was there no penalty—no punishment? If humanity was punished in its Representative, then the Representative, on whom the whole weight of the punishment fell, could not but be conscious that He was bearing the penalty due to sin. And was there nothing judicial and penal in His forty days' temptation—in the burden He was called to bear as "the Man of sorrows" and "the Acquainted with grief"—in the hour and power of darkness of which He was so painfully conscious—in His agony in the garden, with His strong crying and tears—in His desertion and His death on the cross? In no theory which excludes the judicial idea has it been possible to reconcile the conduct of the Father towards the Son, with His ineffable love, or to give such an interpretation of it as is satisfactory and worthy of acceptance. We may frankly concede, that Christ by His death declared "the

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eousness of God—of that eternal justice on which His throne rests, and of the unchangeable principles on which His whole salvation is conducted. Granted that God is in Christ reconciling the world unto Himself, not imputing unto them their trespasses only because He made Him who knew no sin to be sin for us, that He made Him the iniquity of us all, and made Him as the Substitute, that He made Him taste death—even to the bitterness of death, for the sin of man.

In the doctrine of Substitution as embodied in the propitiation of Christ, we have one of the grandest discoveries of His Cross, as expressive of His entire work of mediation, and of the most stupendous character, and of the most efficacy. It is here we discover how it is that, while justice justly and promisingly asserts her claims, mercy can be dispensed in its fullness and exhaustless fulness. It is here we may perceive that while the condition of our individual, personal salvation, this faithfulness is the basis the principles of eternal and immutable rectitude, no less than the most loving and gracious provisions. If righteousness must be sacrificed to make way for the dispensation of grace, it is how every overture of grace is in strict conformity with law and commandment. If mercy is not to eclipse and obscure the claims of justice, here we see how mercy, with justice at her side, can go infinitely beyond the requirements of law. If the Moral Rectitude of the universe can never depart from that unimpeachable righteousness which repose both the stability and the glory of His throne, we see how the glory of that throne may be heightened and

itself, and so it will continue for ever. The work of human recovery is not, as some have asserted, one of those ephemeral transactions which in the course and progress of the ages will be numbered with the ordinary workings of infinite wisdom and love. It is not only the one central truth of Christianity, but the grand centralizing power throughout the moral creation. While Christ by the attractions of His cross is drawing all men unto Him, it is not to be overlooked that He has reconciled unto himself all things which are in heaven as well as all things on earth; that He has not only confirmed the unfallen in their supernatural life and happiness, but has brought them into holy and deathless union with redeemed humanity, and that the bond which thus unites angels and men, binds together the whole moral universe of God. It is thus that the harmonies of creation have been restored, law enthroned, order established, justice maintained inviolate, while mercy on light-related wings caters far and wide the blessings of an infinite love among the children of men.

Having thus by legitimate argument and induction, based on Scripture testimony, established the substitutionary and sacrificial character of Christ's life and work, we have only to add, that every other line of truth converges to this as its one only Centre. Keeping in mind as a fundamental principle, that in the great remedial scheme, God the Just comes before God the Saviour, and that God the Saviour reveals himself through God the Just, we must in this light look at every correlated doctrine and truth. These can only be read and understood in the light of the Cross. Not otherwise can they be illumined and illustrated, perceived and understood; and for any man to attempt to read the Christian Testament in the absence of this central truth, or with it veiled and obscured, modified and reduced, is as if he were to describe the mechanism of the heavens in the absence of those suns and systems which crowd the midnight sky. It is in the Cross, as in a focal point, that every correlated truth becomes increasingly intensified and vital. Every such truth may not be of the same weight and moment, but there are certain doctrines so linked together, and all so related to the central one, that in denying and rejecting the one we deny and reject the other. They stand or fall together; and hence there is unutterable responsibility in dealing with the verities of Divine Revelation. There is but one Saviour, and only one way of salvation. Notwithstanding the unlimited benevolence of Christianity, there is an awful exclusiveness in its discoveries and its provisions. It shuts up every man, and every man alike, to One object of faith—to one ground of hope. It is not left to us as a matter of choice, whether we shall accept God's plan of salvation, or fall back on some other expedient. No one can come unto the Father but by the Son, and no one has embraced the Son with His mysterious work

of mediation, who is not resting on Him for the hope of eternal life. Man stands in need of an outward or objective Revelation to supernaturally inform him on all that most deeply affects him both here and hereafter. Such a supernatural communication he has in the teachings of the Christian Testament, to reject which reduces his salvation to a moral impossibility. What solicitude should this thought awaken—what honesty of inquiry—what earnestness in the pursuit of truth—what an agonising effort to enter in at the strait gate, and press on to endless life and happiness! Reason can never take the place of faith, any more than faith can fulfil the office of reason:—intuition can never rise to the level of Revelation, and yet Revelation recognizes the power of intuition:—intellectual capacity is not to be confounded with spiritual life, though the spiritual life may co-exist with the highest mental endowments:—modern thought and culture are not the same thing as moral consciousness, and yet this moral consciousness may be more or less indebted to the thought and the genius of the age. We are left in no doubt or uncertainty as to the basis of belief. We have a sure word of prophecy. The light is clear, the love is infinite, and the way to God is revealed. We live under the reign of grace. This is the acceptable year of the Lord—the era selected by God for the lavishing of His immense and exhaustless goodness on those for whose salvation He spared not His own Son, and whose overtures of mercy we have but to accept to become partakers of a Divine nature, and the heirs of immortality. The ministration of the Spirit, which rests on the sacrificial or expiatory offering of Christ, is a ministration of life, and in whomsoever this supernatural life is produced, He nurtures and nourishes, till, through its own inherent fulness, like the bud opening into flower, the soul bursts the bond which binds it to flesh and earth, and passes, transformed and glorified, into the presence of God our Saviour.

ROBERT FERGUSON.

Resting.

I HAD a friend once (he is now in Heaven) who was one of those men that give their whole heart to business, and believe in nothing else on week-days, while even on Sundays their worship is, never to be still if they are religious men, but to be *doing* something from daylight to bed-time.

One summer day the feeling came over him that he would wander away, just for once, into the silence, and take one whole day of perfect rest. It was toward an upland he took his way, wandering by some small tarns of exquisite beauty, and enjoying every moment of his

holiday ; until well on in the afternoon, when he had drunk deep of the quietness, and was lying on his face in the grass, happening lazily to lift his head all at once, as by a flash, he saw that one of these tarns could be tapped for his mill-dam, and so give him water enough to tide him over the summer dryness and prevent his wheel from stopping, when it ought to go right on. He went home at sunset, blessing himself for his good fortune as well as for the leisure, which was likely to turn out a better day's work than he had done for a long time, took a survey of the land next day, and when he told me the story he had made his connection with the new reservoir, and it answered entirely his expectation.

I have often thought of my friend's adventure since then as an illustration of a lesson we are rather loath to learn in this busy land of ours—how springs and reservoirs of blessing may sometimes be opened to us through a perfect quietness we can never find through incessant toil. We do not believe in rest as devoutly as we believe in work. It does not seem possible we can ever do as good service either for God or man as to be still as to be stirring. In this intense life we easily believe that to do nothing one whole day is for that day to be nothing. The majestic motion and contention of the life about us overcomes us so that the precious word contemplation, in the old, sweet sense, is about as strange to the most of us as Sanscrit. We contemplate the very heavens to remember how many millions of miles the sun travels in an hour. Work while it is day is the watchword of our age, and it is always day. Time means the time to do things. "Let us then be up and doing" is indeed our psalm of life. We fight the idea of the philosopher that God cannot have rested on the seventh day and hallowed it, and then often illustrate our own belief by filling the seventh day as full of care as the rest.

I wish my readers to understand the profit there is in sometimes doing nothing. I gladly agree with the busiest of them that it is entirely natural for us to feel as we do, how good it is to take our place and do our stint, and feel the worth of what we are doing every day. The men and women of this country, at least, are trained to believe in the religion of work. The old battle about faith and works divides men no longer, as it used to do, while faith in work is a matter of general agreement ; so that he that *worketh* righteousness is righteous now in a very literal sense, and the true hand is our synonym of the true heart.

And this is hardly a wonder when we stop to think how the good of work impresses us in every direction.

Activity is so attractive and taking, and has so much to say for herself, compared with her sister, Stillness, that we cannot help loving her. To see a house bright and crisp, because the mistress can never bear to see a

pin out of its place or a fly in it ; and fulness and plenty in hall and kitchen, because the husband is at work all day long, with never a thought of resting ; and farms and factories stirring with prosperity, because their managers are a moving spirit ; and churches full of interested people, because the minister is such an incessant worker—how can stillness, we say, come into comparison with an activity like this ? Surely, in earnest times like these to sit still even for a day is to take the lower place.

Well this I noticed when I was on the sea once : that in the ocean there was a beauty and power quite peculiar to its rest, as well as its motion.

Once in a while there would come a day when the waters would leap into white foam, in their strife with the great, calm cliffs ; and then a day when the blue waters would melt into the sky, full of innocent dimples, which made you feel as if the tides were laughing with content. But this was what I noticed besides : that in the clear waters rested the full sun, while in the unresting waters you saw only broken lights. There was a shining on the edges, but not in the deeps ; a stormful grandeur, but no mirror of the quiet heavens. It was in a summer vacation, when I was glad enough to find reasons for lounging all day long. And so I said to myself : Beautiful is the activity that works for good, and beautiful the stillness that waits for good. Blessed the self-sacrifice of the one and the self-abnegation of the other. Martha gives up everything, that she may be hospitable, and is cumbered with much serving ; and Mary sits still. But still the voice of the Lord tells her, and tells us through her, that she hath chosen the good part. I would like, then, if I could do it, to include both in their turn in the sum of my life. We cannot help believing in work ; but there are days when we should be *glad* because we are quiet. When loth the strong motion and the strong emotion of existence should be done with for a while, and all things be as naught to us except the pure stillness, which, like the still sea I saw, only drank in the sun and glassed his clear shining through its whole heart.

And I doubt not this stillness may often mean to busy men and women simply to be still, and nothing more. There was a man last night at a meeting I attended whose whole being seemed broken—body, soul, and spirit. "How are you feeling?" a friend said to him. "Much better," he replied. "I have gained six pounds." "What are you taking!" was the next question. "Rest," he replied—"brown bread, cream, long rides behind a pony that goes like a snail, and long sleeps between my rides. Never did this before ; I have to do it now, and like it, and am hoping, please God, to get well." Poor fellow ! I thought : You came near working your way into six feet of sand in the cemetery. You will believe after this in resting, when you get to work again ; but you can

never rest as you might have done, if you had known these thirty years what you know now.

So, men of business, believe me, there is now and then a profitable nature in doing nothing at all. In the power to put business aside, and abiding now and then in a perfect quiet, things sometimes solve themselves, when we give them that advantage, which refuse to come out for all our trying. We all know how, by simply taking some perplexity into the deepest silence this side death—a good night's sleep—we can do better sometimes than if we sat up and wrought at a task all night.

And, mothers, you may care and toil incessantly for your little ones, never resting a moment in your devotion to them; and then, because you never are quiet, but enter into your very closet with a little frock and mend, you shall never be quite able to take the whole sunlight and warmth of your motherhood into your heart. You will be so full of care about the bread that perishes as to miss the bread that cometh down from heaven. No person in the world needs so much now and then to be still, and open her soul only to the silence, as an earnest, energetic, whole-hearted mother. This ceaseless activity is almost sure to run at last into shallows.

I have left myself no space to touch the worth of this stillness and rest in those things which belong intimately to the higher life; but it fills all of a piece with what I have said already, and so I am content. Rest in the Lord," and do not fail to learn that holy quiet into which a soul can enter. The divine business of being still and waiting on God may sometimes bring us so near to Him in the peace that passeth all understanding that, in comparison, our "exercises" shall be like the rattle in the ring of a tornado compared with the perfect stillness of His intimate heart.

R. C.

Among the Jews and Sabbath Marketers.

PART II.

While pursuing his arduous calling in such districts as those referred to, the missionary will necessarily make Saturday the most leisurely day of the week. It is then that, after calling on a few urgent cases of affliction, he will take an excursion into the open country, make up the journal which the rules of the society require shall be kept, or do a little extra in the way of self-culture. Viewing him thus, as the friend and adviser of a little district, the London City Missionary becomes an object of interest, because we recognise in him a real friend amidst the world of poverty and suffering in which he moves. Most of his constituents well understand the nature of the connection between themselves and the mission, and, accordingly, value their

adviser on account of spiritual services alone ; but the manner in which others, of less delicate sensitiveness, strive to turn better things to pecuniary account is both perplexing and surprising. While contrasting his respectable appearance with their own too often unprosperous condition, the people will account the evangelist a gentleman, and push upon him their need of relief. Nor is all this confined to the indigent. To-day he may be asked for bread and coal tickets ; to-morrow, a person of too superior a caste to receive those petty charities will confidentially request to be accommodated with £20. Another will want a workshop furnished with fittings, and knowing no other more likely friend, he will be obliged by the missionary's signing for the necessary amount ! Others will represent the desirability of his purchasing certain things which they have to dispose of ; and one has been known to go so far as to solicit a loan of £5 for providing the *déjeuner* at his daughter's wedding, or to quote the man's own expression, he desired to have "a bit of a flare up."

But though the most crowded, Petticoat-lane is only one of the many Sabbath morning fairs of London. The "Lane" and one or two others, such as the bird-market in Spitalfields, have distinguishing traits of their own, but in regard to the rest, to describe one is to describe them all. The air is close and heavily charged with tobacco-smoke and effluvia ; the shops have their shutters all down, and their doors are thrown back. The pavement is thronged, while the confusion of voices arising from bawling costermongers, broad-chested butchers, shrill-tongued women, hoarse ballad-mongers, and the deep bass under-current of sound coming from a multitude of buyers and sellers, are alone sufficient, so our friend the missionary thinks, to give the uninitiated visitor nervous fever. There are groups of unwashed men, whose marred faces and slouching mien speak of the previous night's carousal, and of a still inward craving for more fiery stimulants, which cannot be legally supplied until the gin-palaces open at one o'clock. These men are supremely indifferent to what seems to be the reigning confusion. It is home to them—a time of leisure ; and they take no active part in the business of the morning beyond passing low jokes to female acquaintances who pass with crying babies and heavily-laden baskets ; or perhaps they find additional diversity in kicking some luckless howling cur to the other end of the street, because the animal shows signs of being discomfited by the performance of a blind piper at the corner of a court. The conversation of these idlers is found to be of an unedifying kind, and chiefly relating to prize-fights, tap-room exploits, and divers home adventures and upbraidings in consequence of having "spent the blunt in lush." The whole night is sufficiently disheartening if not heart-sickening, and one can scarcely realise the possibility of gathering from such materials the constituent parts of a meeting for the worship of God.

Yet in some regularly-appointed room, slightly secluded from the noisy throng without, the city missionary sets up, week by week, on the Sabbath morning a meeting for prayer and exhortation. In this hard service he sometimes accepts the grateful co-operation of former converts, who volunteer to go round for the purpose of compelling the people, in the Gospel sense, to come in and be saved. By such means the low and the outcast hear the

with, and not unfrequently are arrested in a downward course, ultimately become new creatures, their outward reformation being no less striking than the inward change. Poor women, too, and not always of the slatternly type, who have just finished their morning marketing, will call at the mission station for a few minutes, their aprons, meanwhile, being filled with wares from the baker's, the general dealer's, and the greengrocer's. Sometimes men, half intoxicated, will stumble into the room and shed tears which are too soon forgotten among degraded associates. Some attend for diversion's sake, to find the circumstances of the situation much against their purpose ; and more singular still, the illiterate Irish will take a timid peep at the Protestant congregation, and will turn away in horror because the City Mission provides neither crosses nor candle-lit altars !

The practice of Sabbath marketing is fraught with evil to all parties, and in most instances the shopkeepers would consent to have the custom abolished by authority. In one district, notoriously addicted to this desecration of the day of rest, as many as ninety-seven out of a hundred tradesmen have been known to declare against themselves ; and three out of four a number of shop-keepers who opened on the Sabbath, formerly expressed their desire to enjoy the weekly boon, but because all could not agree, things remained as they were. In such cases legislation would be welcomed as a coming interference. Both the publicans and the working classes are supposed to have thanked Parliament in their hearts for having closed the public-houses on Sunday morning.

Any who will look into the matter for themselves will find that the chief business in the Sabbath market commences at church time ; and is not confined to edibles or wearing apparel, household furniture entering into the category of traffic. At one time a weak effort was made to induce tradesmen to close at eleven o'clock, but this failed entirely ; and now, in the places we have named, Sunday morning is the busiest part of the week ; and while the whole of the inhabitants of a district are injuriously affected by this pernicious custom, the chief sufferers are the working people themselves, whom the practice is supposed to be a convenience. It is well known that the traders charge higher prices and push the sale of inferior articles, so that as they would not venture to sell during the week. Nor are the reasons for this imposition very far-fetched, for extra wages are demanded by the assistants for their seventh-day labours. Some classes of mechanics, from choice rather than necessity, adopt the idle habit of postponing their purchases until the Sabbath, and this being so, it was elicited from several witnesses before a committee of the House of Commons, some years ago, that the benefits springing from compulsory closing would principally go to the idling man ; for were not the shops open after Saturday night, the husband would not be so well able to loiter about smoking and drinking until too late to provide the weekly stores. "Suppose she (the wife) could not buy on Sunday, when would she buy ?" was asked. "The husband," replied the witness, "would then take care to be at home in sufficient time to have a comfortable dinner on the Sunday." Even the more respectable Jews declare against the custom, and it breeds contempt for Christianity in their minds when Christians are found ignoring the claims of conscience. Hebrews

themselves risk being discarded by high-principled connexions should they carry on business during their own Sabbath.

The individual efforts of missionaries to promote reform against almost overwhelming opposition are in appearance insignificant, but are not so ineffective as might be inferred from the circumstances of the situation. The visitors frequently succeed in persuading persons to relinquish Sunday business altogether. In the early days of the City Mission, a certain shoe and leather-seller became a striking example of the utility of these gentle persuasions of itinerant evangelists. The warehouse remained open week after week, and regularly, though seemingly without effect, the visitor called, gently to rebuke the sinful custom of the family. The man could not see the influence he was wielding as little by little the strongholds of the trader's conscience surrendered. The shop was closed after repeated solicitations and warnings. A daughter was converted at the missionary's weekly meeting, and her influence widened until the whole family was Christianized, and until the father died rejoicing in faith.

As we began our sketch with the "Lane," the Jews' market, we will here add a few lines illustrative of the experience of the missionaries who labour among the Scattered Nation.

The poor Jews of London are intensely opposed to the Gospel; and the journals of Christian visitors sent among them abound with records of ill-usage. The missionaries are abused, and even have rubbish thrown at them. This evil arises from other causes than national prejudice. Among the vulgar Hebrews great ignorance exists; and where ignorance reigns it matters not whether the subjects be Jews or Gentile, passion will bear rule. As a body they are also remiss in educating the young—a failing which sometimes springs from a mercenary spirit, the children's labour being turned to profit.

Many of the lowest class Jews, who live by working for old clothes' dealers and such like employers, exist in a deplorable condition. "Their dwellings, abounding in vermin, are a mass of filth and corruption," says a missionary who laboured in a Houndsditch district; "the sad description of them may be summed up in three words—dirt, emptiness, and wretchedness."

Of the twenty thousand Jews who reside in London, three-fourths of the number are included in a small radius from Aldgate Church. Popular notions concerning them are often erroneous. They have a thirst for gain, strong and deeply rooted, but their hereditary passion is not gratified so freely as people believe. "The greater part of them are poor, and much destitution prevails among them," says a missionary of the Minorities; "some are often in want of the necessaries of life, and some are scarcely able to obtain a sufficiency to support existence. This is most prominent in the case of the Dutch Jews. Their national charities are numerous and very bountiful; but even they fail to administer sufficient relief."

Though as a rule even middle-class Jews are not remarkable for cleanliness, they enjoy better average health than their Gentile neighbours, and evince a strong taste for fine, showy clothing. Neither are the lowest among them so drunken and so licentious as the ordinary run of vulgar Englishmen, and the women receive a greater amount of respect. As a partial set-off to this honour awarded to the weaker vessel, she is accounted greatly inferior to the man,

d too often she is suffered to grow up in blank ignorance ; a Hebrew proverb—"Every one that teacheth his daughter the law is considered as if taught her transgression"—showing the national sentiment in regard to sales. The Jews condemn a woman's testimony, and refuse her a seat with men in the public congregation. In numbers of instances girls are purely reared in total ignorance, not so much as a knowledge of the alphabet communicated. Even among men the standard of education is not high, not more than five in every hundred being supposed to know Hebrew. Both men and women are fond of light amusements, and find much satisfaction at the theatres, as well as at the large taverns where dramatic entertainments are provided.

The advancement of education during the present century has led to a wider expression of opinion ; so that while numbers who can judge for themselves reject the superstition of the Talmud, and advocate reform, others still adhere to the letter of tradition. While, however, we speak about the spread of knowledge in the Hebrew nation, we may remember that education progresses slowly among a people whose children, on attaining the capacity of earning a shilling a day, are sent to labour rather than to school. But faithful Jews among the poor are not universally neglected ; nor does national prejudice entirely exclude them from the benefits of Christian instruction. Their children are taught in Christian Sunday-schools, and indeed, the Jews themselves have copied our example of opening the Scriptures to youth on the Sabbath, and they also employ religious itinerants to go among the poor and sick of their own persuasion.

The Jews are a sober people, the women being especially circumspect in dress and manner. "I cannot charge my memory," says a visitor in one district, with having witnessed a single case of a Jewish woman under the influence of wine." A partial attempt is made to honour the Sabbath by perpetuating the Mosaic observances ; but even the orthodox, who burn two candles on Friday evening, and who refuse to work, will yet descend to many frivolities. The Germans are most easy of access, though their religious liberality is sometimes rooted in indifference. The Poles and Dutch are reputed to be the most bigoted. "They know the Bible," we are told, say their prayers in a gabbling way ; put on their phylacteries, and curse every one who does not join in their opinion." The Rabbins show little anxiety about spreading scriptural knowledge among the poor, so that little can be expected from a people so neglected more than a piety of formalism. One boy signified that he should not recognise the Sabbath but for the baked meat provided for that day. Then to other adverse influences which oppose the endeavours of the missionary we have to add the opposition of low sensualists, who gladly join the Jew in checking the Gospel. Irish zealots and fanatic Jews have been known to pelt the Christian visitor beyond the precincts of their filthy habitations. But the work has a bright side, as will be seen in the following little history.

The joy of sincere Jewish seekers after truth on discovering Christ to be the Messiah is full and lasting. In Whitechapel stood the establishment of a photographer with whom the district missionary became friendly, but without achieving any immediate good results. The artist would not concede that Christ

ranked higher than other great historical persons ; but being fond of discussion, he one day cautiously introduced an intelligent assistant, and one supposed to be sufficiently versed in Rabbinical lore to confute the Christian argument. This person proved himself an able disputer, and the saloon became the scene of many discussions. Then affairs took an unexpected turn. The assistant, astonished and perplexed at the ground assumed by the missionary, each position being strengthened by quotations from Hebrew Scriptures, exclaimed, "I wish you had never talked to me. What book is it that teaches you to explain those prophecies which the Rabbins hold as mysteries!" Being told that the Book was the New Testament, the reference to Christ provoked harsh language, till in a tone of affected honesty he cried, "I will read that New Testament, not to believe, but to show you, when I compare it with my books, it is all falsehoods." These words were acted on ; but instead of finding his position impregnable, the inquirer grew bewildered, his features wore a troubled expression, and depressed spirits told of gloom within. The sequel was interesting, and even remarkable. Early one morning there came a knock at the door of the missionary's house, the visitor being the young artist, showing an uneasy manner and a troubled countenance. "I had a terrible night," he cried, "I could not sleep. I therefore got up, and as I opened the New Testament, my eyes fell on the third of John. I suffer now from the burden of my sins." Thus this inquirer embraced Christianity ; but found he could not do so with impunity. The landlord of the photographer's shop declared he would give his tenant notice to quit if he employed an apostate. What must have been the man's chagrin at hearing the master himself confess the Christian tenets ? "You may give me notice to leave," he cried ; "my soul is of more value than all else. I am now quite convinced that Messiah has come, and that He is Jesus, and in Him I hope to believe." In this manner both master and servant professed themselves sincere converts, through the instrumentality of the city missionary. Thus in Rag-fair, in the New Cut, in Leather-lane, in the bird-market of Spitalfields, and in kindred places, a good and great work is going on, worthy of the Sabbath morning.

G. HOLDEN PIER.

Man's Nature, Origin, and Position in the Universe.

RELIGION rests upon a twofold foundation,—the doctrine of God on the one hand, and the doctrine of man on the other. The Bible exalts, to the highest possible degree, our conception of both the Divine and the human natures, and shows us a remarkable correspondency, or relationship, between the two. Modern science, as advocated by some of even its most eminent professors, tends to degrade and reduce the old orthodox doctrine, concerning both God and man. The idea of God becomes pantheistic : He is confounded with the universe which has emanated from Him, while to Him are denied the attributes of distinct consciousness, intelligence, and freedom. Man is conceived of simply as an animal developed from some lower order of creature. Strange it is to find this view of man's nature spreading and gaining ground

even among educated people ; and stranger still to find it asserted and vindicated by men of real genius and immense scientific attainments. Nay, they even speak of it as a thing proven, and take to themselves no small praise for having exploded the ancient dogma, which taught the separate creation of distinct species. This new form of infidel teaching—for such it essentially is—behoves to be carefully considered by Christian men ; and the note of warning should be given with no uncertain sound. The new theory, which is just now finding such favour, will be seen, on but little reflection, to be diametrically opposed to the statements of Moses, as well as to the whole doctrine of man's nature, origin, and place in the universe, contained in the Scriptures. Mr. Darwin declares that “ the grounds upon which ” his “ conclusion rests will never be shaken.” And what is that conclusion ? It is “ that man is descended from some less highly organized form.” And what are those grounds ? They consist simply in the “ similarity ” which is discovered to exist “ between man and the lower animals in embryonic development, as well as in innumerable points of structure and constitution, both of high and of the most trifling importance.” “ The facts cannot be disputed.” Be it so ; but then the inference from those facts may be both imputed and absolutely denied. And yet Mr. Darwin is so confident in his theory and opinion, in his “ great principle of evolution ” standing up “ clear and firm,” that he hesitates not to pour utmost scorn upon any one who may question it. “ He who is not content to look, like a savage, at the phenomena of nature,” “ cannot any longer believe that man is the work of a separate act of creation.” His conclusion is, “ that man is the co-descendant with other mammals of a common progenitor.” In short, the different families of monkeys now on the face of the earth sprang, with ourselves, from the same original stock. Nay, all vertebrate animals—birds, fishes, and reptiles included—had their origin in a simple, worm-like, Ascidian creature scarcely visible to the naked eye. The process of transformation has been one of gradual development, exceedingly slow, and carried on during perhaps millions of ages, until at length a creature was produced whom Mr. Darwin speaks of, in the species, as “ our ape-like progenitors.” “ We thus learn he says in his last chapter on “ The Descent of Man,” that man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed amongst the *Quadrupedia*,” or four-handed animals.

Such teaching as this absolutely contradicts the doctrine of Scripture ; and that upon such extremely vital points, as to overthrow entirely the whole structure of Christian theology. To believe this theory, is to believe in man as simply an animal still. He may be more acute and clever than other animals are, but there is no essential difference between his endowments and powers and those of elephants, dogs, ants, or apes. Indeed, Mr. Darwin instinctively contends for this, and endeavours to show how, in the lapse of ages, the dim rudiments of thought and feeling which are discoverable in brutes came to perfect and mature themselves in the present high intellectual, moral, and social state of the civilized world. Language was a slow growth, a very gradual invention, springing out of the felt need of something better

than the inarticulate jargon, or cries, of the brute creation. Conscience is a mere modification or outgrowth of social instincts. Its uneasy sensations are the results of reflection and experience ; and the thought of God, or any reference to Him, is by no means necessary to its existence, or full vigour. Still he acknowledges that, among "the more civilized races, the conviction of the existence of an all-seeing Deity has had a potent influence on the advancement of morality." He leaves it quite uncertain, however, as to whether this conception of God is to be regarded as a sound and valid one ; neither does he answer the question, with any clearness, as to how his doctrine bears "on the belief in the immortality of the soul." For ourselves, we should deem the conclusion inevitable that man, being but a higher form of beast, must, like the rest, utterly perish at death. And then, as to God : if the thought of Him, as a "beneficent Creator of the universe," only "arises in the mind of man" after "he has been elevated by long-continued culture" (as Mr. D. says), it is plainly a matter of but little consequence to the great masses of the world's population whether this thought ever arises in their minds or not. Mr. Darwin carefully avoids speaking of God as any other than a Creator, and never admits, even by implication, that there can now be any real or direct intercourse between Him and His creatures. Such a system appears to us as fundamentally and most dangerously irreligious, although it is right to say that, in a languid manner, he denies that it can justly be called so. Our objections to the whole doctrine of the Evolutionists are many :—

1. It directly contradicts Scripture, which ascribes the origin of man to a distinct and solemn act on the part of the great Creator.

2. It fails to recognise, or give any adequate account of, man's higher nature, his moral constitution, his yearnings and his fitness for immortality.

3. It lowers our estimate of his true relation to God, as well as to this whole terrene creation, over which he has been placed, as the Divine vicegerent.

4. It fails to explain the nature of sin, account for its origin, or show its remedy.

5. It renders the doctrine of the Incarnation preposterous, as it is impossible to conceive that God could ally Himself to a being that was simply an animal creature.

6. By discrediting the Incarnation, it destroys the foundation of every other great truth connected with the redeeming work of Christ ; and is accordingly Christianity's direct and uncompromising foe.

7. Scientifically as well as theologically untenable, we must say that we regard its fundamental principle as unproven. The fact of some similarity between our corporeal frame and the structure of the lower animals is not enough to prove that we have sprung from them : but only proves that, in some respects we have, as to our animal nature, been made like them, and are subject to the same physiological laws.

8. The theory fails to account for the following phenomena, admitted by Darwin himself,—that no traces of creatures, in process of transformation, or intermediate between monkeys and men, can be found either amongst extant or fossil species ; and no vestiges of the human skeleton occur in any known geologic strata.

9. Further, we ask how it is, that the whole process of animal development has consummated itself in only one small portion of the great sentient creation. How is it, that there are any animals now to be found beside men? How is it, that the lower species keep so distinct from each other; and each is just what it always has been, except in a few very superficial regards, as far back as the annals and monuments of history extend?

10. Mr. Darwin's attempt to account for man's use of language, as well as his theory of the genesis of our moral faculties, appears to us equally contrary to reason and contradicted by the facts of history.

We regard his whole theory as a very rash, weak, and hasty hypothesis. We may admire him as a naturalist, collecting interesting facts; but we cannot respect him as a logician or a philosopher, attempting to draw inferences from his facts. Nor is it necessary that we should be able to account for all the peculiarities of man's physical constitution, whether in its embryo, adolescent, or mature state, in any other way than his. We may acknowledge our ignorance of the causes of things, without accepting absurd and self-degrading explanations of them. If we believed in this development hypothesis, we should feel ourselves wholly shut up to laws and processes of nature, the future direction and issue of which would both be wholly unknown to us, and utterly fail to interest us. To continue to preach or believe the Gospel would be alike unnecessary and absurd; and no incentive would remain for seeking either to Christianize or to civilize the heathen. Let them abide as they are, till they spontaneously develop into something better. Or if we would move, in efforts of philanthropy, to instruct and elevate them, why not do the same also for baboons and chimpanzees, to hasten their attainment of that earliest human condition, to which they must, if Mr. Darwin's theory be correct, be slowly tending? Let Christian men beware how they lend the least countenance to these essentially deistical views, or how they themselves imbibe the poison of them. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

How delightful it is to turn from the books of men to the Book of God—rise from these degrading theories of evolution and development to the sublime and glorious doctrine of man's *creation* by the moulding hand and the inspiring breath of Almighty God, as the story is told us in the writings of Moses. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (see also Gen. i. 26—28.)

These words distinctly teach us that God made man such as he now is, in regard to his normal and proper constitution and powers. He gave man a material body, by which he is allied to the lower animals, although superior to them. In addition to this, He did for man what He never did for them, breathing into him the spirit of life from Himself. This endowed man with a new, unique, and spiritual nature, directly derived from God, constituting him a child of God, and separating him by an immense and impassable gulf from even the highest order of the other creatures on earth. In this, his God-derived nature, man occupies a place and a position in the ranks of creation peculiar to himself. There is a distinction of kind, as well as

degree, between him and all the rest of breathing things below. Man *does* constitute an order, and a species, yea, and a genus, all to himself. He is over all the rest; he is different from them. He is akin to angels, rather than to apes. The body, which assimilates him somewhat to the latter, is a part of his complex nature, which is by no means essential to him. He could live without it. It is quite separable from him. And it is in that higher nature, connecting him immediately with God, that we see the elements of his true greatness, the foundation of his immortality, his capability of holiness, the possibility of his fall, and the groundwork of his restoration to holiness, happiness, the image of God, and eternal life.

Man is God's highest work—His *chef-d'œuvre*. View him fresh from the parent soil, instinct with the threefold life—animal, intellectual, and spiritual—breathed into him by his Maker! How perfect in symmetry, how compact in form, how noble in aspect, how majestic in deportment! Grace clothes his fair limbs like a garment, knowledge sits on his broad forehead as a crown, humility and love beam mildly from his eyes, and round his mouth plays the sweetest smile of gratitude and joy. What a marvellous frame, stately and strong, yet apt for nimble movement and elastic bound; girt together with firm muscles, yet acutely tremulous with telegraphic nerves; every sense keen, every perception clear, every feeling a thrill of pleasure, every impulse a throb of delight! Yet this is but the habitation of a spirit surpassing its fearful and wondrous construction infinitely.

Man may be regarded as a recapitulation or summing-up of all God's previous labours. All preceding forms of existence have in him a representative part. He is not mind only, or matter, but a mysterious combination of the two. As to the former, all kinds of minds, if minds they be, unite in him, from lowest instinct up to highest holiness. As to the latter, all kinds of material existence are harmonized in his being. He belongs at once to all the three kingdoms of nature—the animal, the vegetable, and the mineral. Earth's four great component parts, once called "The Elements," conspire together to constitute a man. His solid flesh and hardened bone are of the earth, earthy; it is coloured water which flows through his veins in the shape of blood, or which glitters like a lucid crystal in his eye. The vital air he respire, and lives by, every instant; while electric fire pervades each atom of his frame, and makes his palpitating body glow like a furnace. Not without reason did the ancients designate him a microcosm, an epitome of the world, a minified universe.

But man is even more than all this. He is God's representative upon earth; and is empowered and permitted both to act for the great King of glory, and to speak to Him. Not merely is God manifested *in* man, but He manifests Himself *to* man. He can rejoice in the works of God's hands, and render back to his Creator intelligent homage and praise. Other creatures upon earth cannot do this. But for man, this splendid and prolific world, teeming with life, would be all unconscious of its Maker. It would receive everything: it would return nothing. There would be no reciprocity between God and His works. On neither sea nor land would the voice of thanksgiving be heard; and for all purposes of worship this spacious globe would be no better than a deserted tomb or an unpeopled desert. But man came as a

ring link between the Eternal and the productions of His skill. Man is the mouthpiece of creation—the eye and the heart of the earth. Through him it feels God's love, describes God's glory, responds to God's call, and renders back its appropriate tribute to His kingly Majesty. As old Herbert faintly says, Man is made "secretary to His praise."

One can understand, if these views be correct, the high regard which God has shown to man, in seeking his redemption. Such is the innate dignity of human nature, that God deemed it worth saving and recovering from the stain of sin, even at the cost of the life of His own dear Son. Not indeed that man ever deserved such a display of God's love, but only that He considered it no idle or wanton waste to expend such amazing compassion upon man. Not thus could He have acted for the sake of developed apes!

Still less could the nature of such creatures as Mr. Darwin describes have furnished a suitable medium for the incarnation of Jehovah. But man's nature did; and hence, if we rightly apprehend our own being, we can better understand how possible it was that God could become "manifest in the flesh." We see how a finite spirit, bearing the image of God, can be embodied in a corporeal organism: but that finite spirit is of such a nature, having been breathed forth from God, that the Infinite Spirit can link Himself with it. How shall He not by that means also ally Himself to our whole nature, "of body and soul subsisting"? We have no difficulty, therefore, in believing that God has appeared upon earth like a man: but it seems horrible blasphemy to imagine this, if man be only a superior species of monkey! Let us then hold fast the "form of sound words" which has been delivered to us from of old. And though "none can overrate his nature, none can underrate his merit." And while the Gospel of Jesus Christ puts the highest honour on that nature, in a way unknown to either philosophy or science, that Gospel also does what these can never do. It reveals the method whereby our lack of all merit may be compensated, and by which we may arise from the degradation and corruption of this present evil world, and go forth victoriously to claim an inheritance in the skies. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality." And then, when these things are done, "shall be brought to pass the saying that is written, Death is swallowed up in victory."

T. G. HORTON.

Household Treasury.

THE WAY TO ROME.—A STORY FOR SOME PARENTS.

(Concluded.)

It soon became apparent that though with them, she was not of them. She was not alone that she attended a different church on Sunday, steadfastly refusing to "join in the worship of heretics"—or that she had feast-days and fast-days of which they had never heard—or that her room was adorned with crucifixes and images of saints, her bookcase filled with Romish manuals, and her Bible banished because she had "no more use for it." It was none of these things—it was something deeper and more subtle

which, although indefinable, nevertheless seemed to rise between them vast and impregnable.

At first it was predicted by Natalie's friends that an enthusiasm so violent as hers would not last long ; but these predictions were not verified, which may have been owing in part to her natural tenaciousness of disposition, and in part to the fact that Father Bernotti was still her adviser and confessor, and that in her frequent visits to the convent she was exposed to all the old influences.

Perhaps some one will ask, "But why did not her father prohibit all intercourse with the convent ? Surely he had a right to lay his commands on his own daughter while she was in his house and under his care."

Yes, so you and I think, but, as Mr. Brett had abundant opportunity to know, the authority of a father in the flesh would have weighed nothing against that of a spiritual father. If he had ever doubted this, the time came when he had most melancholy proof of it, for in the course of a few years Natalie declared her intention of taking the veil. Hitherto she had not held aloof from society, but had entered into its amusements with all the zest natural and proper to her age, and her decision, which took the public by surprise, was at once set down to a "disappointment in love," with how much truth it is impossible to say. If it was so, she never admitted it, but talked much of a "vocation," and a "life of consecration."

Said Father Bernotti : "Think of the honour of being a daughter of the Church ! Can any earthly glory compare with it ? Is it hard to leave the world and its pleasures in the bloom of youth ? So much the greater shall be your reward hereafter. Do earthly ties still hold you back ? 'He that loveth father or mother more than Me is not worthy of Me.'"

To all the arguments and commands of her father, and the tears and entreaties of her mother, her one reply was, not "Christ and duty," but "Father Bernotti and the Church."

She entered the convent, and when her novitiate had expired took the black veil. A few years passed away, and Mrs. Brett, who, from the time her daughter left her, had drooped as from a secret but mortal wound, now lay upon a dying bed. They were all there—husband and children—all save one.

"O if I could but see Natalie once more before I go !" Such was ever the burden of her cry.

"And, if it is possible, you *shall* see her," cried her husband, smitten to the heart at sight of her distress.

It was with little hope of success that Mr. Brett went to the bishop to ask that in a case so grievous the rules of the Church might be for once set aside, and that Natalie, now Sister Blandina, might be permitted to return home with him, to bid her mother farewell. But either from motives of policy, or because the human heart which still beat beneath his robes was moved by the sad story, the bishop granted a dispensation.

Hastening to the convent, Mr. Brett saw Father Bernotti, who volunteered to communicate the unexpected tidings to Natalie. The conference was a long one, and ended thus :—

"Is there not merit in self-denial, Father Bernotti ?"

at merit, my daughter."

d the sacrifice of our earthly affections, will it not enhance our hereafter?"

ubtless it will; a crown of thorns on earth for a crown of glory in "

en say to my father that I am dead to the world—dead to all earthly at I cannot peril my soul's happiness for a fleeting gratification. Tell o, that I grieve that one who is at the point of death should still look the things of this world. But I shall not fail to pray for her day and and will cause masses to be said for her soul."

ay the invalid had been in a state of feverish expectation. Not a nor a motion had escaped her observation. There was the light of ent in her eye, and a dangerous flush on her cheek. If for a moment into a doze, she started up exclaiming—

ere, surely I heard the sound of wheels!"

ilbert, her eldest son, who held the place which should have been er's, would soothe her with gentle words and caresses, begging her set her heart too much on seeing Natalie, for they might yet be inted.

cannot be that they will refuse the request of a dying mother," she answer.

rd evening Mr. Brett came. His wife heard him approaching her

She saw him standing in the doorway, but looked eagerly beyond ther form.

e you alone?" she faltered.

one," he replied.

sank back on the pillows from which she had half raised herself, and red—

lid not think the bishop could be so cruel."

u must not blame the bishop," said her husband, bending over her. hen, for the first time, she noticed how worn, and haggard, and ful he was.

Natalie dead?" she asked.

ad to us," he answered. He had intended to spare his wife the pain wing that the refusal came from Natalie, but justice to the bishop led him to tell the whole truth, and he delivered the message micated to him by Father Bernotti.

the alternations of hope and disappointment had been too much for brett; she died that night.

ilbert looked on his dead mother's face he was heard to say, varying rds of Madame Roland—

Religion, Religion, what crimes have been committed in thy name!" n port to port, from shore to shore, Captain Bernard was ordered, but th he came back to his native land, and on just such an evening as 1 which we first made his acquaintance—you and I, reader. He again the verandah of the Brett mansion—that lonely dwelling where no r's step or voice was heard. He had that day stood by his sister's and passed the grey walls of the cloister where his niece was immured.

To see her he neither sought nor wished ; but thinking of her as he last saw her, and of all that had happened since then, he said—

“Such histories are constantly repeating themselves, and yet Protestants persist in sending their daughters to Romish seminaries.”

RUTH CHESTERFIELD.

MR. BEECHER AND THE ENGINEER.

SOME time ago, in a short journey that I had on a locomotive, I engaged in Christian conversation with the engineer. Our Christian brother runs a morning express out of Boston. It is now several years since he became a Christian, and he is one all over, all through, and all the time, and in every thing. You can't be with him five minutes without feeling that the purpose of his whole life is to honour the Saviour. He is a man without any literary culture, but it pleased God to give him a big heart when he was born, and it pleased Him when He gave him a new birth not to diminish that organ.

I was conversant with his earlier history ; as soon as he came into the new life, he commenced, as every one should, to put forth his hand in the Master's vineyard. He saw me in the station-house and beckoned me to him, and we were soon sitting on his engine ; he got me on his side, and put me on his cushion. He ran his engine and talked to me all the time. He began by stating to me that he never had so much to do in his life ; it seemed to him that the Lord was blessing him beyond all measure. He gave me a narrative of a man whom some years ago he knew to be very prosperous. He owned eighteen horses and drays, and was thriving so well that he had about four thousand dollars saved.

“I saw him a few weeks ago,” said he. “He had three horses left ; and they were fit for the crows. He had a mortgage on them, and he had drunk up his four thousand dollars, and his family were in great destitution. I kept praying for him, and one day I met him, and I said, ‘I want you to let me talk to you about five minutes. I am your friend. I want to see you.’ Well, I talked about fifty-five minutes, and he cried and said he wanted me to talk with him again ; but he kept drinking.

“There were about twenty of them who used to go to a drinking-house, and the one who drank the most they called Captain, and the next one the Lieutenant ; and then he gave me a brief history of these men : one of them had made a fortune and drank it all up, and made another and drank that all up. Well,” said he, “I used to go up there sometimes and talk with these men ; they would cry and promise me to reform.

“One day they were drinking, and a watch was missed ; then they shut the door, and said everybody must be searched. The Lieutenant was placed at the door ; the man who had the watch gave it up, and tried to make his escape. The Lieutenant had a knife in his hand cutting tobacco, and in his endeavours to keep the man inside, he cut him badly. He was put in jail for this, and the next morning down they came to my house in great trouble to see if they could not get him out. ‘Now,’ I said to them, ‘you must tell me the truth.’ I looked into the matter. I knew the judge, and I told him

and got the man out. The next day I went up where they were and as I came in sight they said, 'There he comes.' About eighteen had got together, and they said, 'Where is your pledge? I want a pledge.' I sent a man down for a pledge, and I told them they were to meet with me. It was Friday night, and they had better be at the prayer-meeting. Then I remembered afterwards that our pastor was not at home either, and I did not know what to be done. It would not do to have a bad meeting with all those men. I told Jenkins that he must preside, and I would sit back and let the people that these men had come there to sign the pledge. I told seventeen of them, and this man who had drunk up two fortunes said, 'I want you to do me a favour. I want to sign first;' and the Captain and Lieutenant signed it, and so the whole seventeen, and Mr. Beecher, they are all doing well but one or two. We are going to get them all yet."

He went on to tell me that he had to get a little money here and there to get them started. When they were drinking they did not want to eat, but now they had stopped drinking they must eat. "Now," he said, "most of those men are saved, and the work is more than I really know how to do with." I took out some money and gave him, to help him in his work. I saw a long list of names which he had with him; he was looking at it, and said, "That is my praying list; I pray for all of them every day, and as they are converted I strike them off." He told me four or five histories. A person came to him to see if he could go and see a certain man, a very hard case. He went on Sunday and found him a man full of argument; he began to talk with him, and saw very soon that he wanted to trip him. "He kept talking about Jesus, and I kept talking about Jesus," said our brother. "After a while he got a little angry, and said, 'I suppose you know that I own this mill; I suppose you know that I am master in it. You have preached against it.' I saw then that he thought that I was a minister, but I kept telling him, and by and by he said, 'You had better go and preach to the congregation.' Then I said, 'I am not a minister, I am an engineer on the Worcester train. If you come down to the Worcester depot, you will see 'John Lincoln' any morning.' He was astonished at the idea of a man's coming and interesting himself in his behalf. The family were converted, and that led to still other conversions. He could not make much of a speech," said he. "Do you think it is my duty to go up and read books, and fit myself better for this work?" I said I; "if the Lord had meant you to be a finished orator, He would have called you earlier, and called you through a school;" and so he went on just as he is.

I have given you this little narrative because in the first place it was very noteworthy, and there are some points of application in it; was there in this man that he should feel called upon to do this kind of work, up early and late, and not especially set apart? He showed a remarkable gratitude, and he longed to see other men redeemed, and he sought the opportunity. He sought out opportunities, and he won them through love and personal sympathy.

I noticed in all his conversation that he was a man of incessant prayer. There is no end of what men may do if they have the inspiration which comes through the medium of prayer. This man certainly is as homely and as plain a speaker as you can find, but with it all he does a great amount of good. Men say, "No one will listen to me in my position." Love is a universal master. The love that is breathed into the heart by the cross of the Lord Jesus Christ makes all men brethren; and if a man has sympathy for a man he cannot talk so brokenly but that men will listen. I noticed in all my trip that he was the one happy man that I met. A man that has such overflowing joy in life I have not met for a long time.

Employ the talents God has given you. If He gave you five, use five. If He gave you one, don't bury it. Use what you have.

H. W. BEECHER.

Poetry.

"They heard the Voice of the Lord God."

Do you hear a Voice
Calling softly, sweetly through the years ;
Through the wrong and sorrow ; through the tears
Of a wasted life ?

Do you hear a Voice
Resonant in times of eager sin ;
When the chalice of the heart within
Brims with poisoned wine ?

Do you hear a Voice
Whispering sadly as the mind stoops down,
Groveling to some baseness—its fair crown
Dim with darkening shame ?

Do you hear a Voice
Speaking gladly as the soul on-goes
Patient behind its Master, past all foes
In this world's strife—
Looking up to heaven with quiet smile,
Feeling God's omnipotence the while,
Bearing up the life ?

'Tis the Voice of God,—
Sternly warning as in Eden's grove,
Then appealing in His tender love ;
'Tis the Father's Voice.

Aye, the Father's Voice,
Calling ever, always through the years ;
Through all wrong and sorrow ; through all tears,
Calling children home !

ALFRED NORMS.

Obituary.

IN LATE REV. JAMES STRATTEN. JOHN belonging to a former generation, a few of the readers of THE LITURGICAL MAGAZINE will be familiar with the name, and some will be deeply interested in the ministerial course, of the able James Stratten. For more than twenty years he was minister of Paddington Chapel, where he won for himself "ten opinions" as a preacher of power. He outlived his work many years, muscular weakness wholly incapacitating him for service; yet the ray of his singularly effective ministrations in the religious circles of the metropolis of London, and his name was a comfort to the day of his death. James Stratten was born at Bradford-on-Avon, on the 26th May, 1795. His boy-life was, however, chiefly spent in the village of Trowbridge, whither his father had removed. The Rev. John Stratten was then the Congregational minister of Trowbridge, and the lad was brought under the influence of that man's ministry. He became a member of his Church, and from that time it would seem that he began to preach. When he was but seventeen years old he preached his mother's funeral sermon. It was about this period of his life that he entered the old Paddington Academy, with strong recommendations from his pastor and the church. In 1816 he commenced his studies in Dublin. In 1819 he was invited to become the minister of Paddington Chapel, which had been erected by the liberality and energy of the late Thomas Stratten, Esq., of Highbury. We understand that the Rev. Henry Townley officiated in that chapel for a year previous to this, but having given up himself to missionary service, he never became minister of Paddington Chapel, was ordained in it, and thence sent forth to labour amongst the heathen. It was reserved to be the life-scene of

Mr. Stratten's ministrations. There he preached during all those long years with a force of appeal and a glow of fervour seldom attained to. There was a fascination about his discourses which drew eager listeners around him and held them fast. Churchmen and Dissenters, high and low, rich and poor, the illiterate and the highly cultured, all found that which suited them, and suited them well, in Mr. Stratten's varied and powerful ministry. At length it closed, not from mental incapacity, but from physical impotency. His voice lost its tone, and his step its elasticity. Some twelve years ago he relinquished his pulpit, which had been the joy of his life. From that time he preached but seldom, and it was not long before his speech so far failed him that he could speak only in a whisper. He was consequently wholly withdrawn from public service, and the remainder of his days were spent in the quiet of privacy. To him this was at first no small trial. Life seemed little to him if he might not preach. He was most happy in his marriage with the eldest daughter of Mr. Thomas Wilson, whose devotion to her husband, till death most unexpectedly called her from his side in November, 1870, was above all praise. Nothing was wanted that love and ample means could procure to sustain him amidst the infirmities, and to solace him in the enforced solitude, of his declining years. But he often had a "desire to depart," yet he was willing "nevertheless to abide." Often when speaking of his departure did he express himself in the lines of Baxter,—

"Lord, it belongs not to my care,
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.

If life be long I will be glad,
That I may long obey;
If short, yet why should I be sad
To soar to endless day?"

The solitude of Mr. Stratten's later life

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was not wholly unbroken, nor was its comparative gloom without relief. He was a genial and kindly man, and it was always a joy to him when an old friend or ministerial compeer went in to see him. The writer will not easily forget the pleasure he manifested when, on the fiftieth anniversary of his coming to Paddington, a few ministerial friends called on him and presented him with an address of congratulation and sympathy. The visits of the Rev. J. H. Godwin were highly appreciated. Great, too, was his joy when on a recent occasion Mr. Binney called upon him, and spent nearly an hour in friendly conversation and Christian fellowship. Only a short time before his decease, on receiving a visit from the Rev. J. C. Gallaway, formerly a member of his Church, he inquired into the work of the English Chapel Building Society, and then, calling for his bank-book, he wrote a cheque for fifty pounds as a wholly unsought contribution to the funds of that society.

And still he lingered on. There were times during the last year or two when he seemed to be entering the shadowed valley; but if so, he was called back again. One morning, a few months ago the writer called to see him. He was lying on a sofa in his old study, in a state of utter exhaustion. It was only by putting the ear to his mouth that his words could be caught. "Shall I pray with you?" "It must be short," he replied. Half-a-dozen sentences of prayer were offered, he whispered of his "perfect peace," and then his visitor

took his leave of him, expecting to see him no more. Yet he came down stairs, and drove out, and went to chapel, and even took short walks after this. But at length the end came—a few days' illness, and, on Lord's-day morning, May the 12th, he quietly slept his life away. On Friday, the 17th of May, his mortal remains were laid with those of his wife and daughter, and of his wife's parents, in the family vault in Abney Park Cemetery. In accordance with Mr. Stratten's expressed wish, the funeral was as quiet and simple as possible. The mourners were his sons and nephews, and his old and faithful servants might be called mourners too. The funeral service, as desired by the family, was conducted by the Rev. J. B. French, of Catterham, one of his nephews. Though the day was one of drenching rain, many old and attached friends gathered around the open tomb. Had greater publicity been given to the funeral there would doubtless have been a large public gathering. But the wishes of the deceased and of the family had to be respected, and so he was laid to rest quietly,—but not without deep and reverent feeling on the part of all who stood around that unsealed vault. Nor, indeed, could there have been anything more in accordance with the closing years of Mr. Stratten's life than was that quiet and unostentatious burial. And there we left him, slumbering with his beloved ones, "till the day break and the shadows flee away." J. B. F.

Notices of Books.

The Truth in Its Own Light ; or, Christianity shown from itself to be a Divine Revelation from God to Man. In Five Parts. By Rev. JOHN COOPER, Author of the "Science of the Spiritual Life." (Melbourne: Geo. Robinson.)

This volume upon the self-evidencing

power of the Gospel shows considerable activity of thought in the right direction; it exhibits a competent knowledge of evangelical truth, the doctrines of which are advocated with much ability, by Mr. Cooper, of Melbourne, who evidently is not ashamed of the Gospel of Christ. The author appears to be well

the logic of Whately and Sir Samuel Johnson; and though some that he is at times profuse in the use of philosophical terms of science, all will admire the clearness and consistency with which his religious notions are worked out. From the advocacy of the cardinal doctrine of the Atonement of Christ, and of the Spirit, the volume will be read with advantage by thoughtful people. We are glad to find that this enlarged edition is in the press.

This will do away with the necessity of the five preliminary volumes, which, though perhaps requisite for a book was printed in separate sheets, and is now to be distributed in separate places. We trust also that the words, not grateful to the ear, will, by the good taste of the compiler, be rigorously excluded. Altogether very highly of the volume, very creditable to the Colonial Society, and likely to be a permanent addition to the theological literature of Australia. The Christian Church at home will take great interest upon any publication of Mr. Cooper's pen in support or defence of our common cause.

of the Rev. John Rogers, of Dorset, with Selections from his Sermons and Lectures. By JOHN A. MORRISON BROWN, LL.D. (London: John Snow and Co.)

Here an interesting memento of an interesting man. The volume is pleasingly written; the sermons, which only enlarged outlines are—devout and thoughtful—tell of careful study and reflection. Mr. Rogers, who is noted to us, stands out as a conscientious, and faithful minister of Christ.

It is in the career of this true Christian that God is well deserving of attention. Five of the best years of his

life Mr. Rogers laboured at Rendham, in Suffolk, an out-of-the-way village. We note the fact as illustrating a truth, often ignored and sometimes denied, that many Nonconformist ministers toil in quiet obscurity, whose culture, character, and usefulness are of a high order.

We heartily commend this little volume to our readers, and thank Dr. Brown for his labour of love.

Westbourne Grove Sermons.

By W. GARRETT LEWIS. (London: Marlborough and Co.)

This volume is the memorial of a useful pastorate of twenty-five years, and will doubtless be highly valued by the flock to which the sermons are dedicated, and by others into whose hands it may fall. The discourses embody and illustrate important truths with clearness, and occasionally with beauty. They are distinguished throughout by earnestness and unction, as well as by soundness of opinion and sentiment.

Rain upon the Mown Grass, and other Sermons. By SAMUEL MARTIN.

Second Edition. (London: Hodder and Stoughton.)

We are very glad to see a new and cheaper edition of these sermons, on which we have already given our very favourable opinion. It is impossible to reproduce Mr. Martin's preaching in a book; but the sermons in this volume cannot be read without interest and profit.

Morning and Evening Walks with the Prophet Jeremiah. By the

Rev. D. PLEDGE. (London: Marlborough and Co.)

Mr. Pledge's former volumes appear to have met with success, and hence the publication of these meditations. They abound with healthy, spiritual truths. The chapters are brief, and may be read as suitable morning and evening exercises.

Little Poems for Little Readers.

A new Edition.

Easy Poetry for Children.

A selection from the best Authors.
(London: G. Routledge and Sons.)

Poetry for Schools and Home.

Selected from the best Authors.
Edited by T. SHORTER, Secretary
to the Working Men's College.
Eleventh and Revised Edition.
(London: T. J. Allman.)

The two first of these little volumes are for little children, and well suited for young minds. The third is more adapted for maturer minds, and consists of an admirable selection from many authors, and in all kinds of verse.

You! What you are, and what you may be.

Sketched from the history of the Gadarene. By BROWNLOW NORTH, B.A. (London: W. Hunt and Co.)

This is a somewhat remarkable exposition and application of the passage relating to the demoniac and the multitude of swine. It is strongly, and perhaps a little extravagantly, expressed; but its tone is sound, and it will prove useful in the hands of many readers.

Welcome Home! or, Plain Teaching from the Story of the Prodigal.

By the Rev. G. EVERARD, M.A.
(London: W. Hunt and Co.)

This is another added to the many expositions of the Parable of the Prodigal Son already published. But although brief, it is full of interest and point, and cannot fail to be useful to the young.

Little Nan; or, a Living Remembrance.

By F. F. G., Author of "Polly and Winnie." (London: J. F. Shaw and Co.)

This little story is a beautiful illustration of true Christian beneficence. Dr. Maurice is not contented with pitying the suffering and the forgotten—he searches them out, and by his means

and personal efforts relieves them. A miserable family, on the threshold of utter ruin, are saved by him, and in them he has a "Living Remembrance." We commend his example to Christians.

One by Herself. By Mrs. C. L.

BALFOUR. (London: Sunday School Union.)

Not only written with all Mrs. Balfour's felicity of expression, this little book is also ingenious, truthlike, and full of interest. The characters are well sketched, and the incidents happily harmonize, so as to give an air of reality to the story. The little heroine passes through a variety of changing and painful scenes, until at length by the good hand of God she is conducted to the home of her mother, of whom she had not the slightest knowledge for a number of years. The lesson of the story is so valuable, and is so naturally conveyed, that it cannot fail to benefit young readers.

Words of Comfort for Bereaved

Parents. Edited by W. LOUIS, Author of the "Moral Statistics of Glasgow," &c. With a Historical Sketch, by the Rev. W. ANDERSON, LL.D. Seventh Edition.

We have on former occasions noticed this admirable collection of appropriate papers, and are glad to find that its excellence is increasingly appreciated.

The Song of the Cross.

An Explanation of Psalm xxii. By JAMES FRAME. (London: S. W. Partridge and Co.)

Verse by verse the author comments upon this Psalm in a clear, practical, and devout manner. He regards the Psalm as a "leaf out of the Saviour's heart and mind," and seeks, through these marvellous prophetic outpourings, to help to a better understanding of the utterances of Christ when on the cross. The book will efficiently aid intelligent devotion.

Biblical Museum. By JAMES COMPER GRAY. Vol. II. Containing the Gospels according to St. Luke and St. John. (London: Elliot Stock.)

This work advances it still raises estimate of its value as "a collection of notes, explanatory, homiletic, and critical, on the Holy Scriptures." Wish we had possessed such an efficient help in the days of our Sunday-school teaching. Preachers as well as

teachers will find it an invaluable aid to their work of preparation.

The Happy Land. By the Author of "Lonely Lily," &c. (London: J. F. Shaw and Co.)

A simple tale, simply told. The gloom of an orphan's life is relieved by a few rays of light, and through him his old master is reclaimed from utter unbelief. This is the substance of the story. It may be useful in the hands of children.

Our Chronicle.

THE DISCOVERY OF DR. LIVINGSTONE. No doubt and fear which so long hovered over the fate of the great traveller at length happily dispelled. After many difficulties, and some daring exertions, Mr. Stanley, the agent of the *York Herald*, found the solitary, perished Livingstone, broken down and almost despairing, at Ujiji. His supplies failed to reach him, and his efforts were frustrated by the cowardice and inactivity of his men. In the hour of great necessity Providence appeared to his behalf. Mr. Stanley, guided by a fine hand, came, and a sublime and inspiring simplicity and suppressed grandeur in the meeting of the two men. A great geographical problem, which had troubled the traveller a second time into the heart of Africa, is now well nigh solved. Not only have the sources of the great river of the Pharaohs been discovered, which the Greeks and Romans so vainly sought, but the wide regions of central Africa have been opened to the light of civilization and the higher benefits of Christianity. It is not, however, the great achievement of opening a long hidden in mystery and gloom, the knowledge of the civilized world that the great explorer chiefly rejoices in, remembering that "the end of the physical feat is the beginning of Christian enterprise," he rejoices chiefly in the hope that his work will be instrumental in lessening

human suffering, and paving the way for the progress of Christianity. His words are: "If I am permitted in any way to promote its [slavery] suppression, I shall not grudge the toil and time I have spent. It would be better to lessen human woe than discover the sources of the Nile." And looking beyond the extinction of this gigantic evil, beneath which Africa has long sighed, and by which some of its fairest regions have been desolated, he anticipates that "Christianity, to which the slave trade is an insurmountable barrier, would find an open door." The discoveries of Livingstone, therefore, are not only a great scientific triumph, but a marvellous interposition of Divine power on behalf of humanity and truth.

THE SABBATH AND MUSEUMS.—A small body of Secularists, led on by a few officious and over-zealous partisans, who profess to be the friends of working men, are still clamouring for the opening of museums and other places of recreation and amusement on the Sabbath. In reference to this matter it is necessary that the true friends of working men should keep a vigilant eye on the doings and utterances of public men. Mr. Forster's leanings are well known, for he has made no concealment of them. Wisely, therefore, a deputation from the "Working Men's Lord's-day Rest Association," headed by Mr. Baines, M.P., Mr. Holt,

M.P., and Colonel Roxburgh, recently waited on him, and gave him distinctly to understand that working men were entirely opposed to any alteration in our existing customs with regard to the Sabbath, and that the outcry for opening places of recreation and amusement on Sunday did not come from the artisan class at all, but from a few noisy and mistaken Secularists, who were anxious to supersede the rest and worship of the day, by the merry-making, revelry, and dissipation of the continent. It would, perhaps, be better to have a museum open than a public-house; but it is obvious that all places of amusement are knit together by the same principle. They differ only in degree, not in kind. If the British Museum and the National Gallery are opened on Sunday, the Academy, the Polytechnic, panoramas, music-halls, theatres, and the Alhambra would necessarily follow in process of time. Nor is this merely; the working man, whom Secularists attempt to hoodwink and mislead, would ere long find himself robbed of his Sabbath, both as a day of rest and recreation, and compelled to add it to the other six in hard-handed toil. Those, therefore, who strive to conserve the Sabbath as a day of rest and worship are the best friends, not only of the working man, but of their country and humanity.

A FREE CHURCH IN A FREE STATE.—This great question does not slumber. Not only has it culminated in Ireland, and been virtually decided in the Synod of the French Protestant Church, but it echoes over all the continent, and throughout England and Scotland. Mr. Miall feels and knows this, and therefore, although his motion of inquiry respecting the property of the Church of England commanded but small support in the House of Commons, he is nothing daunted, but has given notice of the following motion for next session—“That the establishment by law of the Churches of England and Scotland in-

volves a violation of religious principles, deprives those Churches of their independence of self-government, imposes on the House of Parliament which it is incompetent to discharge, and is hurtful to the civil and religious interests of the country, and therefore ought no longer to be maintained.” This is an advance on the former motion, and probably will meet with greater success. Public opinion is not yet ripe for such a step, but it is certainly not the spirit of the House of Commons. Yet it cannot be denied that a strong current is setting in that direction, not only among Nonconformists, but among all classes of men. Already the Church of England is involved in serious and overwhelming difficulties, and is divided into conflicting and irreconcilable factions. The nexus with the State, and hence the power of the few High Churchmen, the Ritualists, and Evangelicals are sighing for deliverance. Whatever may be their view of religious equality, they feel that the spiritual functions are dishonoured, that an assembly like the House of Commons is utterly incompetent to discuss the doctrines, and regulate the discipline of a Church. Whilst, then, a free discussion may aid in hastening the emancipation of the Church of England and Scotland, it is probable that deliverance will chiefly come from within. The sense of bondage is more galling, and the incongruity of sacerdotalism and simple teaching more glaring, so that parties in the English Church are only in a state of unrest, but the fate of a house divided against itself. The stress of circumstances will greatly aid in working out the

SUSPENSION OF MR. PURCHAS.—The Privy Council have suspended Mr. C. Purchas, of Brighton, from his office, and its emoluments for a year. As he is concerned, it is a measure of self-punishment. He still continues to appear in his usual array in the same vest

the same ritualistic forms with modification. In common with a number of his *confreres*, he regards the Privy Council as unwarranted. He has never recognised its authority as a Church Court, and it altogether incompetent to interfere with the spiritualities of the Church. Its interference against its decision has been resisted by several thousands of the clergy, and the Bishop of Chichester, in his capacity, it devolves to give ecclesiastical sanction to the verdict of the Privy Council, is not to act. Surely such entanglements of civil and sacred, leading to a defiance of the highest legislative authority, must lead to measures of indication of law on the one hand and the release of the Church on

the other. CHURCH ASSOCIATION.—A large meeting of the Church Association was held to consider and decide on the decision in the Bennett case. It seems to be breaking in on the old position. At first many Evangelical men regarded the decision as a victory and vindication of the position and teaching. Now they regard it as a heavy blow and sore to the conscience, demanding means of redress and mitigation. They seem to think that unless some measures are taken by those in authority in the Church to maintain its Protestant principles and to hinder Romanising tendencies, its position as an Establishment is imperilled. The meeting, however, was divided, and a variety of conclusions was expressed. Some urged all public action; some suggested a trial, that the doctrines of the Church might be more distinctly defined; others demanded that a new Bill of Rights should be sought, to give sanction to the affirmative action of the Privy Council; whilst others were of the opinion that the Church should part agreed in protesting against the Romish teaching in the Church, and memorialising the

Archbishops and bishops as to their duty to put down all illegal ceremonies and practices, and to prevent the introduction of superstitious and false teaching. What will be the result of the doings of the Association remains to be seen; but it is much to be feared that Romish ceremonial and teaching have gone too far to be arrested by protests and memorials. Besides, the lamentable want of union and decision among the Evangelical party divests them of moral weight, and makes them the sport and derision of their opponents.

THE ARCHBISHOPS AND THE ATHANASIAN CREED.—Lord Shaftesbury's memorial, with 7000 lay signatures, suggesting the optional recital of the Athanasian Creed in the public services of the Church, has been presented to the Archbishops of Canterbury and York. The Archbishops have briefly replied. They admit the reasonableness of the suggestion of the memorial, and state that, whilst the damnable clauses of the Creed have long been discussed, they "still give great offence to many faithful members" of the Church, and that there has been a widely expressed readiness to remove the offence by some change, or modification. They assure the memorialists that they will use their best endeavours to surmount existing difficulties, and secure such a solution of matters as will be generally satisfactory. At the same time they remind the memorialists that the "legitimate scruples" of the "large body" who take an opposite view of the question cannot be overlooked. Still they hope to be able to devise some plan that will conciliate all parties. Considering, however, the tone and position of Convocation in reference to the Creed, it is to be feared that the bishops will find it a perplexing and difficult matter to harmonise the conflicting opinions of clergy and laity. Nothing hitherto suggested has been generally acceptable, and therefore, whatever the opinions and wishes

of the Archbishops, it is probable they will find it difficult, if not impossible, to secure the optional use of the Creed in the public services of the Church.

EXCHANGE OF PULPITS.—Is this to be generally the case? It is so in this country with all denominations but Episcopalians. They preach in the pulpits of other Churches. Bishops and deans occupied the pulpits of Presbyterians in Scotland, and now the Rev. S. Minton has had the Christian manhood to preach in Surrey Chapel; but invidious and crippling laws forbid a Presbyterian or Nonconformist to enter their pulpits. Mr. Minton justly animadverted in his sermon on the un-Christian policy of the Established Church in expelling the Puritans in the seventeenth century, and Whitefield, Wesley, and Rowland Hill in the eighteenth. He expressed hopes that a better and brighter day was dawning, and stated that many Episcopalian ministers were ready to accept invitations to Nonconformist pulpits. This, with the efforts now put forth, may eventually lead to the annulling of the invidious and exclusive law, and to a general interchange of services among all Evangelical ministers.

A SOLDIER'S PENALTY FOR PREACHING.—England is a land of free speech. A man has liberty to speak if his words involve neither libel, nor treason, but this liberty is not conceded to a soldier. Even when off duty he is forbidden under a heavy penalty to speak words of Christian truth and warning to his fellow men. A few days ago a corporal of Marines stationed at Gosport was tried by court-martial, and sentenced to *eighty-four days' imprisonment, to be reduced to the ranks, and to lose his good conduct badge*, for attempting to preach in the open air when off duty. A British soldier is divested of the highest privilege of Englishmen. He is a slave on British soil, and is punished for conscience sake. Surely the honour and Christianity of

England will protest against rage on the rights of free rest until the soldier has l for Christ.

THE FOREIGNERS' G. second time W. Leaf, Esq recently assembled and his magnificent ground: titude of men and women In this scheme of use tends to knit together the earth, Mr. Leaf has the agents of the London who labour among foreign London. On the occasion French and Germans, Ht politans, Danes and Sw with Lascars and Chinan ing the kind hospitality o was a kind of Christian nations. At the close all ing—

“Rock of ages, cleft which was translated into German for the purpose. offered up in Italian, a Prayer was repeated in the familiar to each speaker addressed words of friend his assembled guests, and German missionaries did

THE ELECTIONS AND C IN ROME.—The occupant Victor Emmanuel has, of course, been gall and bi Pope. But he has stri himself with the idea, which proclaimed, that the Roman population were for and opposed to the usurp elections, in which the used every influence and nerve, must convince the adherents that they were or trying to deceive. The Liberals has clearly den the Romans have no a priestly or Papal rule. S cal assumption that Ro Pope must henceforth ce

THE CHRONICLE

OF THE

London Missionary Society.

I.—Our Native Missionaries in Polynesia.

BY THE EDITOR.

THE facts narrated in our last number form together a striking piece of history. Dealing almost exclusively in this periodical with the Society's current proceedings, it has happened but rarely that any special topic in the economy of the Society has been examined in its history, and the results of that history clearly shown. But assuredly in this case we have a piece of history of the most wondrous kind. A few English missionaries proceed to isolated barbarous tribes on the other side of the globe. For ages they have known nothing of their fellows: nothing, of the great doings in the old empires and kingdoms of the earth; nothing, of the wonderful religion revealed in the Lord Jesus Christ. These foreigners preach, and live and teach: believing in Christ, His gifts, His Spirit, His promises. After a while, the outcast races understand, believe, are transformed. They become teachers themselves. Even while children in knowledge, they are sincere, devoted, self-sacrificing. They exhibit a rare heroism: they exercise high spiritual power. Other barbarians are transformed likewise: they too in turn manifest the same grace, do the same work, are followed by the same blessing. Nothing more real, more wonderful in illustration of the Divine origin of the Gospel, and of its present Divine influence, has ever been seen in any land. And it is going on still before our eyes. The changes in the Lagoon and Gilbert Islands, wrought within the last ten years, and told in our present pages, are as real and as striking. We can only say, "What hath God wrought?" "This is the LORD's doing; and it is marvellous in our eyes."

1.—LOYALTY ISLANDS.—MARE.

So wonderful was the transformation effected by the Gospel in the characters of the once degraded inhabitants of Maré, that within ten years after the arrival of the teachers, four natives of the island offered themselves for imprisonment or death rather than allow their chief and countrymen to suffer for their past crimes :—

“The first Christian teachers who landed on Maré were two educated, intelligent natives from Rarotonga and Samoa. Two years after their landing, it was pleasing to find that a favourable impression was being made on the minds of the people in favour of Christianity. The teachers were permitted to build themselves a house, which, being finished, stood in palpable contrast to the wretched hovels of the people. It was the first appearance of civilisation. A large space in the centre of the building was set apart for week-day instruction and Sabbath-day preaching. The teachers in erecting this house were assisted by many of the young men, who saw with wonder how materials so nigh at hand could, by the proper use of the saw, and adze, and plane—tools which they had never before seen—be formed into so commodious a dwelling-place, and also into desirable articles of furniture and domestic use.

“In a class of heathen youths gathered together for daily instruction, there were two sons of JEIUE, the old chieftain of the district. These two young men soon became deeply interested in the instruction they received, and were raised up by God to protect their instructors, when the rage of their heathen father would have destroyed them. Before, however, much progress could be made in educating the people of Maré, the teachers had to learn their language. This was no easy task. In the eastern groups

there are but different dialects of the same language, but in these western groups, the language is quite different from the eastern, both in its root, idiom, and pronunciation.

“Just as the teachers on Maré were getting somewhat proficient in the language, and were cheered by the daily attendance of many of the natives on their instruction, a very general and fatal sickness broke out on the land; great numbers of the people died the same day they were attacked, in agony most severe. The only medicine to which the afflicted had to resort was sea-water, of which they drank great quantities. Various religious services were performed by the heathen priests, but without success. The people died daily, and the land was full of distress and lamentation. At length, with a view to propitiate the gods, two of the priests were appointed to die; a day for the sacrifice was fixed on; the people who could attend assembled around the altar—the victims were killed and presented with much ceremony—but there was no abatement of the disease.

“In the midst of this extreme distress, the people concluded that the gods were angry with them for attending to the new religion, and resolved that the teachers must be offered in sacrifice. Knowing the superstitious notions of the islanders, these Christian men realised their danger, and calmly resigned themselves to the will

ed. The time of trial was

An influential party of natives came from a distant that where the teachers with much solemnity de-interview with the princi-

They said that they had present of food and native him, and expressed their ion to take off the Raro-Samoa teachers, to put eath, and to present their acrifice to the gods; they is was the only hope left to population.

d chief Jeieue accepted the is brought, and consented osal of the visitors. Death vitable, but God interposed e means of Jeieue's sons. ressed at the decision of ; they interceded with him, d his decision by placing a the hands of the visitors; cceeded in saving the lives teachers, whom they now s their best friends.

ig off the settlement where id been landed two years ere cheered by seeing one ning off to us in a canoe, ad to find him accompanied sons of the chief. Much g progress had been made, ot deemed prudent for the e to an anchor, nor that we t ourselves on shore. The e teachers were safe, yet e wildness and unsubdued f the masses of the people, endence could be placed on e security of life, for even ight present a temptation commit acts of violence. s had learned the language, ple now better understood ary object of our visit, in th that of foreigners who

came among them for purposes of barter.

"Gaining much valuable information respecting the people we were permitted to land two other teachers, to strengthen their brethren, and to extend the good work commenced. From the journals of these we learn much of the difficulties of their first labours. Early in 1847 they write:—'We have been long weeping, but now are becoming glad. We see our work is not altogether in vain. Our house is open for daily teaching. Many of the old people frequently come, and are attentive to instruction; and nearly all the children who live near us are constant in their attendance. We have week-day services, and two public assemblies for worship on the Sabbath. These are now well attended; but, alas! alas! the poor people come, almost without exception, in their naked condition. Some few of them get plaited leaves, which they wear around the loins; but alas! as we look at them, our heart is sick with compassion towards them, and we have already given to them all the native cloth sent by you last year. The children who attend school have nothing but plaited leaves to cover them. But they are making good progress in learning, and their parents are beginning to be interested in the 'new words we teach. Brethren, pray for us. We often retire in secret, and pray that God would speedily cause His word to grow in this land.'

"The house of prayer, commenced under circumstances of so much interest, was finished early in 1851, and the people waited three months after its completion, hoping the Mission Ship would bring a missionary to take part in the opening services. At length, weary of delay, they resolved

to open it themselves. A day was fixed, and an invitation was sent to the tribes of the districts, which was very generally accepted. Great numbers came together.

"It would have been a season of gladness to the missionaries, fathers of these teachers, could they have witnessed the scenes of that day; and what a reward and an encouragement would have been realised by the friends of missions at home, could they have been in the midst of this people on that occasion. But although neither missionaries nor friends of missions were there, God was in the midst of them, the place of His feet was made glorious. Jesus the Saviour saw the travail of His soul, and rejoiced in the triumphs of His cross; and the angels of the Most High renewed the song of 'Glory to God, praise to the Saviour, and peace and goodwill amongst men.' After prayer, a hymn was sung, translated into the language of Maré from the

Rarotonga hymn book. Only having a manuscript copy, the teacher read line by line, and, while there were many discordant voices, it must have been a thrilling scene. Portions of the Scriptures were then read, and the whole assembly bowed again in solemn prayer. Another hymn was sung, and a sermon preached by one of the teachers, from the appropriate words in the Prophet Isaiah, lxi. Words of mercy indeed! 'Good tidings unto the meek, healing to the broken in heart, liberty to the captive, and the opening of the prison-house to them that were bound.' This Scripture was fulfilled that day to the people of Maré. Those who had made a profession of faith in the Gospel were confirmed in their profession; and many who had come from a distance heard for the first time the plan of God's salvation plainly unfolded, were led to see the folly of heathenism, and gave themselves to sincere inquiry after the truth."—*Gems from the Coral Islands.*

2.—ISLE OF PINES.

In the attempt to evangelise this island, a striking example of Christian heroism is afforded in the honour placed by a Rarotongan mother on her son, who, with two other teachers, had been murdered by the savage natives. The Rev. W. Gill thus relates the circumstances :—

"The mission-ship *Camden*, five months after the murder of Messrs. Williams and Harris on Eromanga, visited this island; two Christian teachers were landed among its people. After twelve months, having received favourable reports from the teachers, missionaries, with their wives, went on shore. The English ladies were the first that had ever set foot on the Isle of Pines, and they were the subjects of no little surprise and amusement to the natives.

"In this awful massacre our three

excellent teachers were murdered, and our mission on the Isle of Pines broken up. There is reason to hope that the people, through our missions on Maré and Liftu, are now better acquainted with our plans and aims, and more fully understand the difference between the Christian teacher and the merchant-man. But how far the occupation of New Caledonia by the French may prevent attempts to recommence our labours there, we cannot at present say.

"One of the Rarotongan teachers

the Isle of Pines was Rangī. only child of his widowed e, at some sacrifice, being an, had willingly given the cause of Christ and spel. When information respecting her son's mur. heathen, I well remember : Christian devotedness. and wept much, as any old weep, but after the of her distressed heart had d, she tried to wipe away : they involuntarily rolled heeks, and she said, 'It is

not wrong to weep, for he was my son; but I do not weep tears of sorrow for him. No; my Rangī is with Jesus: he has fought a good fight; he is now crowned by his King in glory. Oh, that I had another son! I would give him up to go and land among the heathen men who murdered my Rangī. They are dark as we were before we understood the Word of God. I have not another son, but his cousin is with me. I will go home and talk to him, and pray that he may be raised up to teach the Gospel to the men who have murdered my son."

3.—LAGOON ISLANDS. NUKULAEAE. 1861.

rnal written several years since, the Rev. A. W. MURRAY details lous adventures of ELEKANA, a Christian teacher, who, in the had been wrecked on the island of NUKULAEAE, and in return humanity and kindness of the natives, had given them some instruction in the Christian religion. The narrative strikingly the wonder-working providence of God in carrying out His plans es of mercy towards the race of man:—

urday, the 22nd of April, na left the island of Mani- miles to the east of Nuku- himself and eight others wo women, and one child) land in a double canoe— canoes lashed together by anverse spars. On these platform which serves as a . A rude shelter from the in is formed of mats or eaves. The canoes were feet in length, and the the platform about six had a large sail of native wo small calico sails, and shes of water—about two erhaps—and a supply of The island to which they d, RAKAANGA, is not more y miles from Manihiki. y were equipped only for a

short voyage. They started with a fair wind, and all went well till they were within a few miles of their destination; they could discern the sandy beach and the houses along the coast. An hour more of fair wind, and they would have been safely landed. Alas, alas! little did they dream of what awaited them. A sudden change of wind dashed their hopes, and was the first of a series of perils and sufferings which has few recorded parallels.

"For a while they strove to reach Rakaanga; but, finding their efforts fruitless, they determined to change their course and return to Manihiki; but this, being low land, was not in sight. They were soon out of sight of Rakaanga, and so night closed in upon them. Throughout the night they kept on, as they supposed, for Manihiki, but when morn-

ing dawned neither Manihiki nor any other land was to be seen. What a plight was theirs! Afloat on their frail raft, without chart or compass, on the great wide sea. They held a consultation, and resolved to abandon the search for Manihiki, and stand to the south, in the hope of making Samoa or Rarotonga, or some other land; they had heard that many islands lay in that direction. Three men were required to be always on duty to keep the canoes afloat; one to each was required to bale, and one to steer. The men were six in number, so they divided themselves into two watches. They kept steering southward till the Friday, when a strong southerly wind set in, which prevented their proceeding farther in that direction. This continued till Sabbath, when it fell calm. Then came a westerly wind; and other changes followed, bringing, however, no relief. On the Friday following—that is, nearly a fortnight from the time of their leaving Manihiki—about noon they sighted land. What a joyful sight to their strained and weary eyes! But, alas! their troubles were not yet ended. They strove, with all their might, to make the land, and got very near. The weather was squally, and night overtook them, and their efforts proved fruitless. They had one advantage from getting near land—not a small one in their circumstances. A copious shower of rain fell, and from this, aided by their sails, they obtained a supply of water. By this time they were suffering intensely from thirst. Again and again they would steer in the direction of a cloud which seemed to promise relief; and, again and again, like the deceitful mirage of the desert, would the object of their pursuit disappoint their hopes. On the following day they

again sighted the land, but were to reach it, on account of the fierceness of the weather. They guided the movements of the raft till the following Monday, when they gave themselves up pretty much to the winds and currents. Nevertheless, again some one would take a turn at the steer-oar, and again let the raft drift. Thus they went on, day after day, for six weary weeks, and a consultation was held, at which it was proposed that they should make great exertion and lay themselves out to die. To this proposition one man objected, saying that he felt able to go on some time longer baling the canoes, and that another would unite with him, and would be useless for him to try to keep them afloat alone; that the other was baling the one that the other might sink. One was less leaky than the other, and another of the party volunteered to do his best at that time, as now only six cocoanuts remained for those who kept at work, and the others continued exertions the lives depended, must have support. It was agreed that these six cocoanuts should be kept for the others had to subsist as best they could on scraps that had been saved away in the early part of the voyage when they had enough. The two sharks and one sea-bird joined their voyage. For nearly two weeks longer they lingered on; the balers exerting themselves bravely, while the others awaited the issue. All this time they had worship regularly, morning and evening, and services somewhat prolonged on the Sabbath. The party were members of the church at Manihiki, and Elekanawas. On the eighth Sabbath morning they evidently reached a crisis. (One cocoanut remained for the

that was consumed they, too, yielded. They had finished their evening worship. They felt their end was near, and agreed when the crisis should come, they committed themselves formally into the hands of God, and wait His will. Nothing referred to was calm and still—not a cloud to be seen. He looked round the horizon—more anxious, almost despairing before what was likely to be the next night should close in upon them. Something like land caught his eye! Could it really be land, or was it a dream? Were his senses failing or was he dying? So he felt. A part of the horizon was speedily cleared. Nothing similar was to be seen in any other quarter, and soon all testified that what they saw was, indeed, land. Squalls of wind, accompanied with rain, are very often encountered when nearing land in the tropics. So it had been with them before, and so it was on that terrible night. The rain was as if it were the dead, and strengthened their hearts for what was before them. But that brought this relief was the land: and, should it so condemn their doom was sealed. The deferred deliverance had, however, come. The wind from the shore was a passing squall. They had

one sail remaining; this they hoisted, and ran for the land. Between them and the shore was a formidable reef, with heavy breakers. Towards midnight their frail craft was up with the reef, and wave after wave carried them on towards the shore. It is painful to record that the woman and child and one man perished among the breakers before they reached the land, and one man was found in one of the canoes after they had grounded, just alive. The remaining five were saved. One of these was Elekana, and the land on whose shores he and his fellow-voyagers were cast was Nukulaelae. The people of that island showed great kindness to the shipwrecked strangers. All the five recovered except one. On the second Sabbath from the time of their deliverance Elekana, having learned that some sort of religious service was being conducted at another part of the island, proposed to his companions to go and see for themselves. In return for their kindness, Elekana taught them the knowledge of the true God. They manifested a great desire to learn; applying themselves with the utmost diligence while Elekana remained among them, and only consenting to his leaving, after a four months' residence, on condition that he should go to Samoa, and return to them with a teacher."

4.—MANIHIKI. 1849.

"perils of the sea" are again the means employed by God to open the way for the introduction of the Gospel to other islands in heathen lands. On returning to their homes, some shipwrecked Manihikians brought with them the messengers of mercy. The story is as follows:—

In the year 1849 a large party of Manihiki natives left their island in five canoes, purposing to visit Rakaanga, about thirty miles from Manihiki. They were overtaken by a squall, and but few reached Rakaan-

ga, as most of the party perished at sea; and those who remained came together in one canoe, either to live or die together,—of life they had but little hope.

"Having been many weeks at sea,

the captain of a whaling-ship, passing from the North to the South Pacific, saw these natives at no less than eighty miles from land. The benevolent man took them on board—five men and four women, some of whom were half-dead from exhaustion—and brought them to the Hervey Islands.

“Thus did God accomplish His designs of mercy to this people, and their calamities were made the channel of spiritual blessing to themselves and their tribe. The missionaries had long desired to visit these islands, but such were the instructions respecting the course of the missionary ship, that the risk and responsibility of departing from it had prevented her being taken on what would have been deemed a voyage of enterprise and discovery. Hence the delay in going to Manihiki; but now that Providence brought these islanders into our midst, we felt it our duty to detain the *John Williams* from her prescribed course, for the purpose of taking them home, and of locating native teachers on the island.”

“On her passage from Tahiti to Aitutaki, the missionary ship called at Rarotonga, and two native teachers were put on board; it sailed to Manuai, found the natives of Manihiki all well, and brought them to Aitutaki, in order to make arrangements about conveying them to their own island.

“They were landed at Aitutaki on a Sabbath during the morning service; here all was new to them; and they were lost in speechless amazement at everything which they saw. The people of Aitutaki were their brethren, of the same colour, and spoke the same language as themselves; but how vast the contrast! It was as though some of the old heathen inhabitants had risen from the dead, and without having had the experience of

the past thirty years of Christianity on the island, were permitted to see its advance, and to contrast it with their own heathenism and idolatry; and the young men of Aitutaki had never before realised the greatness of the deliverance which Christianity had wrought for them, as they did while they looked on these heathen islanders of Manihiki, who had been brought to their shores.

“They remained about a fortnight with the Aitutaki Church, and then, accompanied by two teachers, and followed by the prayers of the people, they sailed for their own island Manihiki, or Humphrey’s Island.

“‘Laying off for the night,’ writes Captain Morgan, ‘we held a prayer-meeting on board. Early on the following morning a great number of natives came off to us, who, on seeing their friends, whom they had supposed to be lost, began to strike their heads most violently, causing blood to run in profusion down their bodies: this appears to be their custom, alike in seasons of excessive joy as well as in grief. One of the chiefs came on board, and, with the Rarotongan teachers, we had no difficulty of making ourselves understood. We told the people that we were glad at having the opportunity of bringing home their lost countrymen; and they told them of the wonders they had seen at Aitutaki—of the overthrow of idolatry, of Jehovah the only true God, and of Jesus Christ the only Saviour.’ The people were willing the teachers should land; and the chiefs said they would protect them. Under these favourable circumstances, Christianity was introduced to the island of Manihiki.

“In giving an account of his early labours, one of the teachers says:—‘On landing here, our books and clothes and tools were all stolen from

investigation took place, of the chief, and they he most part restored. after we came on shore, which we resided was visitors, day and all night, he did not find time to sleep. he did nothing but listen to to tell them about the aty, and the character of *Ilia à Jesu*."

this time a circumstance ; one of the early Sabbath ayar-meetings, which will e delicate position in which s are sometimes placed, and ice with which they act. s in the village thirty or as of whose true conversion doubts were entertained. tings for prayer, these were called on to take part in the n one occasion the chief of was present. He had been teacher, and had given his to aid in the formation of ut as yet he gave no evi- change of heart. He had of high-priest, as well as

chief, in heathenism ; and now he could not brook to hear his inferiors lead the public devotions of the people. As long as the teachers took the whole of the service he was pleased, but as soon as these his dependents prayed in the congregation, this proud heathen chieftain resolved to do all he could to interrupt the advance of a religion which regarded a change of heart of more importance in religion than place and power. He consequently raised a persecution, but by forbearance on the part of the teacher, and instruction, his mind became enlightened, his heart subdued, and his opposition ceased.

"The blessings of Christian instruction and civilization have been introduced to Manihiki and Tongareva. Under the superintendence of native pastors, their inhabitants are advancing in intelligence, purity, and peace ; and, at the last great day, when the Lord shall be glorified by His saints, shall be found, even from the barren reef islands of the Manihikian group, many who shall increase their number and swell their song of praise to the Saviour."—*Gems from the Coral Islands*.

5.—NUI AND VAITUPU IN 1870.

id service rendered by the teachers, and its happy results in the and conversion of the native races, together with the warm affection which the little churches hold their pastors, are amply illustrated in journal of the Rev. S. J. WHITMEE, from which extracts have been given :—

The external benefits brought to this island are evident s one lands. The people, a ago naked savages, are now and in their right minds.' pel, without exception the and most pleasant-looking ave seen in the South Seas, r prominent object. The

teacher Kirisome met us in a canoe outside the reef, and a crowd of people met us on the beach. My work commenced at once. For several hours Kirisome kept me occupied giving reports of what had been done, asking me questions on various passages of Scripture which had puzzled him, and on matters relating to his work. In-

deed, the long list of questions, which he brought out of his box, and which had been accumulating for years, was almost enough to frighten one. However, we got through them one by one, and I was much pleased with his forethought, the anxiety he manifested to understand the Scriptures, and regulate his work by them. He said he had often felt perplexed to know what to do, but I was glad to find he had shown a large amount of common-sense in some matters upon which he had been obliged to decide for himself. He and his wife are an excellent pair, and models of what our Polynesian pioneers should be. The report of the work was closed with what was to me a pleasant surprise. Kirisome handed me a bag of money, the contribution of the people for the present year to the London Missionary Society. When I counted it, I found 202 dols. 25c., or £40 9s. This is the gift of 212 people, the entire population only amounting to that number!

"The number of candidates for church-membership was 117. Kirisome and I examined them individually, and upon his recommendation I decided on uniting ninety of them in Christian fellowship. We accordingly held a meeting on the afternoon of October 12th, at which a church was formed of ninety members, and the new church then partook of the Lord's Supper."

"VAITUPU.—Before we went ashore we were struck with the appearance of the settlement, which is very pretty. A neat stone chapel stands in the foreground, behind which is the teacher's house; while on either side are ranged the houses of the natives. But one large building, standing back with a double roof, attracted most attention. We could not understand what was its use. On landing, I found

it to be a new chapel, nearly During the stormy season part of the walls of the old washed down by the waves, rose very high and flooded the sequence of this, the people and built a new chapel on the beach; and in the exercise of their zeal, they have been able enough to hold three times as many of the whole population. The walls are high and well-built, and windows symmetrical with arched tops. The credit does credit to the architect as well as to the extraordinary energy of the people.

"I found here abundant for there were 157 candidates for church-membership, with which to converse. This occupied eleven o'clock at night, and part of the next day. I and I decided on admitting membership in the church formed. All of these had a knowledge of the Scriptural truths important to salvation, and reported well of by the outward deportment. The candidates had been from many years inquirers; and I might have admitted a larger number, but I thought it them no harm to wait another

"At 4 P.M., the people in the new chapel, which I decided to have opened on the 13th. Those about to be united in fellowship, amongst whom the king of the island, occupied of the building, while the population occupied the other. I administered the ordinance of baptism to them; and afterwards celebrated the Lord's Supper."

"PENI, the teacher who had been here since the introduction

o the island, has long been from an affection of the chest, necessitates his retirement from . I took occasion during the to allude to his return to and introduce Paulo, his successor the people. The mention of removal deeply affected many the audience, and I was to cut my remarks short to the place being a house of . It must be a source of joy to leave the island in so pros-

perous a state, as a result, through the Divine blessing, of his own labours. He leaves a church of 103 members, with fifty-four candidates yet remaining. Vice is almost unknown on the island, a respectable form of government is established, and everything conducted in the quietest and most orderly manner. If the people err, it is through overmuch zeal—an error, if error it be, which is refreshing now and then to behold."

6.—ARORAE IN 1871.

more recently, viz., in February of last year, LELEIFOTU, native at ARORAE, one of the Gilbert Group, addressed a letter to Mr. e, which tells its own tale:—

hold religious services regularly in the large house in which the used to hold their heathen s. We have no chapel yet. ple are not fond of work, and cult to get them to do much. less to have given up their worship; but there is one ry unseemly—most of the males services without any dress what-he women wear thin cocoanut-lles. The people are very poor; not at present buy clothes. re were a great many stone the island; I counted 215. ple came to me, and asked me v their gods away, because, if mained, they would, out of re offerings to them; but they to have only the God of heaven r God. It was hard work for began at one end of the island, it on to the other end. It took whole days to destroy their some were large stones; others all. The people were accus-o give a great many offerings of these stones.

"There were three stones larger than the others. The people said these were superior gods. I went to one of these when I was destroying the stones, and taking some of the food which was lying before it, began to eat. The people cried out, expecting I should fall down dead. Some of the cocoanuts which had been given to the god I took to my house. The people wished me to destroy all the inferior gods before the great ones, because they were most afraid of them; but I took hold of one big stone, and dashed it to pieces.

"One man said to me, 'What about these gods when they are thrown away?' I replied, 'They are no gods. There is only one God—the God of heaven.' He then said, 'It is good; throw away these false gods.' Another man asked me if I had command over the rain, to cause it to descend? I replied, that God alone had power to cause it to rain. He then said, 'Pray to God that it may rain, lest we all die on account of the drought.'"

7.—THE NEW GUINEA MISSION.

With devout gratitude to God we append translations of letters from two teachers labouring in connection with our newly-formed mission—the one at TUTI, the other at DUDU. They are addressed respectively to Messrs. Creagh and Jones. In a letter just received from the Rev. A. W. MURRAY, who will again proceed to Cape York in October next, he writes: “We intend to take eight or ten more teachers from Mare and Lifu. I hope we shall soon have a goodly band from the Eastern Islands for the Malay race. The Tahitian mission, the Hervey Islands and Niue may do much, and I trust they will.”

LETTER FROM GUCHEGE.

“Tuti, January 4th, 1872.

“Here is my letter to you, Mr. Creagh. I am going to tell you all about what we have done up to the present time on these islands. These islanders have been to us, and asked for teachers. They come to have service with us. The worst of the English people is, they keep the natives back, and they plunder their plantations. But where we are they don’t do this. The best of it is, we are telling the natives the Word of God. Mataika and I have each an island to ourselves, because we were put separate, and now Mataika is at Melelau, and I am at Darnley Island. One of our number is very sick with fever and ague; it is Siwene. He is now at Darnley Island. He has come for the sake of his health. All the rest are at Dawate. We all met at Darnley Island on the 24th of December. Do you know, the name of the place where I am living is Tuti. The letter is gone that I wrote to you. Captain Bedford has been here bartering. He came here inquiring, ‘Have you plenty of food here?’ I said, ‘Food is not in season now, and potatoes are not in season.’ Tuti is fifty miles from Darnley Island. Here are the things that

Captain Belford gave me; he is the substitute of Captain Banner:—One bag of flour, half bag of rice, one packet of tea, one bag of sugar, one bag of coffee.

“That is all from

“GUCHEGE.”

LETTER FROM JOSIAH.

“Mr. and Mrs. Jones, I hereby inform you, the teachers, and the Church of Christ at Mare, that fifty-five natives of the island of Duda have expressed a wish to embrace Christianity. I have asked them, through an interpreter, one of their own people, who speaks English, and they uniformly say, ‘We wish very much to worship with you.’ Then I explained to them the meaning of our religion. They continue to attend worship regularly every morning and evening. When I ring the bell (a wooden gong), they all flock to prayer. At these times I frequently converse with them, and ask the same question, ‘Do you wish to become a Christian?’ ‘Yes, I very much wish it.’ Not one has answered me, No; and I thank God, who has heard our prayers on behalf of these natives. I thus inform you of the people we are working amongst.

myself are living on this island, learning the language. Waurresiano, Trepeso and Elia, other island. The islands are twenty miles apart. We went, waiting till Siwen's return; then we intend going on, *en route* to the mainland, as there is no food on this island. We eat fish only; but on some islands there is an abundance of things growing wild in the forest, making Tauan our rendezvous, and from thence to the mainland close to it. We have a hope to be able to work across. As soon as we are on these islands, we are

learning the language, and trying to teach the people about Jesus. We cannot tell what will come of their profession,—whether they will remain faithful or fall away. We cannot see into the hearts. The mainland is sickly. We have heard of two Maré men dying of intermittent fever; others, of our own countrymen, we have seen laid up with fever and ague, yet they were only one day on the mainland, and fell sick immediately. We shall go and see. For a time we shall simply visit, returning by boat to the islands.

“I am,

“JOSIAH.”

“August 7th, 1871.”

8.—RABOTONGA IN 1872.

Regarding the Hervey Islands, it is gratifying to learn that the Christians in RABOTONGA, while caring for the heathen islands by which they are surrounded, are themselves “walking in the fear of the Lord, and in the power of the Holy Ghost, and are multiplied.” This is evident from reports just received of the seven native teachers, who, under the guidance and endowment of the Rev. JAMES CHALMERS, labour among them. Of these reports passages are selected. TEAVAE writes thus:—

In the year 1869, by the consent of the Government and Mr. Chalmers, I went, with the blessing of God, to the village Titikaveka. I came to make known to you the work which I have done in the church, and also our progress with the good and the

I will write about the people who manifest deep interest in our Sabbath services as they assemble in the House of God for to hear His Word and to praise Him. The early morning, and the afternoon service were well attended. It is my hope to make known to them the Word

of God, which is able to make them wise unto salvation. I do not hesitate to speak to the good and the evil; to preach concerning death and life—concerning the anger of God and the love of God. I do not hesitate to speak of hell, and the evils that must come upon all who do not receive Jesus—they will perish. I preach of Heaven and of the chosen saints purchased by the blood of Jesus and sanctified by the Holy Spirit—they shall be for ever with the Lord; I strive to persuade men to forsake all evil—to cleave unto Jesus with a believing heart that they may be for ever with the Lord.

“There are many here who have

truly received Jesus, the foundation of their faith, and who strive to walk worthy of the vocation by which they are called, and to serve the Lord with gladness.

"In the preparation of my thoughts and words that I may preach to the people, I go before my Father, God, and I pray Him in the name of Jesus, that He would richly bless me with His Holy Spirit, that my heart may be filled—that I may be ever assisted by the Holy Spirit, and that they who hear me may have their hearts filled with the Word of God, and be strengthened and established in it.

"There are many tokens that the Word of God progresses, in that many young men and young women acknowledge their faith.

"There is one thing which grieves me, and I know it will grieve you; some of our young men are led astray by foreign drink, and some continue the native 'kava.' Truly it has the power of a wild beast; it destroys men and women and all good. During

the past year, 1871, some who have gone astray by this temptation returned from their evil. We have faith in the power of prayer, and have faith in the power of the Holy Christ, that all wickedness shall be uprooted and destroyed; and it would be better if all would be like this—one reason why the native drink is not overcome by the Word is that governors and chiefs give no encouragement to foreigners to come and sell it to our people; I thank God for this, that you may know the good of the Word of God. I rejoice that many of our young men are now to be teachers to the heathen lands distant; some of our churches are already in the New Hebrides, Maniiki; some are in the Islands preparing; this gladdens my heart, and it is our prayer that this work be established.

The church is zealous in its efforts to help the Society by holding and individual contributions of money, oil, coffee, and cotton."

ISAIA PAPERUA, who resides at Arorangi, tells us that :—

"Good is growing in these lands; evil also grows with the evil-disposed. The church, however, is zealous in its regard to the Holy Word, that the kingdom of Jesus may grow. Do not, however, think that all on Rarotonga are believers; no, it is not so! some are believers—some are unbelievers. One great evil over which we mourn this year is that so many young men have become so fond of drinking the native 'kava.' But the church members have been very zealous in their endeavours to subdue this evil, and that their minds may be turned to the faith of Jesus Christ.

"Many have returned from such

evil practices during the past year to the faith of Christ.

"Many others also have returned to devote themselves as messengers of the Gospel to the heathen.

"We are zealous also with regard to the instruction of the children in the great work—that the children may obtain knowledge. It is not without anxiety that parents in this land are anxious that their children should be educated; parents in this land much disregard their children's education.

"We do not hold with a weak faith in the Gospel we have received, and earnestly pray on your behalf, and on behalf of all lands."

ayerful interest taken by the churches generally in the New Mission, is described by MARETU, of Ngatangia:—

we have heard of the heathen, many have expressed their desire to be sent as servants of God to the way of life, and not to the people in Papua, but to Tuanaki, and, indeed, to all heathen darkness.

We have established special (extra) meetings in all the churches in villages on this account, so that all churches all the godly are called to meet to think about and for these lands—that God pleased to give us for our true piety and more faith

towards Christ—that Rarotonga may have the kingdom of Christ fully established—that the Holy Spirit may be richly poured out upon all our people, chiefs, governors, rich and poor may all be true believers, and not only so in this land but throughout the whole world—that God would cause His Word to grow in all heathen lands, that all who now know Him not may know Him and His only beloved Son, Jesus Christ the Saviour, the Lamb of God who taketh away the sin of the world."

9.—MANUA.

Nearly forty years since native teachers were introduced to this which is an outstation of Tutuila, Samoa; and TAUGA and others are there. Owing to the prevalence of the war-spirit, the course of the past seven years has been inimical to true religion. In the last visit which he paid to the island two years since, the Rev. THOS. states that, throughout all this trying season, Tauga has been instant and out of season, by day and by night, endeavouring to restrain and promote peace. Our brother adds:—

the work of the Lord among us, I am happy to be able to say that has progressed. The power of the Gospel has exerted a restraining influence on the people generally. They have felt the power of God's Word, and few have yielded their influence. Thirty-six have been received into church fellowship last October. On the other hand, four have been separated from union with the church, and those who have voluntarily joined the war-party, thus almost a mere exchange of

persons; but, I think, the gain has been great in the superior spiritual state of those received, as compared with those dismissed. There is also, I trust, a much improved state of mind among the members generally, for, on our arrival, the church seemed to present a fac simile of that of Sardis; spiritual life seemed all but extinct. This was a sad reverse as compared with the state of things here ten years ago.

"Mrs. Powell also has held more than 170 Bible classes with the women, and these have exerted no small influence for good."

10.—SAMOA. NORTH WESTERN OUTSTATIONS IN 1871.

These include the TOKELAU, ELLICE, and GILBERT GROUPS. The circumstances attending the location of teachers on their various islands already been detailed. Our brother, Mr. POWELL, visited them at the close of last year, and his report presents a striking and happy contrast when viewed in connection with their early history:—

“FAKAOFO.—The church numbers forty-four, nine of whom were received during the present visit. Two had been excluded during the year for immoral conduct. All had otherwise gone on prosperously. A new chapel had been erected which has a very neat appearance. It is built of block-coral, it has gable ends, and it measures 42ft. long by 24ft. wide. The windows are Venetian, the pulpit is on a broad platform and is made of tamanu-wood. There are on each side four posts of a wood like walnut supporting the roof.

“I was much pleased with the intelligence of the people and with the evident genuineness of their faith and love. After conversing with the candidates, I preached to the people, and then held a special meeting with the church members and rulers, and endeavoured to show them from Scripture that it is their duty to wholly support their teacher and to relieve the Society from any charge on that account. They readily assented to the proposal. I therefore suggested that the month of January would be a suitable time to make their presents to him, and directed that each year he should render to the visiting missionary an account of what he may have received, in order that, if insufficient, it may be supplemented from the supply allowed for teachers in these outstations.

“I may here remark that I made similar arrangements with all the churches in this and the Ellice Group.

It is therefore probable that very little will for the future be required from the funds of the Society for these groups. Indeed, considering their voluntary contributions and the value of the presents received in value this year to about £80 at least, these missions may already be regarded as self-supporting, while their presents of food to the ship help to lessen the small measure, the expense of visits. Their presents of this kind during the present visit amount in value to about £15.

“ATAFU.—Fataiki, the principal teacher, and his wife are full of energy, and would like a large sphere of labour, especially in our heathen islands. They would be a valuable pair for New Guinea, especially on the supposition of a mission from either Niue or Samoa thither with a band of teachers for those groups. I promised to relieve their wish to the committee. The missionary, the Rev. W. E. was kind enough to send the photographs of their children and of other members of the church, and it was affecting to witness the deep emotions which the sight excited. How thoroughly on the most refined, in the deepest and finest qualities of the human mind, this pair appear as they looked at their precious treasures, pressed their breasts, and shed over their tears!”

“NUKULAEAE.—We found

and his wife and children
e had been persistent in
rse of usefulness. Under
condemne the people had
eat stone chapel; it
ht feet long by thirty
s about nine feet high.
ian windows, four at each
o at each end, besides a
side and each end. The
s a very neat appearance.
is a platform a few inches
is parted off from the
chapel by a neat railing,
rway whose posts, about
igh, have ornamental tops.
rail is a pew on each
chapel, a pulpit in the
a communion table on one
in advance of the pulpit.
urch was constituted last
Whitmeo, and consisted
eight members, including
and his wife. Of these,
m excluded for immorality,
ad died in joyful anticipa-
ting her Saviour. Before
re she exhorted her family
God for salvation through
ne were selected from the
ndidates, and proposed to
to be received at their next
o that the number for the
ar will be thirty-five."

FUTU.—The teacher, Tama,
fe, and children were quite

seem to be getting on
en Mrs. Powell landed, the
d almost wild with delight.
quite as much a trial to the
achers to be

to these voluntarily exiled servants :
Jesus is one of the many blessings
resulting from the possession of our
missionary ship.

"The people are building a new
and commodious stone house for their
teacher, and when that is finished
they intend building a new chapel."

"**VAITUTU.**—The Gospel was intro-
duced to the people of Vaitutu about
six years ago; the advance they have
made since then is truly surprising.
The most conspicuous indications of
this change are the chapel and the
teacher's house, together with the
general civilised appearance of the
people. Their present chapel cost
them about £100 worth of coconuts
oil, besides their own labour. It is
120 feet long, 60 feet wide, with a
double roof. It has twenty-one win-
dows, with nine panes of glass in
each, 14 inches by 16, and five French
lights for doors, the panes of which
are 15 inches by 12. For the rain-
gutter they bought twenty-four sheets
of galvanised iron.

"The heartiness of the people in the
service of God is further evinced by
the liberality of their voluntary con-
tributions. They had held their May
Anniversary, and had contributed
towards the funds of the London
Missionary Society 31.173 old coconuts,
in a suitable state for making
oil, in value about £30. They had
also, during the year, made their
teacher presents amounting in value
to more than £30; and to the ship.
on occasion of our visit, they gave
1,045 turo, 2,000 coconuts, four pigs,
six fowls, &c., &c., and more than
the captain could accept, besides a
good supply of the robber-craft.
payment for books in the Samoan
dialect, which the people had re-
ceived during the year, the present
brought me £23 2s. 3d.

"The band of fifty-four candidates left by Mr. Whitmee last year had increased to one hundred. I conversed with all these individually, and selected twenty of the number to propose for admission, under the hope that these have passed from death unto life, through faith in Christ, by the renewing of the Holy Ghost. As soon as I had finished conversing with these, a service was held in the chapel, and a deeply interesting sight presented itself in the appearance of the congregation. They were all decently clad, and appeared devout and interested while I pressed upon the attention of young and old the Redeemer's invitation — 'Come unto me.' At the close of the service, a church meeting was held, at which the twenty new members were received and baptised. I then gave some general instructions in reference to some matters on which information had been sought, viz., I stated that it is against the teachings of Scripture for church members to unite in marriage with any who are not in the Lord. That the church ought, with others, who may be disposed to help, wholly to support their teacher; and that the teacher should have nothing to do with trading, and as little as possible to do with vessels. These instructions were given also to the other churches."

"NUKUFETAU (DE PEYSTER ISLAND).—The amount of work which had been accomplished by the people under the superintendence of their late teacher is truly surprising. The adult male population is only sixty, and yet in six years they had removed their village from an islet which they formerly occupied, to the one which they now inhabit, and which they call *Kotena* (*Goshen*), and, besides their

own dwellings, they have erected following stone buildings, viz.: chapel, 57 feet long by 27 feet broad; schoolhouse 64½ feet long by 27 feet broad; stone wall, enclosing the two buildings, three feet high and 720 feet in circumference; a teacher's dwelling 108 feet long by 28½ feet broad; servant's houses, each 42 feet long by 18 feet broad. All these buildings were furnished with panelled and venetian windows. The teacher had also made about 300 gallons of cocoa-nut oil, to pay for some doors and windows and hinges for the teacher's house. Besides these buildings, there were in the congregation two or more stone dwellings, which some of the people were erecting for themselves. Such an amount of labour must have precluded the possibility of much attendance at the schools, and explains Mr. W. W. report of last year. I was rejoiced to find that a pleasing change of respect had taken place under the present teacher. Schools were regularly attended, and the people had purchased from a vessel a good supply of pens, ink, and paper, and all at the rate of about 1s. each. The teacher had also purchased 28 copies of the New Testament and Psalms, and Hymn-books. The number of candidates for church membership had increased from 40 to 62. I conversed with these individually, and with 22 men and 12 women, who all have an intelligent reliance on Christ for salvation, and of whom I entertain the hope that they have been enlightened and renewed by the Holy Spirit. These I baptised, and constituted the first Christian church of Nukufetau, on Friday, Oct. 13th, 1871."

11.—VALUE OF THE NATIVE CHURCHES.

in our last Annual Report, the Directors dwelt at length on the great value which these native missionaries have rendered to the Society, and the work still to be made in the future of the Polynesian Missions on which the Society has bestowed so much labour. These missions do not only save the natives from the idolatries, the cruelties, the vices of their heathenish ancestors, but they are ready to preach to others the Gospel which has saved themselves. Apart, therefore, from all the great benefits already enjoyed, and the work yet before these churches, and the Society in the future, a grandeur of vision and of effort which few have imagined to be practicable. With the services of twenty-eight missionaries, and an expenditure of ten thousand pounds a year, we are touching the edge of the fulness already. But there was one man before us in grasping the fullness of the vision and in employing the agencies necessary to realise it. I quote JOHN WILLIAMS in his *Missionary Enterprises*. We are only carrying up the programme which he sketched for us nearly forty years

ago. "Withstanding all that has been accomplished in the Tahitian and Society Islands in transforming their barbarous, idolatrous inhabitants into a comparatively civilised, industrious, and Christian people, I never regarded this group alone as worthy of the sacrifices and labours of the number of missionaries who have been employed upon it. It is only by viewing the Tahitian Mission as a fountain from whence streams of salvation are to flow to numerous islands and clusters of people scattered over that extensive ocean, that we can perceive it to be worthy of the importance that has been attached to it, or of the labour and sacrifice which the London Missionary Society has bestowed upon it. To this, however, considered in its relation to other islands, too much

importance cannot be attached; for in addition to the numerous islands now professedly Christian, there are, within a comparatively small distance, many large and extensive groups of which little is known. Among these are the Fiji, the New Hebrides, New Caledonia, Solomon's Archipelago, New Britain, New Ireland, and, above all, the immense island of New Guinea. This island is said to be 1,200 miles in length, and, in some parts, about 300 in breadth. It is reported to be a most beautiful island, rich in all the productions of a tropical climate, inhabited by several millions of immortal beings, suffering all the terrific miseries of a barbarous state, and dying without a knowledge of God, or the Gospel of His Son."

II.—Shanghai.—Mémoir of a Native Chris

ON the fall of Nankin into the hands of the rebels, a multi-
 refugees came to Shanghai. Among them was one named (JUN-
 YUNG. In 1857, he was in the habit of going to the London
 Chapel in the city. Step by step he was brought to apprehend th
 as it is in Jesus, and in due time he was baptized. On the con
 ment of a mision in Hankow, he accompanied Messrs. JOHN and
 to that city, where he did good service. Returning to Shangh
 Chang was appointed door-keeper of the largest city chapel; and
 duct in that capacity, and as a deacon of the church, was in ev
 satisfactory. His age gained for him respect and honour, and hi
 deportment was in accordance with his Christian profession.
 above particulars we are indebted to the Rev. W. MUIRHEAD:—

“At length,” writes Mr. Muirhead, “the time of our friend’s departure drew nigh. In November last, he was seized with a kind of partial paralysis in his arms and limbs, which happily, did not affect his consciousness. He recovered from it in some degree, but it left him so weak, that he was unable to attend to the duties of his office. He went to his son’s house, where he lay down to die. Hearing he was ill, the writer called to see him. At first I could only express my sympathy with him, and my hope that he would soon get better. He thanked me very warmly, and asked me to remember him in prayer. The next day he was evidently much worse, and on inquiring how he was, he replied, ‘I am happy, happy.’ ‘How was it so?’ I asked. He said that ‘he knew in his heart that Jesus was calling him home.’ ‘But have you no fear in your mind about it?’ ‘Oh, no! For many years I have had the assurance in my heart that Jesus was my Saviour, and he has taken all my fear and sorrow away.’ ‘But are you not a sinner, and what then?’ ‘Yes, my sins are many, very many, but Jesus has washed them away with

his blood, and therefore, I a
 ‘Do you feel that Jesus is
 now?’ ‘Yes, he is, and is
 me happy.’ ‘Is he precious
 ‘Very precious,’ was his ans
 emphatic tone. I then quote
 passages of Scripture, to w
 gladly responded, such as the
 of Christ, in John xiv. 2. I
 striking manner, he cried,
 overcome the world.’ He w
 if this was through believing
 ‘Yes,’ he said, ‘and only so.’

“On visiting him again, I f
 very weak, and on inquiring
 felt, he replied that he seemed
 great darkness. I exhorted
 trust in Jesus, and that he v
 with him. ‘But will Jesu
 accept me?’ I answered, ‘Ha
 said—him that cometh to me,
 no wise cast out? Do you
 member His words?’ ‘Yes, I d
 have you not come to Him
 heart?’ ‘Yes, I have, but may
 make a difference by acceptin
 and rejecting me?’ ‘Oh
 friend,’ was my reply. He sa
 soever believeth in Me, ha
 leaving him to fill up the ch

'everlasting life.' I told him was then very weak, and these and fears often came over God's in their last hours. 'Could he to mind, pilgrim as he was, g the river of death, how dis- he was, but did that affect his " 'No,' he said, 'it did not.' friend is it with you; Jesus is l, and He will help you all the ough the dark valley, and ou safely to the other side.' I o him of David's experience, in d Psalm, and mentioned other as of Scripture, which seemed d him much satisfaction. Last

of all, I referred to the great multitude before the throne, whom he was so soon to join, and asked him if the prospect of it made him happy? 'Yes, yes,' was his earnest reply. I then bade him farewell, not expecting to see him again, and told him he was only preceding his Christian friends on the way home, and that ere long they would be with Him in heaven. He could only say—'happy, happy.' That same afternoon he quietly breathed his last, and his redeemed spirit took its flight to the world above. His death took place on the 6th January, 1872, in the sixty-ninth year of his age."

III.—Notes of the Month.

1.—ORDINATION OF A MISSIONARY TO MADAGASCAR.

Thursday, June 20th, Mr. RICHARD BARON, late of Lancashire Independent College, whose departure for Madagascar was announced in the ICLE for July, was ordained in the Independent Chapel, Kendal. The ng gentlemen took part in the service:—The Rev. Professor Scott, (Principal of the College), Professor Newth, John Peill, John Inglis, Jones, Wm. Nicholls (of Ravenstonedale), and Benjn. Briggs (mis- r from Madagascar).

2.—MEDICAL AID TO THE MONGOLS.

ie attendance of Mongols is each year becoming greater; the great ary here provides us the year through with a considerable number of ta. The Mongols, clerical and lay, complain of the Chinese climate and It is so different from the life and climate of the Plateau. At home they rincipally upon milk and flesh; here the former is scarce and dear, and imited means forbids much indulgence in flesh-meat. We have just suc- in curing a bad-looking ulcer on the upper lip and cheek of a high llama, baffled magic, Mongol chanting of prayers, and Chinese medicines. caustic was the only substance employed, and two touchings proved ent. The lay Mongols come in large numbers to the capital in the winter ter, pay tribute, receive pensionary allowance, or accompany their feudal s. Large numbers repair to the hospital for their own, and the ailments ir friends at home. Several princes have sent for eye-lotions, and have resects for past favours. The hospital is fortunate in having a Mongol mary of the London Society (Mr. Gilmour) resident during the winter i its precincts, who finds ample scope for communication with them, and s also of service in interpreting for those of the patients who do not speak se."—(*Peking Hospital Report for 1871.*)

IV.—Contributions.

From 19th July to 9th August, 1872.

LONDON.		WALES.	
B. S.	401 17 10	Quinta. Collection	8 11
Mrs. McBain, per J. McLean, Esq., Donation on Annuity	400 0 0	SCOTLAND.	
X. T. L.	20 0 0	Breckin. Mrs. Greig and Friends, for Madagascar..	1 10
"From Seventy-six Years," per Rev. J. O. Whitehouse	5 0 0	Buchen. Female Missionary Society:—	
Miss Webb	2 0 0	For Native Teacher....	10 0
B. D. C.	1 0 0	For Orphan Girl	3 0
Do Justice to China.....	1 1 0		13
Collected by Miss Newth, for Almorah Orphan Asylum	1 0 0	Laverurie. Contributions..	4 1
Collected by Mrs. Thomas, for Communion Service for Madagascar	0 10 0	Peterhead and Fraserburgh, Per Rev. T. J. Paterson ..	13
A Friend, for Madagascar ..	0 5 0	IRELAND.	
"A Voice from the Duff" ..	0 4 6	Belfast. A Lady, per Rev. W. Johnston, Moderator of the General Assembly of the Presbyterian Church in Ireland.....	50
Haverstock Chapel. For Madagascar,	2 13 4	Dromore. Mr. S. E. Wilson, for Polynesia	0
Hornsey. Park Chapel, Contributions.....	16 8 0	Dublin. Legacy of the late William Ryan, Esq. M.D., with interest	101 1
New Tabernacle. Auxiliary	2 10 0	Kingstown. Mrs. Parker For Madagascar.	5
Robert Street. E.....	0 3 0	For Moffat Institute....	5
St. Mary Cray. The Temple	30 16 0		10
Westminster Chapel	29 0 3	COLONIAL.	
COUNTRY.		CANADA.	
Alnwick. Miss Smith, a Thank-offering for Mada- gascar, per Rev. J. T. Shawcross	10 0 0	Quebec. A Friend.....	1
Bath. Legacy of the late Mr. Ezekiel Lock, duty free.....	100 0 0	JAMAICA.	
Brierley Hill ..	5 3 0	For Widows' Fund.	
		Darvton.....	1
		Ridgemount	2
		FOREIGN.	
		Bona. The Baron von Dier- gardt, for Madagascar ..	1000
Elloughton. Per Rev. J. W. Richardson, for Rev. J. Mibree's School, Mada- gascar	5 0 0		
Erith. Avenue Church	7 0 0		
Feltham.....	1 4 0		
Fordham (near Downham Market). W. Chater, Esq.	20 0 0		
Foulmire	7 8 0		
Halesworth. New Congre- gational Church.....	3 5 9		
Hungerford. Contributions	2 14 2		
Kendal. Contributions and Collection for Moffat Insti- tute.	63 8 6		
Lancaster. Contributions and Collection for Moffat Institute	51 0 0		
Manchester. A Friend	100 0 0		
Marborough.			
For Moffat Institute.	28 8 2		
Collection.....	1 13 6		
Donations by Friends	30 1 8		
Middleborough. For Moffat Institute, per Rev. Dr. Moffat	5 0 0		
Nether Stoney. Contribu- tions	2 0 0		
Norfolk. Auxiliary	125 0 0		
Northampton. A Friend, per Rev. E. T. Prust	5 0 0		
Ockbrook. Mrs. Goodale ..	10 0 0		
Oxton, Birkenhead. Mrs. Ashburner, for Madagascar	0 10 0		
Repton	3 0 0		
Sandbach. J. C. Billington, Esq.....	5 0 0		
Tiverton. A. Z. Weber	0 10 0		
Wellingborough. Mrs. T. S. Curtis, for Chinese Evan- gelist (half-year)	30 0 0		

It is requested that all remittances of Contributions be made to the REV. ROBI ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars the place and purpose may be given. Cheques should be crossed Ransom, Bowne and Co., and Post-office Orders made payable at the General Post-office.

N.B.—It is urgently requested, that when any Boxes or Parcels are forwarded to the Mission House, to be despatched abroad, there may be sent to the Home Secretary a clear and full description of their CONTENTS and VALUE. This information is necessary for the guidance of the CUSTOM HOUSES in the countries to which they go.

Yates and Alexander, Printers, Symonds Inn and Church Passage, Chancery Lane.

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Yours truly
W. Thomas.

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

AUGUST, 1872.

Central Truths.

We believe in Nature and we believe in Revelation ; but while Nature can never be taken as the key to Revelation, Revelation hails every ray of light, from whatever source it comes, and of which her students can avail themselves for the elucidation and interpretation of her living truths. There is more in the Bible than has yet been brought out of it ; and if the immortal Newton, in the very flush and fulness of his discoveries, was wont to speak of himself as a child standing on the great extended shore of the ocean of truth, playing with a pebble which the waters had washed to his feet, how can we conceive otherwise of ourselves than as mere children, trying to learn the characters and spell out the words of the grand Old Book ? The syllables which go to make up the single word—SALVATION—may glide one by one from our lips with comparative ease, and yet it will take eternity to comprehend and understand the sublime reality which the word only embodies. The Fountain of inspiration is exhaustless, while the Revelation which it accompanies and animates will invite us into not only the most luminous, but the most unconfined fields of research and discovery.

Science is but groping her way to conclusions. She is not yet in possession of any ultimate truth. Her facts being incomplete, her inductions cannot be other than imperfect and uncertain. For aught we know to the contrary, there are facts and phenomena in Nature which will challenge the application and the effort of mind so long as mind exists ; so that the world may never possess a perfect science any more than the Church will ever have a perfect theology. There are secrets in Nature from which the veil may never be lifted, just as there are mysteries in Revelation which will remain mysteries for ever. But

noble as are the faculties of the human soul, they are all limited in power and capacity. The finite can never grasp or comprehend the infinite, and within the infinite there may be points which it will be impossible to reach by any merely intellectual effort,—questions which never can be resolved,—truths transcending for ever our highest thought. How does this fact enhance our idea of the future life! A world in which there is nothing transcendent and mysterious would render heaven much less attractive. An immortality of being in which there are not materials to engage our profoundest thought and invite our onward progress, would be a state not to be so greatly coveted. But it is the voice of a lofty inspiration, that “then we shall know even as we are known.” Even the intuitive power will find more than enough to occupy it; and as truth after truth rises into view, and stands revealed in the light of the Throne, the soul will swell with unutterable emotion, and be wrapt in seraphic fire.

Christianity has the vantage ground of science in her ultimate facts and truths:—the facts being the basis of the truths, and the truths, with the facts on which they rest, being final and immutable. Disturb the facts, and you endanger the doctrines; invalidate the former, and you overthrow the latter. They stand or fall together. Now the unity of the Divine Essence in its threefold manner of subsistence—the underived and eternal Deity of our Lord Jesus Christ—His incarnation and death as the one perfect propitiatory sacrifice for sin—the laws of redemption—the personality and agency of the Holy Ghost in the production of spiritual or supernatural life in the soul—the resurrection of the dead, and the glory which is to follow, are not so many points in a doubtful or controversial creed,—are not open questions yet to be resolved and determined, but fixed and unchangeable truths, laying claim to immediate revelation as embodied in the teaching of our Lord. Christianity is not a cunningly devised fable, which has only to be examined to discover its falsehood; but a sublime and never-varying reality. The grandest reality which ever appeared in this world was the Christ. Nothing more true was ever found among men. He was in Himself the truth, and everything included in the truth of which He is the Author corresponds to His own perfect character. His was no speculative or negative teaching, but positive and dogmatic. Each truth was present to His mind in its eternal light and completeness, and hence no half-finished articulations ever fell from His lips. There was no reserve in His statements—no modifications in setting forth His doctrines. He never dreamt of making His teaching subordinate to the thought and culture of His age, but always of subordinating the thought and culture of His age to the regenerating and life-giving power of the truth which He came to make known. He stood immeasurably above

every other teacher of His day, or of any day. If He could say, "No one hath seen God at any time: the only begotten Son, who is in the bosom of the Father, He hath declared Him;"—if He could reveal the Infinite and the Immutable, then He not only could, but did reveal the infinitely true and unchangeable. Such a teacher the world needed; and for such a teacher the world was waiting and looking. The only resting-place of faith is truth. It grapples only with what is, and refuses to follow after that which may be. It holds fast by realities, and the grander the reality the firmer is its grasp. So that when the Son of God came direct from the bosom of the Father to make known His will, and reveal His loving thoughts towards man, He could not but disclose what eye had not seen, nor ear heard, and what had not entered the heart of man, and thus in His conversations and discourses we find those grand ultimate truths in which the mind can repose with calm and joyous confidence.

Now if there be in His teaching any one doctrine more distinctly set forth, or on which there is impressed a higher emphasis, it is that of His death as a true and proper sacrifice for sin. This is the central truth in His ministry—the grand central truth of Christianity. If His death was not meant to be, in the most literal sense of the word, an atonement for sin, then the New Testament must have been constructed on principles, and written with the design, to mislead men on the most momentous of all questions. Whether we take the four gospels or the apostolic epistles, we cannot get free of the idea of propitiation. It impregnates the whole book, and makes instinct every other truth. Not that God had to be reconciled to men, or is ever represented as so reconciled. The enmity and the opposition were not on His part, but on the part of man. He needed not to be moved to pity or compassion by any cause out of Himself, but a basis had to be laid, on the ground of which man could be pardoned, reconciled, and restored to the favour of his Father in heaven. Love, as it exists in God, is not something imported into His nature, but that ineffable and eternal goodness which is inseparable from His very essence and being—a goodness which selects its objects, and lavishes upon them all the gifts and all the grace of an infinite royalty. Still, love, as a principle, has its laws of operation and development, and according to these laws—fixed and immutable—it reveals itself. While every utterance about this love glows and burns with intensest fervour—while the love itself forms the highest and the richest theme of inspiration, it is always in connection with substitution, sacrifice, propitiation. Hence the language of the Christian Volume:—"Herein is love;" God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." The intensity of the love is to be determined by the costliness of

the gift. When God gave up His Son, He could do no more. In this one act He exhausted the wealth of His own Godhead, and His love having reached its utmost limit, it needed only His own chosen medium for its manifestation to excite the wonder of heaven and earth—to awaken the song of angels and men.

The tendency in our day to depreciate the death of Christ as a propitiatory or sacrificial offering is one of the most daring efforts to undermine the whole Christian system. There are those who resolve His death into that of a martyr, only of a higher type, sealing his testimony with his blood; and there are those who conceive of it as nothing more than the most perfect example of patient endurance and heroic suffering. There are others who, in some undefined sense, believe in His substitution, but who see in "His cross and passion nothing but the overflowing affluence of the Father's love" to our fallen race; and there are some who profess to hold fast by His sacrificial offering, but who unqualifiedly deny that there was anything judicial or punitive in what the Saviour endured during His humiliation and travail on earth. It is with this latter view that we have to deal; for if we can on Scripture testimony establish the contrary, every other theory, as a logical sequence, must be given up.

Christ died. This is a historical fact about which there is no dispute. The question, then, is—Was His death voluntary or involuntary? Had He such absolute power over His own life that He could yield it up or not at pleasure? [His own assertion is—"No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." More than once He challenged his adversaries to lay hands on Him. His was not a mere passive submission, but the sublime action of One who had a work to do which no one else could undertake. "He loved us, and gave Himself for us," as the expression of His own uncontrolled will and choice—the achievement of self-sacrifice, in securing an end worthy of the surrender and the offering.

ROBERT FERGUSON.

(To be concluded next month.)

Short Essays.

By J. S. E.

(Continued from last number.)

XXXI.

It is often amusing to observe how some people will try to avoid putting their hands into their pockets, by either referring to some scruple of their own, or by professing respect for the feelings of others. A phy-

ian, whom I well knew, was once called into the family of a Jew on Saturday. Having done what he could, and being about to retire, the master of the household said, "Dr. C., you will excuse me, but I cannot pay you a fee on my Sabbath." My friend replied that it was of no consequence; any time would do. It so happened, however, that the Jew required his attention the next day (Sunday), and when about to leave, the Jew again addressed him, "Dr. C., I could not think of offering you a fee on *your* Sabbath!" Dr. C., however, gave him to understand that such delicacy was quite uncalled for; that, as he was required to exercise his profession on his Sabbath, he felt no scruple in taking from those he served the customary *honorarium*.

XXXII.

In telling this anecdote to a somewhat facetious friend of mine the next day, he laughingly remarked, "I think something might be got out of the story in further illustration of that inattention to minor details which was the subject of some of the Essays in March. My correspondence, for instance, is very large; but it so happens that nine-tenths of those who write to me write entirely on their own business. I am a little trouble and some expense might be spared me, if they would send properly directed and *stamped* envelope. Not one in a dozen thinks of a stamp. Occasionally, a stamp is stuck on at the top of a letter, but often in such a way that a third of it is destroyed in pulling it off. The properly directed and stamped envelope is the proper thing; for then, not only am I saved, but, it may be, that an illegible signature inside the note is transferred, by the writer's own hand, to the direction on what is to contain your reply. I suppose, however, that the truth really is, that they omit to send what I suggest, not because they do not think of it, but from the fear of hurting one's feelings—like the Jew who could not ask the Christian by offering him a fee on a Sunday. For my part, if your friend the physician, I could overlook the indelicacy, especially if I believe that other people's business costs me, in stamps only, in the course of a year, what would pay my guinea subscription to two or three periodicals." Though the speaker smiled good-naturedly as he proposed, in addition to the March Essays, my impression is that he was perfectly serious, and spoke without either harsh censure or intentional exaggeration. I advised him to add an item to the list in which he put down what he gave away in the course of the year.

XXXIII.

In the late Earl of Carlisle's journal of his Tour in the East, there is, on his way home, this entry: "This morning I made an advance towards a return to Western civilization. *I shaved.*" Had his lordship

lived in the present day, it would have been unnecessary for him to have taken this trouble. He might have appeared in English society without being thought in the rear of its civilization though he had come "bearded like a pard." Now I am not going to deny that some beards are really ornamental—the men look the better for them; nor am I going to question the fact that daily shaving is a great trouble—to some men a torture, and that it is no wonder they are glad to get rid of it. It is not my intention, either, to indulge in remarks on many of the beards to be met with in general society, though I cannot but think that if some men saw themselves as they appear to others, they would be ready to take refuge in the first barber's shop they came to! My object is very limited; I confine myself to a remark or two on the disadvantage of the beard to public speakers, especially preachers. Beards are of various sorts, shapes, and colours—the *scrub*, the *bush*, the *wedge*, the *red rover*, the *wavy*, the *waterfall*, the *fantail*, the *flowing*, the *Leonine*, the *Goaty*, and many others. I know none of them that look well in the pulpit. Some, indeed, are so painfully repulsive, that it is hardly too much to say, that no man has a right to present himself to an audience with such a thing on his face. It is not, however, what strikes the eye that is most serious, though that is of moment, seeing that one who has to "win souls" ought not to begin by exciting feelings which have to be overcome before he can interest or conciliate. The message cannot be listened to till the messenger is virtually out of sight. With all that there is in human nature to obstruct the entrance of Truth, it is not for the teacher to begin by gratuitously putting an additional and preliminary obstruction in his own way. The principal thing, however, to be noted is this: that while beard and moustache interfere with distinct utterance, impeding clear and effective speech; both together, or even one or the other separately, obstructs the play and expression of the mouth, and thus hides and hinders the manifestation of feeling. Whatever may be allowable in other men, the Christian preacher is not at liberty to do, adopt, or tolerate, anything that, by possibility, may come in between him and his great object. Even in other spheres, however, of public life, the thing complained of has been observed. I was not long since at the Old Bailey; in one case, neither the examining barrister nor the witness he was questioning could get their words fairly "out of the wood." This fact may be corroborated by another mentioned in the following extract which was cut out of a newspaper some little time since:—

"During the hearing of a case at Leeds Assizes, before Mr. Justice Byles, a witness could with difficulty make himself audible. The judge, looking at the witness, evidently observed that he had a profusion of beard and moustache. His lordship then said, 'An ornament is now generally worn by gentlemen which certainly

which impedes the voice. (His lordship here glanced round the barristers' table, where several flowing beards were conspicuous.) But I would rather restrain what was going to say. I hope no gentleman will take my observation as intended for. I did not mean it, I assure you. But what I said as to the hirsute ornament is result of long observation.'"

XXXIV.

A celebrated writer has said that "the great defect in women is the want of imagination." This has not hitherto, I think, been a received opinion. I met, the other day, with the following passage in "Letters to a Lady"—I suppose, a young one—which struck me as very beautiful. If there is not imagination in it, there is fancy, and the one I take to be at least half-sister to the other. "M. and I had such a pleasant walking excursion on Saturday, with several young friends. A beautiful spring day, warm and bright and fragrant. The shining air of 'woven scents,' and vocal with 'woven sounds' of bird and brook and insect. I detached myself from the party for a few minutes, and on a wooden bridge which crossed a clear stream, and gave myself to ecstasy;—now looking at the reflections of grass and reed and lily in the water; now watching the clouds sail over the sky; now admiring the coloured glories of the meadows. Then I shut my eyes and listened, till I seemed to hear the trees and flowers growing, as if I felt surrounded, not by inanimate Nature (as men call her), but by a *living Presence*. There was no more gathering of violets and primroses for me that day. If I had plucked a flower, I should have felt as if Mr. Wordsworth did when he spoilt the nut tree! I said to a friend, 'no can you gather those primroses?' 'Oh,' she replied, 'to be gathered is the culminating happiness of a flower's life.' 'That may be of hot-house flowers,' I replied, 'but of wild flowers—no.'" Now, never these girls might be, if they had not imagination, they had in them of which poetry is born, whether it express itself in prose or verse, or in acts of innocent and graceful gaiety.

 MR. HUGHES' MEMORIAL FUND.

Every one who has had any experience in collecting money, knows that, in general, very little result follows printed advertisements or circulars. A *written* letter, addressed personally to the individual applied to, is the most efficient form of appeal. This we have not yet used, but hope to put it into action soon. In the meantime, we acknowledge the following contributions, (see next page) which have kindly sent to us. In doing this, "J. S. E." feels that he ought to use his proper name; and if this should induce some of his friends to send contributions, so much the better.

T. BINNEY.

	£	s.	d.		£	s.	d.		
Religious Tract Society	-	5	0	0	Rev. S. B. Bergne	-	1	1	0
W. Hardcastle, Esq.	-	5	0	0	Jos. Tritton, Esq.	-	1	1	0
Sir Titus Salt, Bart	-	2	2	0	J. J. Smith, Esq.	-	1	1	0
J. S. Budgett, Esq.	-	2	2	0	Rev. J. M. Soule	-	1	1	0
"Christian World" Readers	-	1	4	6	Jos. Angus Esq.	-	1	1	0
Ed. Cork, Esq.	-	1	1	0	J. Pears, Esq.	-	1	1	0
Rev. W. Arthur	-	1	1	0	E. R. Le Mare, Esq.	-	1	1	0
Rev. T. Binney	-	1	1	0	Henry Fletcher, Esq.	-	1	1	0
Rev. J. Viney	-	1	1	0	Rev. F. Bugby	-	1	1	0
Miss Graham	-	1	1	0	J. Rylands, Esq.	-	1	1	0
Peter Bunnell, Esq.	-	1	1	0	R. Spencer, Esq.	-	1	1	0
Mrs. Horne	-	1	1	0	J. Wood, Esq.	-	1	1	0
By the same, "In Memoriam"	-	1	1	0	Thos. Hepburn, Esq.	-	1	1	0
Lord Shaftesbury	-	1	1	0	T. B. Simpson, Esq.	-	1	1	0
J. Finch, Esq.	-	1	1	0	J. Hughes Waters, Esq.	-	1	1	0
A. Merrieles, Esq.	-	1	1	0	Mrs. Engall	-	1	1	0
G. F. White, Esq.	-	1	1	0	Joseph Gurney, Esq.	-	1	0	0
Rev. J. Carr Glyn	-	1	1	0	Mr. Ellis	-	1	0	0
J. E. Fordham, Esq.	-	1	1	0	R. Baxter, Esq.	-	1	0	0
Mrs. Fordham,	-	1	1	0	Baron P. d'Ormieux von Streng	-	1	0	0
J. H. Fordham, Esq.	-	1	1	0	W. C. Gellibrand, Esq.	-	1	0	0
H. T. Bowker	-	1	1	0	Wm. Sheldrick, Esq.	-	0	10	6
J. Shell, Esq.	-	1	1	0	Mrs. Digby	-	0	10	0
J. Moore, Esq.	-	1	1	0	J. T. Thomas, Esq.	-	0	10	0
H. Roberts, Esq.	-	1	1	0	Mr. Walford	-	0	5	0
Mrs. Ranyard	-	1	1	0					

Pleasant Places.

WHEN David (Ps. xvi. 6) says "the lines have fallen to me in pleasant places," he refers to the division of the land of Canaan amongst the tribes of Israel. This was in a twofold manner—by lot, and by line. In Joshua (xiv. 2) we are told, "by lot was their inheritance, as the Lord commanded by the hand of Moses." After casting the "lot," in whatever way it was effected—and this we are not informed—the "line" followed. Either an actual one was drawn on a map or chart, or an imaginary one around a certain district, and the line thus including the lot was the boundary of the respective tribes. So, says David, it is with me. My lot has been appointed, the line around it has been drawn, and it includes some dark spots indeed—waste, desolate, and sterile,—but many "pleasant places" notwithstanding, and my heritage is a "goodly" possession.

It is a "pleasant" thought, that to each of us a lot is *appointed*. Nothing appears more fortuitous than some of the events of our lives, and our histories generally may seem to have been the creatures of chance; but such is not the fact. "The lot is cast into the lap" (literally "urn"); "but the whole disposal of it is of the Lord."

se lines may seem to have "fallen" by hazard, but they have not done

A Divine hand has directed them—wise, unerring, kind; it has so posed them as to include rough places, stony, thorny, dry places. As, but many "pleasant" ones too.—Consider some of these.

There are natural "pleasant places." As after leaving Marah, with bitter waters, Israel came to Elim, with its palm-trees and wells, and delightful the natural beauty must, by contrast, have appeared. What scenes of exquisite beauty our earth affords! It might have been a desert, but it has many lovely Elims. How great the contrast, too, between our lot and that of thousands around, *nationally*. We are

in danger, doubtless, of partiality here, and of national vanity; but let calm judgment decide whether, taking all things into account, there is any land under heaven so "pleasant" as our own. I do not refer to its insular position, its climate, its quiet picturesque beauty, but to its constitution, government, liberty, literature, laws; and I ask whether there is any nation, ancient or modern, Continental or Oriental, with which we do not favourably compare. The only one warranting even comparison is our noble transatlantic daughter; yet much as we admire her, we prefer the land which gave her birth. God has not dealt with any nation as with us, and it is by His disposal the lines are fallen to us here.

Socially, too. What a blessing is society! Its stimulus, support, restraint—how unconsciously, but really, they help us! Imagine an isolated position. Suppose we were dwellers on so many desolate islands—archipelagos of all we surveyed,—how speedily we should degenerate, physically and morally too. We may well be thankful for social instincts, and the opportunity of their development. Society may be sometimes imperfect, is always imperfect; but conceive its absence, and you will find it is a "pleasant" condition to dwell in.

And what shall we say of *home*? The Jews were a domestic people, as well as patriotic; and dark as were the shadows over David's home, he would still feel, especially in its earlier period, it was one of his "pleasant places." There are sad homes still—sinful and wretched ones—homes over which the demon of discord hovers, in which iniquity reigns, and the seething corruption of which is indicated by the occasional eruptions which occur. Nevertheless, home—as it may be, God meant it to be, as in thousands of blessed instances it is—remains a pleasant place. In such cases it is the home not only of unconscious infancy, of growing maturity, of venerable age, but of the virtues, and of religion too;—a home like that of Timothy, where childhood is nurtured in the admonition of the Lord,—like that of Mary and Martha, where Jesus was a frequent guest. Spite of all drawbacks, poets and painters may well continue to delineate, to the

utmost of their skill, "the happy homes of England" as the "pleasant places" of the land.

But there are pleasanter places than these. God has endowed us with a spiritual nature—one which allies us with angels and heaven, and for this He has made gracious provision. There is *Himself*. Coming from God as its Author, the higher nature can find satisfaction nowhere but in Him who is the "Father of our spirits." As "the rivers run into the sea,"—as "fire ascending seeks the sun,"—the loftier nature pants for God, aspires after Him, is restless as the diverted needle till it "rests" in the Lord. To meet this craving, God offers Himself to His children; invites them to His throne, His "mercy-seat," His "pavilion," the "secret place of the Most High;" unfolds to them for contemplation and communion His glorious perfections—the lofty attributes of His nature; reveals to them Himself as their God—their covenant God, their "portion," "inheritance," "all." Disporting themselves in this lofty region, who can describe the joy they experience? The lark flying abroad in "the open firmament of heaven," the eagle dwelling aloft on its inaccessible height, alike rejoice in their liberty—the appropriate element in which their powers find play. My soul, says David, shall rejoice in the Lord. "He is my exceeding joy." Creation apart from God is inadequate to satisfy the spiritual nature. God, even apart from all inferior joys, contents and fills it.

But how to attain to such a pleasant place? Only by first visiting another. As the Altar of Sacrifice was the way to the Holy of Holies, so the Cross alone is the way to the Throne. Guilty, I can obtain pardon only through the appointed Saviour; polluted, can be cleansed only through the grace of the blessed Spirit. Such a new and living way God has cast up for us. He has reared the altar, has provided "a lamb for a burnt offering." Who can describe the joy of the penitent when this way is first by faith discerned and pursued? It is felt to be a pleasant place, the "King's highway of holiness," every step in which increases happiness and joy; and when the Cross comes fully into view, the Christian pilgrim, as he feels his burden loosed from his back, the shining ones meanwhile arraying him with the garments of salvation, rejoices in his new-found liberty, and sings—

"Thou art heaven on earth to me,
Lovely, mournful Calvary."

Then there is "the *grace* wherein we stand." It is conjectured by some that the sun's atmosphere is so vast as even to include within it our earth. It is so with the great Sun of Righteousness. Diffusing life, light, joy, from His inexhaustible fulness, all His people rejoice in His beams. Not only physically, but spiritually, "in Him we live

nove and have our being." Reconciled to God by the death of son, we enjoy His favour which is life, bask in His smile, delight in His love, are adopted into His family, and become "heirs of God through Christ." Blessed and happy condition! Do trials abound, inward and outward experiences darken the soul? Still the assurance that God is on our side—that "all things work for good"—that we are "led of the Spirit"—that all the promises belong to us—that life and earth are ours—that nothing can separate us from the love of God—that we are one with Christ, and through Him even now sitting in heavenly places—diffuses a glow, a radiance, which is calculated at to exhale all earthly vapours, and to afford a joy which is "unabated and full of glory." In proportion as we have "access by Christ" into this state of grace, we find that it is truly one of the sweetest places of the Christian's life on earth.

Again, too, there is the *Church*. It was never the design of Christ to destroy our social nature, but to elevate and sanctify it. As children of one Father, God means His people to form one family, visibly manifest as really. With all its imperfections, the Church into which the family is formed is a pleasant place. To the Jews an earthly Zion—the perfection of beauty, the "joy of the whole earth," its courts were fountains of gladness, its ordinances wells of salvation. It is so felt by Christians still. They are glad when the Sabbath calls them to go up to the house of the Lord. They rejoice in the worship of the sanctuary fellowship and service of the Church. Lying down as in green pastures beside the still waters, their souls are restored and refreshed; breathing of the brook by the way, they lift up their heads with joy, their spiritual life is strengthened and nurtured by the influence of the power of the truth. To myriads the Church is emphatically Bethel, the presence-chamber of the King, the house of God, the gate of heaven.

But the pleasantest places, however, are to come. When, standing on the banks of Jordan, Moses with undimmed eye looked over Jordan to "the goodly land of Lebanon," he was enraptured with the vision, and longed to enter it. In His tender mercy God gives to His people glimpses of the future—an earnest of their coming inheritance. As we dwell in contemplation on these, how attractive the scene becomes! "Our Father's house," "Paradise," "an inheritance incorruptible" and unfading, a "far exceeding and eternal weight of glory," "fulness of joy," "pleasure for evermore"—who can conceive the bliss which these descriptions portray? They are meant to give present consolation and joy, and as they are realized they constitute a land of Beulah, beautiful and blessed to dwell in. As far as possible, they should, by thought and contemplation, be definitely apprehended. One of the observers of the

late solar eclipse made the experiment of using one eye for the telescope, the other for simultaneous delineation. Could we so fix our vision upon heaven as to draw its image upon the tablet of earthly life, our course here would be wonderfully elevated, and we should have days of heaven upon earth. The pleasant places of our heavenly home have been, in outline and miniature, portrayed to us ; by spiritual meditation we should enlarge and fill them up, "rejoicing in hope of the glory of God."

Be thankful then, Christian, for the many happy conditions which, spite of all trials, you are privileged to realize, and dwell upon them with increasing delight.

As during these summer months we enjoy the fair scenes of God's green earth, and luxuriate in the loveliness of nature—mountain and moor, hill and valley, forest and glen—let them suggest to us other scenes—natural, spiritual, and prospective—fairer far than themselves, and in the many "pleasant places" which our God has allotted to us let us as Christians thankfully rejoice and be glad.

JOSIAH VINEY.

Self-Consecration.

(Concluded.)

As a further stimulus to this self-consecration, be it observed, thirdly, that we have no alternative left us other than this, that we must either *consecrate ourselves to God, or consecrate ourselves to the devil*. It is not possible for us to be neutral. As sure as we live, we act ; as sure as we are rational, we act rightly or wrongly ; and as sure as we thus act morally, we, in every thought, desire, choice, word, deed, are either serving God or serving the devil. For it is not only impossible for us to be neutral, it is impossible for us to serve any master other than one of these two. "Choose ye this day *whom* ye will serve ;" yes, *whom* : not, whether ye will serve any at all, for no such option is left us ; but *whom* ye will serve, God or Satan, for serve one or other of these ye *must*. "No man," says Jesus, "can serve two masters." No ; but he must serve one of two, the two just named ; and to love the one of them, He tells us, is to hate the other, to hold by the one of them is to despise the other. "Know ye not," says St. Paul to the Romans, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness." Oh, what a stimulus for decision ! The best master or the worst ; Our Father who is in heaven, or our Adversary who is in hell—such is the alternative of choice that is submitted to us all. Let us take for our motto these words of Moses :—"Consecrate yourselves this day unto the Lord"—this day of renewed commu-

, this first Lord's Day of the year, this day of revived health, restored us, or whatever day we may signalize. Over the memorials of the blood slain, in particular, make it perfectly clear to yourselves *whose* you *whom* you serve. Put up with no doubt; permit no indecision. Renew yourself anew, by an everlasting covenant, to your God, and forthwith let God be linked to every motive, every act, every aim, every

When you serve man, do it as unto God, your master's Master, as well as your own. When you go forth to duty, by faith and the power of faith, take God with you. When you are engaged in duty, let faith lift the veil, and let God's smile come down serenely upon you, and see Him beside you, before you, behind you, and all around. When you return at night, bring God home with you that He may indwell Himself in your dwelling; for if the hearts of husband and wife are temples of the Holy Ghost, so is their house; and then, after locking all safely at night with the golden key of family devotion, lay yourselves down, you and yours, under the loving and watchful eye of the great Keeper of Israel, who has drawn around you the kindly curtain of night, and who in His unwearied benignity neither slumbers nor sleeps.

What jets from the pure river of the water of life, what prelibations of heaven, what deluges of bliss, are every moment at hand if we would but open our souls to God—if we would but consecrate ourselves to Him—if we would but see God in everything, and everything in God.

But, lest some reader should say, "You have given me reason enough to consecrate myself to God—I am thoroughly satisfied as to that;—only

have not told us very particularly how to set about the duty," let me fourthly and finally, return to this point, and indicate a little more particularly *what this self-consecration really involves*. We have already said that it involves two main elements, *separation* and *dedication*.

First: it involves *separation*, in a very vital sense, from sin, self, Satan, and the world. We must cut the link clean through, if a right arm should go in the process, between ourselves and the old unsanctified nature; and never think of coming back to God with a carcase of sin and desire tied by any living ligament to our inner man. Let us separate ourselves from the world, taking care that we be not conformed to it, but that we be transformed therefrom by the renewing of our minds. Let us separate ourselves more thoroughly from the old dead bark of self-righteousness, that wild olive from which we need to be roughly lopped off, and grafted into the stock of grace; for in our old stem we can produce no fruits but the apples of Sodom and the terebintines of Gomorrah. Let us separate ourselves from Self, that protean, kaleidoscope-coloured idol, which takes so many shapes and hues, which we never confess, but so many we worship, and which, dispossess it as we may, it never gives, stealthily and obstinately, to slink back again, and wind itself

into us anew, and lurk, the last and the longest, in the more secret corners of the heart.

Self is a prolific mother, and has many daughters; such as self-conceit, self-sufficiency, self-righteousness, self-applause, self-aggrandizement, self-indulgence, and the like; and if our soul in an evil hour has wed itself to any of these (and to which, alas, has it not?), let us serve them anew this very day with an emphatic bill of divorcement. And above all, let us at once and for ever dismiss ignominiously from our embrace that most ensnaring and dangerous of the wicked sisterhood—self-indulgence. Let the darling lust be sternly doomed and slain. If there be any reader whom it may concern, let the tavern, casino, night-garden, and all vicious haunts be abandoned—those moral and spiritual shambles for young men—those gaping mouths of death and hell. Let the ensnaring, worldly companion, who will not be persuaded to accompany or follow you into the kingdom, be kindly, but sternly and inflexibly, renounced. And no less must we repel self-indulgence in the form of ease and indolence. Its favourite maxim is “Live and let live”—these two last little words, “let live,” being often wide enough to accommodate the devil and all his angels, with all their complex and infernal machinery, roaring on around us in restless motion for the ruin of man. “Let well alone,” is another and kindred maxim—the more common meaning of which is “Let ill alone,” rather than burn your fingers in the godlike endeavour to put it right. These peace-at-any-price cowards are the greatest of all disturbers of the peace, the greatest of all mischief-brewers and revolution-breeders. Stern separation from a seen evil, a good arm’s length from the evil, that it may *no* hit or taint you, and that you may have leverage to deal a lusty blow at it, this in the long run is true patriotism and peace. A great writer truly says of John Knox, the Scottish reformer: “Knox wanted no pulling down of stone edifices; he wanted leprosy and darkness to be thrown out of the lives of men. Tumult was not his element; it was the tragic feature of his life that he was forced to dwell so much in that. Every such man is the born enemy of disorder; hates to be in it; but *what* then? Smooth falsehood is not Order; it is the general sum-total of Disorder. Order is truth—each thing standing on the basis that belongs to it. Order and Falsehood cannot subsist together.” To the same effect, how interestingly does the great Luther say to Staupitz, his spiritual adviser and ecclesiastical superior: “This (the righteous determination to denounce indulgences) is the reason that I now, alas, am obliged to come forward upon the great theatre of the world—I who would much rather have remained hidden in a corner, and who would far have preferred continuing as a spectator of the glorious drama of the great spirits of our age, than have myself become an object of note and com-

ion talk." So is it with the truly good everywhere. With one of the most martial, yet godly, of men, they can say, "I am for peace, but when I speak they are for war." With one of the boldest of men, they desire to "live peaceably with all men;" but this they desire with the salvo he lays down—"as much as in you lies." Now it lies in no good man to make peace with sin, or sign even a temporary truce or armistice with the devil. God forbid! War with it to the death!—be that our watchword: war with evil around us, and first and foremost, war with the evil within us, harbouring no known sin, and presenting the life-long prayer, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." This, then, is the first thing in the consecrating process—separation from evil. A word now on the—

Second: namely, *Dedication* of our every power to God, and all that is good. The former is somewhat negative; this is positive. The aspect of that is backward to the evil we abandon; the aspect of this is forward towards the good we embrace instead. The one is so suggestive of the other, that I need not enlarge. Let it suffice to say that God simply asks of us the use of the powers and of the time we have been giving to the devil. In conversion, old things have passed away, and all things have become new; and yet old things remain, the native powers and temperament remain; but the exercise and direction of them are now totally new. The power to do evil really means the same thing as the power to do good; the power to blaspheme is just, in inverted exercise, the power to adore; the power to hate is just the power to love; the power to curse is just the power to bless. A David, an Isaiah, will carry into Christ's kingdom with them their poetic fire; a plaintive Jeremiah, his floods of tears; an Ezekiel, his terrible energy; a John the Baptist, his Elijah-like spirit and power; a Peter, his impetuous boldness and dash; a John, his elevated serenities; a Paul, his matchless gifts and accomplishments, kindled into an altar flame by the central fires of his seraphic soul. Come, too, my friend, and give God your utmost and your best. Our "gifts differ according to the grace given unto us." No matter for that. All the better for that. Such as we have let us freely and heartily give. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

Glasgow.

JOHN GUTHRIE.

Among the Jews and Sabbath Marketers.

PART I.

By frequent visits to a place of worship in the vicinity, I formerly became more familiar than was pleasant with the Sabbath morning bustle and ribaldry of Petticoat-lane. The peculiar hubbub occasioned by ten thousand Gentile and Hebrew tongues, chaffing and bargaining, could not only be heard distinctly in the pews, but the price of a coat, or the proposed abatement on a hat, was too audibly spoken not to interfere with the preacher's comfort as he officiated in the pulpit.

Lament it as we may as a reproach on modern civilization, the "Lane" is an institution of low London; and the most popular preacher cannot hope to attract by eloquence and wit so vast a throng as gather here week by week to banter, bustle, jostle and swear under the presidency of the lord of Miarrule. The Jews, it is true, take the profit, but the Gentiles mostly monopolise the fun. Two races, of opposite sympathies, meet in close proximity for the ostensible purpose of serving each other. Roughs and thieves are here in shoals; though great numbers also assemble who pass for respectable mechanics. They are wanting cheap clothes, second-hand tools, or flash jewellery; and so while dinner is preparing, and while Mrs. Housewife is tidying the too narrow lodging for the festivities commencing at one p.m.—or, otherwise, with some select female companions is discussing the delinquencies of men in general, and those of her own husband in particular,—the man himself is getting more satisfaction and excitement here than is obtainable in his own home. The public-houses are closed; but refreshments can be had. There are whelks, pickled salmon, fish fried in oil, sweetmeats, sherbet, and if you have no appetite for these, there are medicines to create one; while to entertain the mental faculties there are shouts, screams, and whistling, each and all intended to signify something, if only you have the capacity to catch what that something may be.

Probably few easy-going middle-class people would wish to share the hilarity of the "Lane" on market-day, as the Sabbath morning may be called. Yet any who for any special purpose desire to see the place at all must go when the crowd is in force, or on the Sunday forenoon, when ten or twelve thousand persons are computed to be present, and when you have to push in a determined manner through the throng, meanwhile getting pressed and jostled rather roughly for your pains. Here are the lower strata of the social fabric—the "dangerous classes"—a sixth part of the whole being classed with those who make thieving a profession, and Sunday morning in this notorious market is confessedly a harvest for the fraternity of pickpockets and cadgers. The majority, however, are mechanics and labourers, who claim to be accounted honest and respectable; but who prefer passing the morning here in deshable to any other attraction, sacred or secular. Thus buyers, sellers, idlers, and thieves make up a motley company which a lower civilization than ours, in a city like London, might reasonably have forbidden to assemble.

There are a number of policemen on the ground, who would keep order ere such an achievement a thing among possibilities. Keep order ! In the "Lane" law and decency may be outraged with comparative impunity, the power of authority not being strong enough to interpose check or hindrance. You need not necessarily possess a very keen eye to detect the manner in which pocket-handkerchiefs migrate from their owners' possession to the dealers' pegs ; while the ribald blasphemy and revolting obscenity which at every turn assail the unwilling ears, make a chance visitor almost wish for the power of becoming deaf at will. What do the police think of the business ? "How do you like your office here ?" one man was asked. "We are obliged to like it," he replied, "they claim it as a charter."

After the church bells have ceased tolling worshippers into their appointed places, the "Lane" traffic reaches its height. The mere act of taking a momentary view of the scene seems to beget sensations of bewilderment, so that to understand what is going on it is necessary to give attention to individual characters. There may meet your eye a young thief, who has lately succeeded in taking a haul, and perhaps he is offering to dispose of a gold chain for a sum six times less than its original worth. Then there at your elbow, talking with a low-browed, villanous-looking broker, are some experts at passing base coin, and who find this a convenient market for replenishing their stock. Note how hawk-eyed Jewish dealers are looking out for sellers almost as eagerly as for buyers. The majesty of the law is represented by a score or so of constables, more or less ; but what cares this chaffing, bantering host for the blue uniforms of city police, when, as they would tell you, law is a luxury only suitable for well-to-do people ? Robberies can be committed with impunity even under the eyes of the officers. The strong arm of justice may grasp at the offender, but, as a policeman once remarked, he has only to "stoop down and cut away," and capture becomes impossible. Under such circumstances it is useless to think of taking a thief ; and Mr. Policeman pointedly adds, "There are so many of them, that they cover one another."

The market is a very general one. The faint-like effluvium peculiar to a London crowd does not overpower the more pleasant but by no means repulsive odour of edibles, either in their natural state, or as prepared by the art and devices of Hebrew cooks. Stalls and baskets are laden with the rarities of the season, and only those seem to forego luncheon who have no means to pay for some of the variety of refreshments provided. Then more important wares are recommended in stentorian tones. If not already aware of the fact, you learn that "Now's your time for a good tile." You will be invited to lay in ample stores of stockings, books, slates, pencils, pictures, furniture polish, newly invented blacking, medicines, ointments, and a thousand and one other things supposed to be necessary to human comfort in our present high state of civilization. It is an uproarious fair ; and the earnestness with which trade is carried on by vendors who seem to possess the energy of horse-power is apparently stimulated by the remembrance that the street is as transient as morning sunshine, seeing poor people dine at one. Some of the bargains effected are sufficiently ludicrous to interest the spectator. An evangelist who visits hereabout once watched a man negotiat-

ing for a pair of red-topped morocco boots, which, as the perquisites of some Jeames or other, may have found their way into this ready receptacle. The poor fellow's foot, not used to such smartly cut articles, resisted the effort to pull them on ; but the seller stood encouragingly by : " O, you'll git them on in time, never fear, and they're jist the boots that'll wear." The buyer at last succeeds in his endeavour, but to make an unwelcome discovery—" They're too long ! " " What's that you say ? " retorts the woman ; " too long ! not a bit of it, not a bit of it ! They're jist your fit. It's all the fashion now to have 'em a bit too long in the toe." That argument certainly carries some point, and partially reconciles the purchaser to what he in ignorance supposed to be a defect. The man now stands looking half admiringly, when, alas, a more damaging fact comes to light—" They're odd ones ! " " What's that you say ? " indignantly cries the stall-keeper ; " don't tell me that : ' taint likely I'd come here to sell odd boots or shoes. I should not sell so many as I do if I sold odd ones. All my customers comes again. Now they're a nice fit, young man, what's the most you'll give ! " After this energetic speech a satisfactory termination to the business might have been expected ; but in reply the man only makes the unchivalrous offer of " two bob." This ends the entire business, for with the contemptuous reproof, " Do you think I stole 'em ? " the lady flings away the goods, and the mechanic walks away. All this takes place while the citizens are comfortably seated in their churches and chapels, worshipping the God of purity, love, and peace. The atmosphere is charged with physical as well as moral poison. Yes, Petticoat-lane is a centre of moral pestilence in the first city of the world !

We may inquire, How did such an eyesore as the " Lane " originate ! Rag Fair was formerly established in Rosemary-lane, a thoroughfare leading from Tower-hill to St. George's-in-the-East, abounding in fever courts, and in the last century associated with the famous mystery of Elizabeth Canning. Petticoat-lane has lately changed its name to Middlesex-street ; but this alteration is totally disregarded by the fraternity who compose the Sabbath concourse. The " Lane " is likely to keep its old name so long as it continues a nuisance to the metropolis.

With one side bounding Whitechapel and the other belonging to the City proper, Middlesex-street has successfully rivalled the more ancient market of Rosemary-lane. One advantage prized by the present frequenters is the covered exchange, the fee to which is one halfpenny. Having been erected by a Jew, this has aided in increasing the traffic which seems to increase with the growth of the City, though in past times perhaps the disorder [was even greater than at present. Some old attendants at a once celebrated chapel in the neighbourhood remember times when Rag Fair encroached on the] very precincts of the sanctuary, the Jews having tacked their wares on to the side wall of the chapel.

In regard to the trade of Rag Fair, we may explain that it is somewhat extensive, while the scale of prices of wearing apparel and other articles is not without interest to the uninitiated, as will be seen by the following illustration. Several years ago a gentleman desired to supply funds to a city missionary for the purpose of his fitting out any deserving couple who

e about marrying and starting in life. The donor's wishes, on being
ied out, entailed an outlay which no less surprised himself than it con-
d to the delight of the happy pair immediately concerned—the man's
it costing three shillings and threepence, and the lady's trousseau three
lings and one penny, according to the details which follow :—"A full-
ted shirt, very elegant," cost sixpence, and light coloured trousers,
ming so festive an occasion, were obtained for a like sum. Despising
te waistcoats, one of black cloth was selected, and at the reasonable
rge of threepence, while minor articles, such as braces, shoes, gloves, cap,
, were in each instance put down at one penny. More important, and a
nent entailing perhaps undue anxiety in selection, was the bridegroom's
; but all difficulty was finally overcome by the timely choice of "a black
ver fly-fronted, double-breasted paletot coat, lined with silk—a very supe-
article," at eighteenpence. The bride's requisites were supplied on
as equally advantageous. The wedding dress cost tenpence ; petticoats
pence each, a head-dress twopence, stays twopence, and a shift one
ny. The most considerable figure in the list, and one which nearly
esponded to the bridegroom's coat, was "a lady's green silk paletot,
d with crimson silk, trimmed with black velvet, quilted and wadded
ughout." This also cost tenpence. On completing his settlement with
dealer, the good missionary found he had disbursed a sum of six shillings
fourpence, and it may be doubted if six shillings and fourpence ever
luced more pleasure in the hearts of two needy people. As it was, the
ay considerably exceeded what it would have done had not the bene-
or's instructions to his friend been imperative that he was not to be
imonious.

his, then, is a field white unto the harvest for our London city mis-
aries to take possession of ; and the unobtrusive earnestness, not to say
uent self-denying heroism, which they show in their work is nobly
uraging. In the repulsive district we have been describing, a mission-
some years ago was struck down by fever after labouring in fetid courts
alleys during seven years, and what seemed strange, the disease occurred
his removal to a healthier sphere. "In the lowest and most depraved
of the district he was best known," said his wife. "The bed of sick-
and the obscurest hole of wretchedness were where he loved best to be."
last hours of this devoted man were happy, and his Christian triumph
plete. Is not the enthusiasm of such as extraordinary as it is pleasing,
is not the grace which enables them to sacrifice themselves, and even to
their tainted districts, as wonderful as it is common? One agent who
red at a close, foul station, not far from the "Lane," was once found to
accumbing to bad air and the ceaseless strain on the nervous system,
at the committee decided on removing him to a healthier spot. Most
us might suppose that one so situated would eagerly seize the boon of
air and green lanes : what he really did was to declare an aversion to a
station from the poor people who had learned to value his services. Yet
standing objections, this visitor was taken into the suburbs, where he
died of fever, after preaching ' his last best sermon on his dying bed.'
eneficial influence arising from the life-work of these toiling evangelists

among the masses cannot well be overrated. The faithful visitor soon gathers a constituency of his own. On first entering a district he may meet with opposition, but in time opposers learn to respect and even to hold their instructors in affection and honour. What is better, they learn to make him a confidant, and will gently complain should he not call at their rooms sufficiently often.

But it will be well just to refer to the trials of London city missionaries who visit Jewish families in this quarter, the annoyances sometimes coming from mere children, whose bigoted and ignorant parents encourage this rudeness in their offspring. On going his rounds, when first appointed to a Houndsditch district, one visitor was followed by numbers of undisciplined urchins, who seemed to derive peculiar pleasure from pelting him with rotten fruit, small bags of flour, and such other missiles as they could conveniently procure. Because these and other distractions hindered the work the man grew disheartened, and resolved to resign an office apparently surpassing human strength; and the following adventure, encountered in a Jewish court, was not calculated to alter his determination, had nothing happier subsequently occurred. After trying in vain to gain a hearing from a rabble of low Hebrews, the inhabitants of some dirty tenements near at hand, the missionary was leaving amid a volley of abusive epithets, when a lad, seemingly anxious and excited, hastened up and politely inquired if the gentleman would visit a sick woman, who, lying on a bed of weariness, desired instruction and comfort. The missionary readily consented to go, and followed the boy into a forbidding looking house and up some dark stairs, until coming to a garret his conductor exclaimed, "Walk in; you need not knock." The unwary evangelist entered the room to find it empty, and when the door closed, and the key turned harshly in the lock, he realized the unpleasantness of being entrapped by a practical joker. The vexation of one in such a position would naturally be overwhelming, and it was not lessened by the unrestrained merriment of the court below. It was a difficult crisis to come out of with safety and dignity. The eager spectators of the street, who at a few minutes' notice had planned this "lark," were doubtless disappointed because the captive did not stamp, threaten, and call for the police; but as such violent action would have reflected no credit on the London City Mission, their agent adopted quite a contrary course. Quietly opening the casement, he read in a loud voice, rising in its tones above the clamour going on below, the fifty-third chapter of Isaiah, and explained how the words prefigured Christ. The tide turned against the jokers; the laugh was defeated, and one was heard confessing to another, "The fellow *has* pluck!" The fun being over, an amply bearded German Jew presently appeared at the chamber door and said, "They have used you shamefully; mind when you go down; they have strewn the stairs with tobacco pipes." Persevering after this, the missionary lived to see the day when he could number twenty-eight avowed converts, besides a hundred Jewish believers in Christ who made no open profession.

G. HOLDEN PIER.

The Place of Mahomet among Religious Reformers.

cannot be said that the subject of this article is void of interest. He who became the founder of a religion which overturned the long established and cherished worship of his own countrymen—which rapidly displaced the religious faith and customs of many neighbouring nations, which has moulded the character and destiny of millions of the human race, and which still maintains some sway over vast regions of the globe—must have no ordinary claims to the consideration of the thinking portion of mankind. Who and what was he? Was he a conscious impostor, or a self-deluded fanatic? Was he actuated by a generous enthusiasm for the true well-being of his fellow-men, or was he artful and designing, and bent on elevating himself to spiritual and political dominion? Was he enlightened and virtuous, or ignorant, crafty, and vicious? Has he been a benefactor or a curse to his species?

These are some of the questions which have been agitated respecting this extraordinary man, and which have been variously answered. They are not uninteresting at the present hour. Indeed, among the old topics brought into the light of modern intelligence and free thought, Mahomet and his work have come under review; and some whose opinions usually command respect and deference have spoken of him in terms which would seem almost to classify him with inspired men, and to impute to him a Divine mission.

cannot be for the interests of truth and piety to darken the character or depreciate the doings of any man. Every virtuous mind must have a positive measure in liberally estimating the good of any character or actions, and will the better pleased, when justice permits, to make it appear more rather than less. It is in this spirit that we would offer a few remarks on our present subject. But first let us advert to some of the main points in the history of this remarkable man.

Arabia, the country of Mahomet, had risen to no small degree of civilization long before his birth, which happened in the latter half of the sixth century of our era. Its sandy deserts and stony regions were almost destitute of verdure; but it had extensive provinces susceptible of the highest cultivation, where various fruits were produced in plenty, numerous flocks and herds were bred and pastured, and nature smiled and spontaneously yielded her choicest spices. The Bedouins, the sons of the desert, then as now, lived as much by the plunder of travellers as by the hand of industry; but many of the dwellers in cities and towns were devoted to merchandise, and in this pursuit made long and profitable journeys to distant countries. The native inhabitants consisted of distinct and independent tribes, each under its own chiefs, often making war on each other, and seldom uniting save on occasions of public danger. Sabianism, or the worship of the heavenly bodies, with rude conceptions of many presiding deities, was the national religion. Mecca was the sacred city, being the seat of the Caaba or temple, the home of many idols, and to which all the tribes were accustomed to make stated pilgrimages, and to bring offerings. But, besides the native inhabitants, there were thousands of Jews and Christians, the former having been driven from

their own soil by the violence of Roman conquest, and the latter having fled from the persecutions of other Christian sects, and both practising their respective faiths with little or no molestation.

The Koreish tribe had possession of the city of Mecca, and the family of Hamesh, the most illustrious of that tribe, had long been the appointed guardians of the sacred Caaba. To this family Mahomet belonged, his father being Abdallah, a member of a younger branch of that family, and who, notwithstanding his noble birth, had fallen into decayed circumstances, so that at his death, which was in Mahomet's childhood, the orphan was left to the protection of one of his paternal uncles. This relative brought him up with great kindness, and trained him to the business of a merchant, in which capacity he performed several journeys into Syria and other places, and was at length recommended to the confidential service of Kadijah, the wealthy widow of a successful member of the same profession. So highly were his talents and integrity appreciated, that in his twenty-fifth year she offered him marriage, which he accepted, and so raised himself to an influential social position.

In the course of his travels, and in his observations nearer home, he had had abundant opportunities of becoming acquainted with other religions, pagan as well as those of the Jews and different sects of Christians, and had acquired some knowledge of the sacred books of the two latter; and there was among the Arabs generally the tradition of their being descended from Ishmael, the son of Abraham, which caused them to hold the memory of that patriarch in the highest veneration. The result of his reflections on all these was, that he conceived the idea of founding a new religion, free from what he judged the errors and superstitions of all the then prevalent ones, and having for its fundamental tenets these two, that "God is One, and Mahomet is His Apostle." He had latterly secluded himself for purposes of meditation, and now, in the fortieth year of his age, he began to announce himself as a prophet to his wife and his private friends. All who have written of him are unanimous in commending the beauty of his person, the excellence of his capacity, his uncommon gift of natural eloquence, and the attraction and persuasiveness of his manners. Having won the discipleship of his faithful Kadijah, of his servant or slave Zeid, of his cousin Ali, and of his friend Abubeker, he ventured to proclaim his pretensions in public, and amidst the pilgrims who crowded at the Caaba he protested against their idolatry, and accused the whole nation of having departed from the simple faith of their forefathers. Then, or subsequently, he taught the prophetic character of Adam, Noah, Moses, and Christ, condemning the Jews for not believing in Christ, and the Christians for worshipping Him as the Son of God, and asserting that he himself was that greater prophet foretold both by Moses and Christ, and commissioned to lead back the erring nations to acknowledgment and worship of the Divine Unity. Many of the pilgrims were favourably impressed; but the resident Koreish, with hardly an exception, were indignant and exasperated, and Mahomet and his attached disciples were compelled to flee for their lives.

After various perils from their pursuers, they succeeded in reaching the city of Medina, where their arrival was warmly welcomed, many of the

itants having been led to adopt the faith of the new prophet by his tations to the pilgrims at Mecca ; and his flight thither, in the year is known among his followers as the era of the Hegira.

was instantly chosen as their priest and political ruler, gradually led an army, made excursions for compulsory proselytism to neighbour-ibes and cities, and grew in the number of his armed converts till he ble to march against Mecca, and to take possession of the city and temple point of the sword. The city he overawed, and the idols of the temple sparingly demolished. Resistance was vain, and he was speedily established as sovereign prince as well as prophet. His faith and authority rapidly d ; the enthusiasm of his armed followers was boundless ; tribe after tribe itted to him ; till all Arabia owned his sway, and his conquests extended eign countries. Paradise was the reward which he promised to every rt who risked his life in battle ; and submission to his religion, tribute, th were the sole alternatives granted to unbelievers. He died childless ixtieth year, not without suspicion of having been poisoned ; and his ssors pursued the career of conversion and conquest till the religion of met was predominant in most of the countries in Asia and Africa, from d the Tigris to the Atlantic.

would now subjoin a few observations.

There are no reasonable grounds whatever for regarding Mahomet as in proper sense a Divine messenger.

ey are not to be found in the quality and extent of his *teaching*. All he has taught of the unity of God, of the worship proper to be offered m, of the absurdity and criminality of polytheism and all idol worship, ght have gathered from the sacred writings of the Jews and Christians ; hat he was familiar with them may not only be inferred from their al prevalence among his countrymen, but is evident from the Koran the depository of all that he professed to have received from heaven. he who claimed to be the last and greatest of the prophets, to have sup-nted and superseded the instructions of Moses and Christ, and to be inal inspired messenger whom both of them foretold, should have had ore wherewith to enlighten his followers than the assertion of the Divine r and the injunction of prayer, fasting, almsgiving, and pilgrimages to a, with some other institutions bordering on the ridiculous, utterly dits his pretensions.

r are they better supported by his *achievements*. When the Koreish ieverers demanded of him the usual proof of miracles, he answered them rely, save that he referred for evidence of his Divine apostleship to the less literary beauties of the Koran, any single chapter of which he l the wit of man or angel to equal,—affirming that it was no invention own, but was brought direct from heaven by the angel Gabriel, who unicated it to him, not all at once, but in small portions from time to as occasion arose. This strange story—still stranger for all the parti-connected with it—lends but a sorry support to his claim of inspiration. ust be admitted, however, that the style of the Koran has won the st commendation of competent critics, though Mahomet himself, as is ould neither read nor write. The literary qualities of the Koran in the

original we are not able to discuss; but, compared by means of one of the best English translations with the pathos and tenderness, the noble and elevated sentiments, and the rich and sublime imagery of the Psalms and prophetic books in the authorized English version of the Bible, it is flat and prosaic enough. Nor does the rapid propagation of his religion yield any better result. As an armed leader of a powerful army, every soldier of which was fiercely animated by his own enthusiasm, and had his share of the general plunder, and was promised, in case of death, all the delights of an intensely sensual paradise, and with no resistance but that of a superstitious Judaism, a degenerate Christianity, and a worn-out paganism, victory was sure to wait on the standard of the self-styled prophet.

Nor does the *moral character* of Mahomet favour his pretensions. In early life he was held in repute for the general blamelessness of his behaviour. It was this which commended him to the service of Kadijah, and after his marriage with her, and to the end of her life, he appears to have been unexceptionably faithful to her, and subsequently to have fondly cherished her memory. But when he had risen to priestly and political supremacy, though he did not alter his simple and frugal style of living, he took many wives, and, besides these, had amours with other women, and claimed for himself a license in such matters which he did not allow to his followers. Moreover, his system of forced discipleship made him familiar with scenes of bloodshed and cruelty, and rendered him pitiless of human life when it stood in the way of propagating his faith. Now it shocks all our moral instincts, and contradicts all that we have learnt from the teachings of Christianity, that one ordained by Heaven to eclipse Moses and Jesus should have been marked with such characteristics. The more perfect the dispensation to be introduced, and the more boasted the benefits which it was to confer on the human race, the higher, if possible, and not the lower, should have been the personal sanctity of the man chosen to administer it.

II. We are free to admit that the age in which he lived may have derived some benefit from Mahomet.

In every age, and in different countries, there have arisen some wiser and abler than their contemporaries. They have looked with sagacity on existing evils, whether in religion or in the relations of social and political life, and their benevolence, or other considerations, have prompted them to undertake a remedy. Hence the world's distinguished patriots, legislators, philosophers, moralists, and religious reformers. As examples of what we chiefly mean, we may instance the successive systems of philosophy which sprang up in Greece, the Boodhism of India, the Magianism of Persia, and the Confucianism of China. Each of these contained a portion of truth, and was calculated to correct some preceding errors, and to assist human progress in knowledge and virtue. And every man who contributed to these changes might be regarded as a benefactor of the community in which he lived, and perhaps of the world.

In this qualified sense we have no objection to regard Mahomet in the light of a benefactor to his country and his age. All the Arabs were idolators, and the Koreish had a strong interest in maintaining the idolatrous worship and customs of the Caaba at Mecca. The Jewish and Christian sects living

in their midst, and on their confines, were deeply sunk in superstition—the tenets and worship of the former being grievously marred by their traditions, and the latter having degenerated into the worship of saints and images ; while immediately around and beyond them various forms of polytheism were practised. What wonder then if Mahomet, unquestionably a man of understanding and genius, and not without some generous impulses as well as ambitious aspirations, and having acquired a firm mental grasp of the Divine Unity, and of the wickedness of every form of polytheism and idol worship, should have conceived the idea of founding a religious system which should bring to the acknowledgment of the One God all the discordant sects of the wide scene before and around him ? He could not hesitate to think that such a result would be an immense gain on the actual state of religious profession. And it is in this sense, and in this alone, that we should not be unwilling to concede that his first conception of his enterprise might be laudable and meritorious. How far his views and purposes might afterwards be warped by the opposition which he met from his own tribe, and from his own family the Hashemites, and which compelled him to arm himself and his followers for the preservation of his own and their life, and which drew him on from one hostile and violent measure to another, we cannot tell. The unforeseen entanglements and witchery of an enterprise, originally fair and honourable, often betrays its author into methods and schemes which he never contemplated.

III. There is another light in which the position of Mahomet may be regarded—that of a providential agent for the execution of God's displeasure.

The enemies of Christianity have often pointed with triumph to the extinction of so many Christian churches in the East and elsewhere by the rapid propagation of Islamism, as the religion of Mahomet is called ; and the friends of Christianity have sometimes been perplexed and discouraged by that fact, as if it deducted something from the credentials of their religion, and gave some countenance to the alleged Divine origin of that of the Arabian prophet. But monkery, asceticism, the worship of saints, relics, and images, the mutual animosities of rival sects, and manifold other errors and superstitions connected with them—all of which degraded the so-called churches in question—were a reproach to the Christian name, and merited signal rebuke. Their extinction was no loss to Christianity. It cleared the ground of an offence, and prepared the way for the eventual planting of something better. In this respect, like some earlier conquerors, as Sennacherib and Nebuchadnezzar, whom God employed to chastise the infidelities of His ancient people, Mahomet was a scourge to those corrupt churches which had lost almost everything of Christianity but the name. Neither they nor he intended this. They were intent only on their own schemes of conquest. But God, who often makes the pride and ambition of men contribute to the accomplishment of His own purposes, was pleased to use them as His unconscious instruments. And what has been the subsequent course of these two rival religions ? That of Mahomet has long been dying out in every country of the earth in which it had seated itself, and mental and social growth have for centuries been at a stand in every one of those countries, save where some impulse has been received from foreign influences. On the other hand,

inquired and speculated on the subject, but different and conclusions have been reached. This is especially the case with character and motives of Mahomet. To the best of our ability candour and dispassionateness, we have endeavoured to consider the question relating to him, and are persuaded, and trust we have he is wholly destitute of any title to be regarded as an inspirer of an accredited messenger of Heaven.

All's Well that Ends Well.

LORD GRANVILLE'S mingled firmness and patience, force and calmness in the Alabama negotiations have probably saved the Ministry as the Treaty. Had the Treaty dropped, the Ministry could hardly have survived the fall. But Lord Granville—indeed we may say the Cabinet—has been difficult to discern Mr. Gladstone's hand as well as the Foreign Secretary in the conduct of the negotiations—has won a legitimate and dramatic triumph; and as it is an article of firm faith abroad that English diplomacy is always beaten, that we are quite too slow and that the sharp and rapid ways of the world in these days, we may fairly congratulate ourselves on our success; and beg our continental friends to remember the Abyssinian war, that when we are in earnest we mostly win. The English nation was of one mind about the Indirect Claims; and they were not included in the scope of the Treaty, but that it was for England to appear before a tribunal which considered itself competent to entertain them; and as the American Government persisted in withdrawing them from the cognizance of the Arbitrators, the only result seemed to be our withdrawal from the Treaty, and the collapse of the hopeful experiment which the modern world has witnessed in the way of a Christian settlement of international disputes. This disaster has been met by the mingled patience and firmness of the Government has at last have gained something more than a political triumph. They have shown their patience, and their firm faith that the

always exposes itself to this suspicion. The keen and eager constantly mistake it for timidity or self-interest. It can but persist and wait ; that which is rooted in an unselfish righteous purpose can always afford to wait ; it never fails to justify itself in time. The anxiety of the English Government to maintain the Treaty was one that did them all honour. It was a desire to arrive at a righteous settlement of disputed claims ; to submit to candid, impartial judgment matters on which we thought we saw what was just, but in which self-interest might quite possibly blind us, and render us incapable of doing justice to the claims and arguments of our opponents.

But it cannot be too often repeated that we have no very great interest as a nation in the issues of the Arbitration. We deny our liability for the depredations of the Alabama. Had we simply continued quietly to deny our liability, no great harm would have happened to us. It is popularly supposed in America that we are in serious dread about Ireland and Canada, and that it is of immense importance to the integrity of our Empire to keep on good terms with the United States. But our statesmen understand perfectly well that the Americans have more need to be anxious about the Southern States than we have about Canada. The first seriously hostile passage of correspondence between the two Governments would set the South stirring, and a new war of secession under other auspices than the last would be the first fruit of that direst of all calamities which could afflict the world—a war between Great Britain and the United States. The truth is that we could do each other terrible harm in case of hostilities, but it is quite clear to English statesmen that the balance of apprehension does not tip to our side.

It was from no selfish fear then, but from a fear which did them honour as Christian statesmen, that our Government almost exhausted patience in the effort to find some solution of the difficulty which threatened the Treaty with destruction. We were a little impatient with them. We thought that their forbearance touched the extreme allowable verge. There can be no doubt that if in the last days which preceded the recess they had adopted what is called a spirited policy, and declared that they were weary of this constant jangling and would prefer to let the Treaty drop, the course would have been congenial to the feelings of a very large section of the community. Happily they conceived otherwise of their duty, and the result of their persistence has been a success so distinguished that no hostile critic has a word of condemnation, while all England, all Europe, all America cries, Well-done.

We have not the least intention of raising again the ghost of the difficulties and distractions which have made our people weary of the very name of the Alabama question. Now that it is safely and honourably before the Arbitration, we are quite content to leave it there ; simply reminding our readers that it is quite possible—nay, we believe probable—that the verdict of the arbitrators may bring us in guiltless. The Arbitration is not, as the Americans seem to think, to settle how much we are to pay, but whether we are to pay anything. We believe firmly that the English answer to the whole case is a sound one ; that Earl Russell did all that under our existing laws an English Minister could be expected to do ; and that the real negligence was

on the part of the Americans in suffering the cruiser to defy their navy in all the oceans of the world. But if the Tribunal should take a different view, and hold that we are guilty, in an International sense, of negligence, in suffering the vessel to escape, we shall pay the damages very cheerfully. There is enough difficulty in the matter to enable us to regard an adverse as by no means synonymous with a hostile judgment; while we should not groan over even a large payment, if we can make it plain to all the world that all that we seek in the matter is to know the righteous course, and that we are profoundly in earnest in advocating this method of settling disputes, which under a different treatment might easily blaze into war.

At the same time, it is important that we should not over-estimate the importance of the Treaty as bearing on the settlement of International disputes. M. John Lemoinne, in the *Journal des Débats* points out very clearly and ably that it does not reach far in that direction. This controversy was one which specially invited this mode of settlement. Neither nation for a moment regarded it as a dispute which involved as the ultimate resort an appeal to arms. It was not the kind of question which could easily be made a *casus belli*, unless by a people already resolved to find a pretext to fight. Again, it resolved itself ultimately into a question of money damages, which is always regarded as a specially fit subject for arbitration, while it involved a somewhat obscure and imperfectly discussed point of international law. There was every reason therefore why the Alabama Claims should be submitted to arbitration, while it presents a very imperfect analogy to those cases of angry altercation between jealous and rival nations, those questions of national dignity and honour, which blaze out so suddenly in these days into vast and destructive wars. The world has, we fear, many a stage yet to journey, and many a sharp pain yet to bear, before the principle of arbitration is likely to be adopted in such crises as issued in the Franco-Prussian war. The furious passions of nations, when once fairly aflame, scoff at such tribunals. When Christianity has so far fairly mastered the heart of nations, as to be able to restrain the martial frenzy as it has restrained infanticide, slavery, and brutality, we shall be a good deal nearer to the kingdom of Heaven.

An interesting question occurs as to how far the peaceful settlement of the question has or has not been promoted by the dilatory action of the Government. There can be little doubt, we imagine, that the Cabinet did not at once grasp the full significance of the introduction of the Indirect Claims into the American case. The Cabinet was aroused to the sense of the danger by the country. There can be as little doubt that a firm and clear announcement of the determination of this country never to suffer the claims to come before the tribunal at Geneva, would have led to a much earlier abandonment of them. It is even possible that a division on Earl Russell's motion, as recently as a few weeks ago, might have led to some decisive action on the part of the American Government in abandoning the claims. But these points are, to say the least, problematical. No one can tell how this might have been. But we can see very clearly that there has been a large advantage to us in this long and wearisome delay. It has convinced the whole American people that their position was utterly untenable. It has

ought forth a clear judgment from every publicist of any note, in Europe and in America, in our favour. It has made the Americans ashamed of the sharp policy by which Mr. Fish and Mr. Bancroft Davis hoped to win an advantage over us; and it has read all nations a significant lesson that honesty is the best policy also in all International affairs. We do not thank the Ministry for these results. They were unaccountably indolent in the early weeks of the year. But "all is well that ends well." And the ending here is conspicuously a happy one. The Arbitrators have afforded to the American Government a means of decent though by no means dignified retreat from a hopelessly false position; while the whole nation has been prepared to accept it thankfully, and to remove heartily the Indirect Claims from their list of grievances at once and for ever.

J. BALDWIN BROWN.

Household Treasury.

THE WAY TO ROME.—A STORY FOR SOME PARENTS.

THREE persons, two ladies and a gentleman, were sitting on the verandah of a comfortable old-fashioned Virginia house, enjoying the refreshing coolness which succeeded the heat of a summer day.

The two ladies, Mrs. Brett and Mrs. Granger, were engaged in earnest conversation.

"For my part," said Mrs. Granger, "I'm fully determined Bettie shall go to the convent school. No Protestant seminary offers anything like the same advantages. What is *your* opinion, Captain Bernard?"

The gentleman thus appealed to had taken no part in the conversation, and his answer, when it came, was not what she expected.

"Do you wish your daughter to become a Roman Catholic?" he asked.

"What a question! Of course I don't. I would as soon she became a Jew or a Mohammedan," cried Mrs. Granger.

"So I supposed," said Captain Bernard quietly.

"But there's no attempt to make proselytes of the pupils," continued Mrs. Granger. "They may be required to hear prayers once or twice a day, and Mass on Sunday, but I reckon it all goes in at one ear and out at the other."

"Well, I don't profess to be very religious myself," said Captain Bernard, "but if I believed as you do, madam, I certainly should not place my daughter for three or four years—and those the most susceptible years of her life—under religious teachings of which I could hope nothing better than that they would 'go in at one ear and out at the other.'"

"Why, Charles," said Mrs. Brett, who was Captain Bernard's sister, "it seems to me the role of preacher is a new one for you to take up."

"Was I preaching? I thought I was only talking common sense."

"I'm sure all the most fashionable people of my acquaintance send their daughters to the convent school," said Mrs. Granger.

"That's unanswerable," returned the Captain, laughing.

At this moment the two girls whose future was under discussion were seen

coming up the garden-path arm in arm. They were about the same age, but Natalie Brett was half a head taller than her companion, and from her somewhat stately carriage looked even taller than she was. Her brown hair was braided, and her dress was plain even to carelessness. Beautiful she was not so far as contrasts of colour and harmony of features go; her companion had decidedly the advantage. But there was something about her which usually caused strangers to look at her twice, and which now suggested to Captain Bernard the reflection, "There's strong material for good or evil."

"Well, Natalie, do you want to go and be a nun?" was his salutation, as the two girls came within speaking distance.

"No indeed, uncle Charles," replied Natalie, with a toss of her head. "I'd rather go out in the field and pick cotton."

"Stick to that, my little lady," said he.

"As if any one wanted her to become a nun!" said Mrs. Brett.

"An ounce of prevention is worth a pound of cure," replied her brother, with more truth than elegance.

A week later Captain Bernard was sailing for the Mediterranean, and the following autumn Natalie and her friend commenced their first term at the Catholic seminary.

For a time Natalie chafed under the restraints of her new life. The grated windows, the heavy, barred doors, the cold, white floors, gave the place the aspect of a prison.

She longed for the freedom of home—for a good romp with her brothers under the lindens; sisters she had none.

Home thoughts continually intruded themselves, and her discontent took the form of an unreasoning prejudice against the institution and everything connected with it.

"They shall never make a Catholic of *me*," she said, "I'll die first." And no doubt she would at that time have made a very respectable martyr, but finding that no one manifested any disposition to interfere with her religion, and that the "sisters" treated her with unvarying kindness, she soon rushed to an opposite extreme, and was ready to do battle with any who accused the Catholics of intolerance.

Much that she saw and heard impressed her imagination deeply, and she had many questions to ask concerning the meaning and origin of the rites and ceremonies she witnessed. All these the "sisters" answered readily, but when she sought an explanation of certain mysterious dogmas, she was silenced with the reply, "We are not allowed to discuss those points; it is enough that the Church has so decided it."

Sometimes, finding her persistent in her inquiries, they referred her to Father Bernotti, saying that if she sincerely wished to be enlightened, he would explain all that it was proper for her to understand.

Father Bernotti, a handsome, dark-eyed Italian, who, notwithstanding his venerable title, was scarcely thirty years of age, was connected with the neighbouring Jesuit college, and had charge also of the affairs of the convent, both temporal and spiritual. He was a man of great culture and refinement.

It could not be otherwise than that a mind so fresh, so transparent, as Natalie's should interest him greatly, and he readily undertook the

accorded him by the "sisters," declaring that he believed her "an seeker after truth." He furnished her with books of ecclesiastical ; and talked with her about them often. He explained to her knotty of doctrine; he entertained her with legends and traditions, throw- r the whole the peculiar charm of his own personality, till it seemed lie that all the romance, all the devotion, all the enthusiasm, all the y the world had ever known gathered round the Roman Catholic Church. ere is one thing I do not understand," said she one day. "Martin must have known all about the Catholic religion, and yet he ced it."

ve you, then, never heard the story of Luther and Catherine Bora?" at was the name of his wife, I remember."

therine Bora was a nun of the Monastery of Nimptsch, Luther an ine monk. He wished to marry her, but this he could not do in nce with his vows and the rules of the Church; he therefore broke rs and married her in defiance of the Church. Such was the origin of : called the *Reformation*."

it the histories I have studied give quite a different account," said , who was apt to be pertinacious.

they were written by heretical authors—undoubtedly," said Father ti, smiling.

nother time she questioned him about the horrors of the Inquisition, : reply was—

it not better that the body should suffer, than that the soul should my daughter?"

nwhile the butterfly nature of Bettie Granger received little or no sion from those things which were working so deep an experience in nd of her companion.

ie 'sisters' were very much like other people," she said. "Rather bout some things, but they got up jolly dances for the girls, and on ole she thought the school very nice. As to making Catholics of the

that was all nonsense; they were not obliged to pray to the saints rgin, nor to kneel before the altar unless they chose; but for her part s lief kneel there as anywhere else—what difference did it make?"

r years passed away, and the two girls both bore away with them books, medals, and other marks of approbation.

g before that time Natalie Brett had become a decided Catholic. Her s were the last to suspect it, or to credit it when hinted by others, and Natalie herself announced it, her father declared that never with his t should she be baptized into the Romish Church.

ien, father, I must do it *without* your consent," was her answer.

this, then, what they have taught you, to defy your father?" said he y.

ot to defy you; but obey you I cannot, for Father Bernotti says that thly obligation should stand in the way of my eternal interests."

oiving that opposition was useless, he asked her at least to wait till d left the school, when she would be better able to consider the : dispassionately. To this she replied—

"I will consult Father Bernotti."

That he would not suffer this lamb to stray from the fold till he had set his mark upon her, may be easily imagined, and in the end Mr. Brett gave a reluctant consent to that which he was powerless to prevent.

Natalie received her first communion a few days before she finished her course at school. There was great rejoicing in the Brett family when she came back to them, for who can fill the place of an only daughter—an only sister?

(To be concluded next month.)

Poetry.

MY GRIEF.

I CALLED my grief an endless night
That had no light, or life, or hope,
And lo! from darkness there was light!
The Star that guideth wanderers broke
Through mist and darkness, with its ray
That heralds dawn of endless day.

I called my grief a withered flower
Of life and beauty rare bereft,
And lo! when sun and summer shower
No trace of former bloom had left,
The ripening fruit shone rich and fair
To show the quickening life-stream there.

I called my grief the winter drear
That buried hope's sweet longings deep,
And lo! on branches brown and sere,
I saw the swelling buds that sleep,
Awaiting but the spring's soft hand,
To pour their fragrance o'er the land.

I called my grief the dark still tomb
Whose voiceless calm should never wake,
And lo! from doubt and dreary gloom
The voice that echoes silence spake
Of living life, of endless day,
Of One, the Life, the Truth, the Way.

I call my grief an angel bright
Who crowns my life with love and faith,
And lo! before my wondering sight,
Triumphant over sin and death,
The Man of Grief Himself is here,
With words of blessed hope and cheer.

C. B. P.

Obituary.

AVID A. JONES, OF CLAVERACK, TATES, FORMERLY OF CAISTOR, HIRE.

He was a native of London, born March 14th, 1798. He began his early life a member of the church, under the care of the late Rev. John Varty, of Chapel Street, Soho. He was educated for the ministry at the Academy during the years 1815-1818. Three of his class-mates were—Rev. Robt. E. May, of Northampton; Rev. John Varty, of Northampton; and Rev. Robt. Ashton, of Chorley. He was pastor successively at Chorley, and Caistor. He has been in the States many years since, and has been settled for some time as a minister in Vermont, he was one of the Dutch Reformed churches in the State of New York, and infirmities compelled him to resign the pastorate in 1867. He came to Claverack, where he spent the remainder of his days, preaching as his health permitted. He preached only a few weeks before his death, which occurred on the 26th last, after a few days suffering from neuralgia in the face. His agonies prevented him from saying much on his dying bed, but he gave indications of peace, and his mind and joy were manifest. In the midst of paroxysms he sweetly said, "I am in Jesus." His father, Peter of Claverack, on whose death he attended, writes concerning him:

"He was a minister through and through, and he never forgot, in any place or occupation, that he was an ordained and consecrated messenger of Jesus. He gloried and rejoiced that he was accounted worthy to be in the ministry. His salary was more than a pitiful pittance, and he was a man of his energy and industry that would have received in

secular employment, and I know that he experienced his full share of the trials which a sensitive pastor sometimes has to bear.

"When obliged to retire from the pastorate, he merely transferred his zeal and usefulness to another sphere. I cannot tell the great aid and comfort which his residence at Claverack afforded me. He truly 'held up my hands,' and my heart also; and to the full extent of his strength and opportunity he went about doing good, just as glad to work in a subordinate and unpaid position as when a pastor himself.

"Nor was his religion in any wise a perfunctory or official thing. His piety was personal and powerful, beautiful and joyous. I think I never knew one who loved Jesus more truly and tenderly, or walked with Him in a more vivid realization of His sweet friendship. How often have I seen his face light up with a heavenly smile as he spoke, or heard, or sang, of his dear Saviour!

"He had a noble and even magnificent scorn of whatsoever things were not noble, or just, or generous. He was scrupulously exact and conscientious in all his dealings. He had all the anxiety of a true heart honesty. A certain proportion of every dollar that he received was put into the Lord's fund, and, as a consequence, he gave out of his limited income an amount which must have astonished and ought to have shamed many a far richer man.

"Wherever he went he carried with him an atmosphere of cheerful and manly piety, and left behind him a sweet savour of godliness. All Claverack is filled with the fragrance of his life and labours, and with the consenting praises of the people, who feel that a good man has gone from them, whose loss cannot easily be repaired."

Mr. Jones leaves a widow and family to lament his departure. It was a joy to him in his last days that one of his

sons had followed his steps in being a pastor of the Reformed Church, and that a blessed revival was taking place in his congregation, dating from the Week of Prayer, in January last.

He was buried on Good Friday, amid the tears and lamentations of many who felt that they had lost a true friend, but one whom they expected to meet in glory.

R. A.

Notices of Books.

The Well in the Desert: an Old Legend of the House of Arundel. By EMILY SARAH HOLT, Author of "Mistress Margery," &c. (London: John F. Shaw & Co.)

The facts on which this interesting story is founded are connected with the house of Arundel in the 14th century. Isabel, first wife of Richard Fitzalan, Earl of Arundel, was divorced by him without cause, was torn from her daughter Philippa when the child was only three years old, and sent away from the castle of Arundel. The Countess had come under the influence of some preachers of the *Boni-Homines*, wandering preachers originally of the Waldensian Church, and learned the true source of life and peace in Christ. The little book unfolds how, after nearly thirty years, when Philippa had become the wife of Sir Richard Sergeaux, of Cornwall, she discovered her mother, as an eremitess, near Sempringham, and learned from her the same great truths of salvation. The story is very touching, well written, and attractively illustrates the power of the Gospel as known in England five hundred years ago.

The British Quarterly Review. No. CXI., July 1, 1872. (London: Hodder and Stoughton.)

The articles in the number of the *British Quarterly* are all excellent. They are as follows:—1.—William of Ockham, and his Connection with the Reformation. 2.—Wit and Humour. 3.—Report of the Commissioners on Coal. 4.—Marco Polo's Travels. 5.—An Ecclesiastical Tournament in Edinburgh (in which Dean Stanley and Dr. Rainy are the

contending knights). 6.—The Agricultural Labourers' Strike. 7.—Germany: Prussian Influences on its Literature. 8.—Results of Disestablishment in Ireland. 9.—Contemporary Literature. Again we express our regret that theological science does not receive more attention in this very ably conducted serial. This class of subjects would be in accordance with its origin and history.

Biblico-Theological Lexicon of New Testament Greek. By HERMANN CREMER, Professor of Theology in the University of Greifswald. Translated from the German by D. W. SIMON, Ph.D., and WILLIAM URWICK, M.A. (Edinburgh: T. and T. Clark.)

We set much value on this book as an efficient aid in the study of the New Testament in the original. The plan of the author differs from that of Robinson and other lexicographers of the Sacred Scriptures, in entirely excluding from his work all that belongs to the lexicon of classical Greek. Its design is to bring out the "Biblical Theological" meaning of those words in the New Testament which have such a special meaning, and to contrast that meaning with the usage in classical Greek. Hence the volume abounds in classical quotations, by which different shades of signification may be traced and compared. Much attention is also given to the Septuagint as the preparation in the Greek language for the New Testament revelation of Gospel truth. It is an important and instructive study to mark how the most cultivated language of the ancient world was moulded into an organ of Christian

in this study Cremer's work is a most valuable help. Upwards of a hundred words are here explained and discussed, and many of these are the result of the elaboration and length of the dissertation.

ish and Foreign Evangelical Review. Edited by the Rev. WALD DYKES, M.A. New No. VII. July, 1872. (London: Nisbet and Co.)

One of the notices of this review provides food for his readers, and concords. The seven articles of which it is composed are all good. We name as interesting: 3.—The Religious in Geneva and the Canton from the beginning of this century to the Rev. Clement de Fave, 6.—St. Chrysostom, by the Rev. J. B. Webb, 7.—The Apocrypha, by J. Radcliffe. The notices of American periodicals and books are well done.

preached in Hexham Church. By J. WILLMORE, Rector of Gateshead Fell. 2nd edition, revised. (London: W. G. Green, and Co.)

Very glad to see a new edition of this book. They have already had a long life, and now we say that upon acquaintance, as fresh, and edifying exhibitions of truth.

the Woodlands; and the Woodlands. By BENJAMIN GOUGH. (London: S. W. Partridge and Co.)

As in this volume are the author's sympathy for nature, the fruit of his observations and reflections resulting therefrom, but always fresh. This account of the author's life is fully justified by the full of hearty admiration of nature, expressed in it. Mr. Gough has taken an

honourable place among the tuneful brotherhood, and interprets the voices of the woodlands in a manner which will make him a favourite with the admirers of rural scenery, and the music of the groves.

Bede's Charity. By the Author of "Jessica's First Prayer," &c. (London: The Religious Tract Society.)

We consider this work quite equal to any that the talented author has written. The story is marked by simplicity, earnestness, tender feeling, and fidelity to the truth as it is in Jesus. Margery Bede, the heroine of the story, is a beautiful character, and the perusal of the book can hardly fail to leave healthful and holy impressions on the minds of all readers.

We are tempted to give the thread of the story as a recommendation of the book, but it is better to say to our readers, "Buy it, and you will judge for yourselves."

Sturdy Jack. By Mrs. JOSEPH LAMB. (London: Religious Tract Society.)

Sturdy Jack was a noble boy—unusually good—and was made a comfort to his mother, and a blessing to his home, especially to his drunken father. The little book is a capital one for boys, and beautifully illustrates the proverb, "A wise son makes a glad father."

Preaching the Gospel; or, Evangelists and Evangelisation. By a Member of the Evangelization Society, Buckingham-street, Strand, London.

This little volume gives some interesting details regarding the work carried on in different parts of our country by the Evangelization Society—an institution the work of which is carried on by voluntary agency, and which ought to be widely known and efficiently supported.

Beads Without a String: Brief Thoughts on Many Subjects. By S. W. Partridge. (London: S. W. Partridge and Co.)

This is a curious book, well named. The "beads" are finely rounded, but as there is no "string" to them, you may open the volume where you please, or read backward if the fancy strikes you. Gems of thought in blank verse—real thought clothed in real poetry—will reward the reader. If anybody is foolish enough to write a book, and thinks that practical mottoes for its chapters would improve its appearance, here is a rare treasure for him.

Maggie's Message. By the Author of "Soldier Fritz, and the Enemies he Fought." (London: Religious Tract Society.)

This story touchingly shows the power of an orphan child, as the instrument of reaching the heart and changing the disposition of a stern, selfish, and sceptical grandfather. It has holy lessons for old and young.

Chrystabel; or, Clouds with Silver Linings. By EMMA JANE WORBOISE. (London: James Clarke and Co.)

A curious inconsistency rather mars this clever story. Chrystabel relates her own history—as clearly appears from the whole style of the narrative—after having come to womanhood, and while a devout Christian, tenderly attached to the Perrens, who adopted her. Yet in the earlier chapters she describes these Perrens in a tone of the bitterest disparagement and sarcasm, just as if she still had the same feelings towards them as in her first ignorance. The perpetual

recurrence moreover, of satirical jars painfully on the mind of a man can appreciate the beauty of the fiction of Aunt Rachel. However of these defects, the tale, which with much vigour and vivacity is highly interesting.

Heavenly Places: Addressed to the Book of Joshua. By S. WOOD, Author of "Shadow of the Cross," &c. (London: J. B. and Co.)

The addresses contained in this are not only an exposition of leading facts of the Book of Joshua, sound, earnest, and practical enunciation of evangelical truth. The author treats the Book of Joshua as the exact part of the Epistle to the Ephesians, the shadow of which that epistle contains.

Earnest Exhortations on Important Subjects. By THOMAS BOURDILLON, M.A., Rector of Bexley, Sussex. (London: Religious Tract Society.)

This is a series of papers which have been published in the "Monthly Messenger" and are now collected in a convenient little volume. They are simple, direct, pointed, telling, and cannot fail to be useful. They are fitted for family and cottage reading.

The Note Book. A Collection of Anecdotes and Illustrations for the use of Teachers. Fifth Edition. (London: Sunday School Union, Old Bailey.)

Reprints from the "Sunday School Teacher." Anecdotes culled with care, but not too well arranged for use.

Our Chronicle.

THE BENNETT JUDGMENT.—Great agitation prevails throughout the Established Church on account of the decision

given in the case of Mr. Bennett. The Ritualists triumph, and hold a triumphal procession of their joy at the victo-

Archdeacon Denison and church party are in high glee because they can preach "Protestantism," and the judgment "Protestantism" of the Establishment "not put a fresh weapon into the hands of the bishops in the matter of order." On the other hand, the opinion of the Evangelical party is confused, hesitating, and they speak of a Puritan exodus, but if they submit they will stand in the eyes of all the Protestants of Europe, and at the same time it will be the beginning of the Church of England.

prominently Dr. McNeil, who maintains that the decision is to their party simply. The Court admonished and Bennett, following the example of the person who found a person in theft "not guilty," but not to do it again. Some a protest, which is in the hands of the clergy and of the Church; whilst the Rev. "Church Association" is undesirable to indicate at once they will follow, and probably a general assembly of the Evangelical party may be. There is nothing of the tone of the two thousand Puritans or any intimation of the second St. Bartholomew.

STURTESBURG AND THE ATHANASIAN.—The lay declaration in the Athanasian Creed, originally signed by Shaftesbury, has received 135 signatures, including 150 members of the House of Commons. Dr. Lushington has appeared, and doubtless other members will follow his example. The Convocation in clinging to the old has come into collision with the new, and the issue can hardly be avoided.

Lord Shaftesbury states that the issue has become manifest—namely, that the great bulk

of the laity are determined henceforward to take the reform of matters ecclesiastical into their own hands. The history of the past abundantly attests that all reforms must originate with the people.

THE COLLEGES.

CHESHUNT COLLEGE.—The annual gathering at Cheshunt College took place on Thursday, the 27th of June. The attendance was large, although there was no special attraction of any distinguished name, or any remarkable event. Service was held in the chapel at eleven o'clock, when the Rev. Oswald Dykes, M.A., preached. At dinner a large number assembled. Dr. Halley presided. Dr. Cuyler, of New York, Mr. C. E. Mudie, and the Rev. Newman Hall spoke. Then followed the presentation to Mr. Todhunter, who retires from his professorship, of an address engrossed on vellum, accompanied with £80, by students who had been connected with the college. The presentation was made by the Rev. J. B. French, of Caterham, an old student. The Rev. J. B. Figges, M.A., the Rev. W. Braden, the Rev. John Thomas, B.A., and Dr. Healey, president of Straight University, United States, addressed the assembly. Afterwards in the college chapel the tutors' reports were read, and the prizes distributed by Dr. Halley.

HACKNEY COLLEGE.—The sixty-ninth anniversary of Hackney College was held on Tuesday evening, July 2nd, in Mile-end-road chapel. T. Scrutton, Esq., being unavoidably absent, the chair was occupied by the Rev. D. M. Jenkins, minister of the chapel. The report stated that five students had been admitted to the full benefits of the institution, and that applications were equal to the vacancies; that the results of the examination were satisfactory; that the finances were deficient to the amount of £250 compared with the expenditure for the past year; and that the college had lost valuable friends—Mr. W. E. Franks,

Mr. S. Saddington, and Mr. Crane, the last of whom had bequeathed a reversionary legacy of £1000. The Holmes's jubilee prize essay was read by Mr. Samuel Holmes—subject, "Christianity the Hope of the World;" the second prize was awarded to Mr. Eastman. Addresses were delivered by the Rev. A. McAuslane, the Rev. T. Sissons, Rev. W. Tyler, Rev. W. Tarbotton, Rev. S. McAll, and Dr. Kennedy.

NEW COLLEGE.—The annual meeting of New College was held on Friday, June 21st, and was invested with special interest by the fact that Dr. Halley and Mr. Godwin were to retire from the positions they have long occupied, the former for fifteen years, and the latter for more than thirty years. The Rev. T. Binney presided. One of the prize essays was read by Mr. Adeney—the subject "John Knox," 1872 being the tercentenary of his death. The prize was divided between Mr. Adeney and Dr. Robertson, the pastor-elect of the Congregational Church in Cambridge. The secretary read the annual report, from which it appeared that the number of students in the college was forty-nine, and that eleven of them had accepted ministerial engagements. It was announced that the council, having received intimations from Rev. Dr. Halley and Rev. J. H. Godwin of their intention to resign their professorships, had passed resolutions expressive of high appreciation of their services; and had resolved, moreover, to head the list of subscriptions to the testimonial about to be presented to Dr. Halley with a contribution of £500, and in the case of Mr. Godwin to grant an annuity of £200 for the remainder of his life. Professor Newth has been invited to the office of principal, including the professorial department of the Greek Testament. As a temporary arrangement for the next session, Mr. Binney has been requested to lecture on preaching and pastoral theology; Dr. Stoughton and Dr. Kennedy on theology proper; Mr. J. R.

Thomson, M.A., of Tunbridge Wells, on logic, and mental and moral philosophy; and Mr. Ll. D. Bevan, LL.B., on the English language and literature. Communications have been entered into between the council of New College and the committee of Springhill College at Birmingham, with a view to such amalgamation as may furnish increased facilities for the advancement of literary and theological study. Whilst this is intimated, neither party is pledged to any formal arrangement. Resolutions were moved and seconded and supported by the Rev. J. Harrison, H. Spicer, Esq., the Rev. T. Aveling, the Rev. P. J. Turquand, the Rev. S. March, Professor Newth, Professor Nenner, and the Rev. G. W. Conder. The financial statement showed that the income for the year had been \$4,037, leaving a balance in hand of £203.

FRENCH PROTESTANTISM.—The synod of the French Protestant Church, which has, after the lapse of many years, been permitted to assemble, has during its debates disclosed the widest diversity of opinion among its members. One party is intensely rationalistic, frittering away all the cardinal truths of the Gospel into myths and inanities, whilst happily the other and larger party maintains the faith once delivered to the saints in its integrity. Such being the case, the president, M. Bastie, pronounced the union of parties holding views so directly antagonistic to be an utter impossibility. What the Rationalists will do is still uncertain. The Orthodox party, to which the venerable M. Guizot belongs, have adopted, by a majority of votes in the Synod, the following profession of faith: "That the Church declares herself to remain faithful to those principles of faith and liberty on which she was founded. With her fathers and martyrs of the confession of Rochelle, with all the Churches of the Reformation under their different creeds, she proclaims—The sovereign authority of the Holy Scriptures in matters of faith, and salvation

Christ, the only Son of
 for our offences, and rose
 ification.'" After length-
 on the ecclesiastical
 of the Church the Pres-
 al system was adopted,
 ne time the Synod ex-
 oe to the principle of
 een Church and State.
 tting, the separation of
 the State was discussed.
 conclusion was adopted
 ly:—"The Synod con-
 s principle of the reci-
 dence of the Churches
 ought to be introduced
 ublic law—considering
 ed Church of France is
 part to accept with con-
 neration from the State,
 ernment shall deem it
 ill religious bodies—the
 well to urge the Church
 is separation."

OF IRISH PAPACY.—Of
 nd malignant spirit of
 eland many illustrations
 n, not so much by the
 es as by the instigation
 The power of the priests
 l as it is by the confes-
 nciation from the altar,
 e are passive in their
 t enough that they have
 they never concede to
 equal rights with their
 they hesitate not to out-
 stice, and to vilify and
 violence the ministers of
 ecause a judge, himself a
 pronounced a righteous
 se of corruption and in-
 madverting most justly
 gents in the iniquitous
 s assailed with a storm of
 reatened with violence.
 ng to administer justice
 must adopt extrememea-
 Judge Keogh from the
 sein—and all this because

in pronouncing an honest, upright deci-
 sion he thwarted and exposed the cor-
 rupt doings of an unscrupulous priest-
 hood. Concessions have neither modified
 nor improved Irish Papacy. Its arro-
 gance increases.

TESTIMONIAL TO THE REV. SAMUEL
 MARTIN, OF WESTMINSTER.—On Wednes-
 day, the 3rd July, a very interesting
 meeting took place at Westminster
 Chapel, on the occasion of the Rev. S.
 Martin completing the thirtieth year of
 his ministry there. The body of the
 chapel was well filled, and there was a
 large attendance of neighbouring minis-
 ters. The Rev. W. Farrer commenced
 the engagements of the evening with
 singing and prayer, and the meeting was
 addressed by the Rev. W. Roberts, of
 Holloway, the Rev. S. Minton, M.A., of
 the Church of England, the Rev. Robert
 Ashton, and Mr. Bidgood, as Treasurer
 of the Church. Samuel Morley, Esq.,
 M.P., then spoke, and said that he had
 been requested to present Mr. Martin
 with a free-will offering, as a testimony
 of the esteem and affection in which he
 was held by his people, in the shape of a
 purse containing a cheque for two thou-
 sand guineas, which he had great plea-
 sure in handing to him. Mr. Martin,
 though evidently taken by surprise,
 made a touching and suitable reply.
 After short addresses by one of the dea-
 cons, the Revs. J. Hiles Hitchens, P. J.
 Turquand, G. S. Ingram, and a few
 words from Mr. Martin, thanking his
 ministerial brethren for their presence
 and kind utterances, the pleasant pro-
 ceedings were closed with sacred song
 and the benediction. Most heartily do
 we congratulate our dear friend
 and brother on this valuable token of the
 esteem in which he is held, and pray
 that he may be long spared to the
 Church of Christ on earth.

Meeting of Managers.

THE half-yearly meeting of the Managers of THE EVANGELICAL MAGAZINE was held at the Guildhall Coffee-house, Gresham-street, on Thursday, July 18th.

Present—Rev. S. B. Bergne, the Treasurer, in the chair; Revs. Dr. H. Allon, J. Young, Revs. T. Binney, T. James, E. Mannering, J. C. Harrison, S. Thodey, J. Viney, T. W. Aveling, W. Campbell, and I. V. Mummery.

Prayer was offered by the Rev. J. C. Harrison, after which the usual business was transacted.

The brethren assembled spoke in the kindest terms of their esteemed editor, and of the efficient manner in which he discharged his duties, wishing for him length of days, with increasing health.

The following table will show the number of each widow on the list, as entered in the Treasurer's book, with her age, and the sum voted:—

No.	Age.	Sums.	No.	Age.	Sums.
22	71	£6	214	58	£6
24	64	6	235	57	6
30	51	8	250	65	8
35	71	8	259	80	10
55	72	8	260	69	6
57	67	8	265	54	6
64	69	8	267	85	10
86	65	6	284	82	8
111	77	10	287	76	8
112	53	4	309	55	6
138	71	8	331	52	4
143	64	6	332	53	4
145	61	6	333	48	6
148	83	10	334	62	6
151	59	4	336	74	8
152	62	6	337	63	8
153	67	6	341	63	8
154	53	6	345	74	8
165	68	6	349	67	6
166	79	10	352	67	8
168	79	10	358	73	10
173	70	8	371	59	6
174	66	8	373	80	8
178	81	10	374	64	8
204	65	8	411	80	10
211	73	8	413	59	6
212	80	8	415	64	8
213	62	6	429	69	8

The Treasurer and others urged the importance of using vigorous efforts to sustain the circulation of the Magazine, and to augment the number of Churches making an annual Sacramental Collection on behalf of the Widows' Fund. Why should not every subscriber to the Magazine secure at least one other subscriber?

I. V. M.

AUGUST, 1872.

THE CHRONICLE

OF THE

London Missionary Society.

I.—Our Native Missionaries in Polynesia.

BY THE EDITOR.

RECENT events have again thrown prominently into view the work done by our native evangelists in the South Sea Mission. That work has been carried on with zeal, self-sacrifice, and with the single motive of serving Christ and seeking the salvation of men. Those who have undertaken it have offered themselves from a truly missionary spirit. They have offered themselves in considerable numbers. Their service has been most highly esteemed by the English missionaries, and again and again it has received an abundant blessing from above. The plan of employing native brethren was early adopted in the history of the Mission, and it at once established a healthy principle, that native churches and Christian converts, even though young and inexperienced, ought not to leave the conversion of their neighbours to foreigners, but are bound to undertake the duty for themselves. From the outset the system was kept free from the influence of injurious influences. In that day the allowances paid to the English missionaries were on a scale of the most primitive simplicity; a few clothes and books alone were given to their native assistants, and those who landed on the heathen islands carried with them a few books, instruments, and tools, which were not stolen without a day's delay. The simplicity of the system was one of its brightest ornaments. The faith, the consecration, the zeal on which it rested, gave honour to the Saviour, and He in return honoured these Christian workers by drawing from them the most marvellous results. A most instructive book might be written in illustration of the work of these useful men. We can, however, recall only a few of its incidents. That work continues to the present day, and a few examples of its power within the sphere of this Society will not only indicate the true course which our system of evangelising should follow, but must call forth our gratitude and praise.

1.—THE CONVERSION OF RURUTU. 1821.

1. Apparently the evangelising of the island of RURUTU was the first instance of aggressive efforts carried out at a distance from the ordinary sphere of the Mission. It was called for by a strange event; the opportunity arose suddenly. But it was presented to the man who above all others at that time was fitted to appreciate and grasp it. JOHN WILLIAMS himself tells the story:—

"The minds of our people had been awakened to the subject of extending the knowledge of the Gospel by a peculiarly interesting circumstance that had just before occurred. An island called Rurutu, about 350 miles to the south of Raiatea, was visited by an epidemic, which appears to have been exceedingly fatal. As the natives believe every such calamity to be an infliction of some angry deity, two chiefs of enterprising spirit determined to build each a large canoe, and, with as many of their people as could be conveyed, to launch upon the mighty deep, committing themselves to the winds and the waves, in search of some happier isle.

"Scarcely had they lost sight of the mountains of Tubuai, when they were overtaken with a violent storm, which drove them out of their course. Of the crew of one of the canoes the greater part perished at sea. The chief, Auura, to whom the other belonged, and his party, were driven about they knew not whither; and for three weeks they traversed the trackless ocean, during which time they suffered exceedingly from the want of food and water. At length He who holds the winds in His fists, and the waters in the hollow of His hands, to whose merciful designs the elements are subservient, guided them to the Society Islands.

"Not being acquainted with the coast of Porapora, they missed the entrance, and were driven to Raiatea.

On landing, their astonishment was again excited; the missionaries, the wives and families, the natives in European dresses with hats and bonnets, their neat white cottages, together with the various useful arts which had been introduced amongst the people, filled the strangers with admiration and surprise. When they were conducted to public worship on the Sabbath they beheld with astonishment an assembled multitude, heard them sing the praises of the One living and God, and listened with the deepest interest to the message of mercy. Once they were convinced of the superiority of the Christian religion and concluded that God had graciously conducted them there for the purpose of making them acquainted with inestimable blessings. Having placed themselves under our instruction, we gave them in special charge to the deacons, and supplied them with elementary books. Auura was exceedingly diligent in learning, made very rapid progress. In a short time he completely mastered the Spelling-book, could repeat the greater part of our Catechism, and read in the Gospel of Matthew. They were only with us a little more than three months, and, before they left, he and several others could read, spell, and write correctly although they were previously ignorant of the formation of a letter or figure."

ndly vessel being about to pass this island, the captain offered to . and his people back ; but the latter objected to go " without a hand," a living teacher, who could instruct him and his friends. ng passage describes the result:—

sembled the members of our n, mentioned Auura's inquired who among them s teachers to the heathen

Two of our deacons, who gst our best men, came d, we hope, with the spirit in the language of the id, 'Here we are—send were therefore set apart k by an interesting service. part of the night previous parture was spent in pro- i with some necessary and cles. Every member of . brought something as a of his affection—one a her a knife, a third a roll cloth, a fourth a pair of id others, various useful i supplied them with ele- ooks, and a few copies of in the Tahitian language, b their own does not differ. Thus we equipped his expedition as well as would allow.

were anxious to know what was given to the teachers, en a communication with) unknown island, we sent ar own, with a native crew, back intelligence. After e of little more than a had the pleasure of seeing eturn, laden with the tro- victory—the gods of the ken in this bloodless war, y the power of the Prince

On reading the letters mpanied them, and seeing

with our own eyes the rejected idols, we felt a measure of that sacred joy which the angels of God will experience when they shout, 'The kingdoms of this world are become the kingdoms of our God and His Christ.'

"A meeting was held in our large chapel to communicate the delightful intelligence to our people, and to return thanks to God for the success with which He had graciously crowned our first effort to extend the knowledge of His name. The chapel was lighted up with ten chandeliers, made of wood neatly turned ; cocoanut-shells were substituted for lamps. The middle chandelier held eighteen lights, twelve in the lower circle, and six in the upper ; the others held ten and twelve each. When lighted up, they presented to the natives a most brilliant appearance, and called forth expression of astonishment and delight. In the course of the evening the rejected idols were publicly exhibited from the pulpit. One in particular, Aa, the national god of Rurutu, excited considerable interest ; for, in addition to his being bedecked with little gods outside, a door was discovered at his back, on opening which, he was found to be full of small gods ; and no less than twenty-four were taken out, one after another, and exhibited to public view. He is said to be the ancestor by whom their island was peopled, and who after death was deified.

"Several most interesting addresses were delivered by the natives on the occasion."

3. Fifteen months later the Society's Deputation, Messrs. Tyerman and Bennet, called at the island with Mr. Ellis, and witnessed the effects of the gospel among its people. What they were then, they have continued to be—a united, growing, happy people. Among all the little communities of Polynesia, none have been more consistent, orderly, and peaceful than the churches and congregations of Rurutu.

"Now the designs of God in sending us winds which we thought adverse were explained, in affording us an opportunity of visiting this beautiful little island. When we reached it, we were not certain what island it was, but were greatly surprised to see several neat-looking white houses at the head of the bay. From this we concluded that the Gospel had reached its shores. A pier, a quarter of a mile in length, had been constructed of vast coral blocks, as at some of the Society Islands, which afforded a convenient landing-place. We were kindly invited to the houses of the missionaries, when we received every possible attention from them and from the natives, who supplied us with baked pigs, fowls, and yams in profusion.

"Besides the two comfortable houses of the missionaries, we were surprised to find a large place of worship, eighty feet by thirty-six, wattle-plastered, well-floored, and seated,—built within a twelvemonth, at the expense of great labour, by these industrious people, under the direction of the two native missionaries, who performed a great part of the work with their own hands. Mr. Ellis

preached several times to the people, when every individual in the island attended. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God no congregation could have behaved with more propriety; all was solemnity.

"Here our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of 'the Word of God' which in these islands is really going forth conquering and to conquer. These were 'spears,' not indeed 'beaten into pruning-hooks,' but converted into staves to support the balustrade of the pulpit staircase; for the people here 'learn war no more'; but all, submitting to the Prince of Peace, have cast away their instruments of cruelty with their idols.

"Not a vestige of idolatry was to be seen—not a god was to be found in the island. So great a change effected in so short a time is almost beyond credibility; but we witnessed it with our own eyes, and exclaimed, 'What hath God wrought!'"

2.—THE EVANGELISING OF AITUTAKI.

1. The mind of John Williams was greatly stirred by these events. They opened to him a new view of his work and position; and it is one of the many proofs we possess of his greatness, that he at once comprehended and grasped the lesson which they taught. To him they furnished the key to the entire conquest of Polynesia. Native brethren were willing—native missionaries were competent. Give them time: the rest would follow.

his horizon grew and grew; as long as he lived he kept on it up. But it was the same thing all along; and the Society reached the last item of his great programme—"the immense w Guinea." He was prompt to extend his work; and it is thus the second step which he took in the career of evangelisation:—

remarkable success that the introduction of the truth, our own minds, as well as of our people, were awakened to the great benefit of extending the benefits of the Gospel; and, excited and delightful produced, we, with our friends, took an affectionate people and beloved colon and Mrs. Threlkeld, and the Hervey Islands. On the vessel at Aitutaki, very soon surrounded by natives were exceedingly presented in their persons all the wild features of Some were tattooed from some were painted most with pipe clay and yellow; others were smeared with charcoal; and in this dancing, shouting, and the most frantic gestures. the chief Tamatoa on vessel. A number of his friends told him that he, with gods, was burned. He where Koro of Raiatea said, that he too was content; and that I had teachers to instruct him in the Word and know-

ledge of the true God, that he and they also might be induced to abandon and destroy their idols, as others had done. On my introducing the teachers to him, he asked me if they would accompany him to the shore. I replied in the affirmative, and proposed that they should remain with him. He seized them with delight, and saluted them most heartily by rubbing noses, which salutation he continued for some time. On the chief promising me that he would treat the teachers with kindness, and afford them protection, taking with them their little store, they got into his large canoe, and the natives paddled off to the land, apparently greatly delighted with their treasure.

"In April, 1822, we received letters from Papeiha and Vahapata, stating the dangers to which they had been exposed, and the partial success that had attended their efforts, and requesting that two more labourers might be sent to assist them. The vessel which brought these had touched at Aitutaki on her way from the Society Islands to New South Wales, to deliver some books, presents, and letters, which we sent there by her. With these Faaori, a native of Raiatea, went on shore. The idolaters crowded round him, seized him, led him before the marae, and formally delivered him up to their gods. Faaori, looking up at an immense idol, struck it, and said to the idolaters, 'Why do you not burn this evil spirit, and this marae? They are Satan's: why do you suffer them to remain? What you are now regard-

ing is all deceit.' The idolaters replied, 'We are all ignorant; we have been kept in darkness by Satan a long time, and we do not know the truth.' Faaori answered, 'This is the truth that your teachers have brought you; receive it, and be saved.' Upon hearing which, they said to him, 'When you return tell *Viriamu* (Mr. Williams), if he will visit us, we will burn our idols, destroy our maraes, and receive the Word of the true God.' Together with this communication, we received the very important information, that there were several natives at Aitutaki, from an adjacent island, called

Rarotonga, who had embraced the Gospel, and were very anxious to return to their own island, with teachers to instruct their countrymen in the same blessed truth. These circumstances appeared to be providential openings for the introduction of the Gospel into the whole group of islands, respecting several of which I received information when I first visited Aitutaki. Of Rarotonga also, we had heard much from our own people; for in many of the legendary tales, especially in those of their voyagers, Rarotonga is frequently mentioned.

2. Of the influence exerted by outward events, and of the interference of God's providence on behalf of the cause for which both the English and native missionaries are labouring, Mr. Williams gives the following account:—

"The progress of Christianity at Aitutaki appears to have been gradual, the converts at times suffering much from the rage of their heathen countrymen, until the month of December, 1822, rather more than a year after my first visit, when two circumstances contributed to the utter overthrow of idolatry in this island. The first was the arrival of the vessel, from Raiatea, which we had promised to send. The teachers had told the people that a ship would come to inquire after their welfare, and to bring them presents and information from their friends. This was believed by a few; but the greater part called them 'Two logs of driftwood, washed on shore by the waves of the ocean,' and said that no ship would ever come to inquire after them. Her arrival, however, set the matter at rest; and, as the captain showed kindness to the chiefs, and made several of them

presents of axes and other useful things, their opposition to the teachers was not a little subdued.

"There being no quadrupeds in the island, but a few millions of rats sent from Raiatea a number of sheep and goats, with a variety of useful articles, which our people had contributed. The teachers gave the sheep and goats to the king's grandfather and he, on the following morning distributed them among the various chiefs of the island. A powerful impression was thus very gently produced in favour of Christianity. 'Behold,' said the people, 'called these men driftwood, and have rich friends, who have sent an English ship to inquire after us and bring them property, such as we never saw before! We ridiculed them as liars, and behold the men of truth!' A few days after the vessel had sailed a general wis-

the people to renounce and place themselves under an instruction. The old chief of Tamatoa, however, his determination to add to the superstitions; for some time, in the midst of the feast, which was of its continuance, notwithstanding the wishes of the people, he remained determined to remain and complete the sacred

While yet there, a fever was taken dangerously ill; the priests were immediately on sending numerous offerings, invoking the gods from evening, day after day, to induce them to restore the land. The disease however

increased, and the girl died. The chief was so much affected at the death of his daughter, that he determined at once to abandon the gods who were so ungrateful as to requite his zeal with such manifest unkindness, and therefore sent his son early next morning to set fire to his marae. Two other maraes near it caught fire, and were also consumed. From thence the son, enraged with the gods, for destroying his sister, proceeded to a large marae, before which the people were presenting their offerings, and attempted to set it on fire; but was prevented by the worshippers, who seized and dragged him away. By such circumstances does God, in numberless instances, work upon the minds of men."

Idolatry fell in Aitutaki; and what Mr. Williams and his colleague, who witnessed on their next visit, they thus describe:—

consultation and prayer with our colleagues, Messrs. Gifford and Bourne, it was that Mr. Bourne and I embrace the first opportunity of proceeding to the island of Aitutaki, hiring a vessel for the purpose, and that we should also take a number of native missionaries with us from Rarotonga, and attempt to introduce the Gospel into every part of the Hervey group. And, I think of it now, it was a very prudent undertaking at that time, when the progress of the Gospel was known to be slow, or their inhabitants, the natives, with their wives, were far from our church at Aitutaki, two from Tahaa. These are the fruits of their work by a mission on the evening preceding their departure. Our people have an interest in the under-

taking that, by their willing contributions, they completely equipped the missionaries for the voyage, and for their stations, without any expense to the Society.

"After about five days' pleasant sail we reached Aitutaki. A number of canoes crowded around us, filled with men, everyone of whom was anxious to get on board our ship. We had, however, determined not to allow any canoes alongside, until we had seen either the chief or one of the teachers; for, had the natives been hostile, they could easily have captured our small vessel. We received a graceful salutation from every canoe that approached us. Some of the natives cried out, 'Good is the Word of God; it is now well with Aitutaki. The good word has taken root at Aitutaki.' Finding, however, that we did not repose entire confidence in

their assertions, some held up their hats, others their spelling-books, to convince us of the truth of what they stated. As we approached the settlement, we beheld, from the vessel, a flag-staff with a white flag flying, which satisfied us that the teachers were alive. At length the chief's canoe came alongside, when we learned from Tebati, one of the first who embraced the Gospel, that the maraes were burned; that the idols which had escaped the general conflagration were in the possession of the teachers; that the profession of Christianity was general; so much so, indeed, that not a single idolater remained; and that a large chapel was erected, nearly 200 feet in length, plastered, and awaiting my arrival to open it. This news was as delightful as it was unexpected. When the teachers came on board, they not only confirmed all that had been told us, but added, that the Sabbath was regarded as a sacred day—no work of any kind being done on it; that all the people—men, women, and children attended Divine service; and that family prayer was very general throughout the island. At hearing this good news, joy beamed in every countenance, and gratitude glowed in every heart. We hastened to the shore to be eye-witnesses of what had been effected. The natives crowded around the boat, and, having to drag it a considerable distance, they amused and delighted us. Everyone appeared anxious to show what progress he had made in the new religion.

"Shortly after landing, we convened a meeting of the chiefs and people, at which we expressed our joy at hearing and seeing that they had demolished their maraes, embraced the Gospel of Christ, and erected so fine and large a house for the worship of the one

living and true God. We also informed them that we had brought two more teachers, who, with their wives, would reside with them, and to whom they must show kindness. We further intimated, that, if agreeable, we would open the chapel on the following morning, when they must lay aside their heathenish ornaments, wash themselves clean, and clothe themselves decently; to which they consented. We asked them if they had any reply to make. They said, 'No;' but wished that we would continue to talk with them, for they were delighted to hear us. After this interview we went to see the chapel. It was a fine building, from 180 to 200 feet in length, and almost thirty feet wide, wattled and plastered, and built after the model of our chapel at Raiatea. The pulpit was rather singular, both in its size, construction, and appearance, being about two yards square, made of wattling, and plastered with the same materials as the walls of the chapel. I gazed upon the building with wonder and delight. We then went to the teachers' house, and found it to be a neat, well-built cottage, plastered and divided into five rooms. We commended them sincerely for the diligence they had evinced, and for the good example they had thus set to the people. Posts, for houses on a similar plan, were collected in every part of the settlement; many dwellings were already erected, and others were in progress. Bedsteads had been made, and hung with white native cloth, in imitation of those of their teachers. Little did I expect to see so much accomplished in so short a time. Eighteen months ago they were the wildest people I had ever witnessed: now they had become mild and docile, diligent and kind."

3.—ATIU: MITIARO AND MAUKE. 1822.

the same system supplied teachers for these islands of the Hervey group. Smond had supplied two teachers to Atiu; and Mr. Williams, during it, both called there, and carried new teachers to the other islands. The rapid progress made in MAUKE, Capt. Lord Byron gave the following interesting account in the journal of the voyage of H.M.S. *Blonde*:—

The path lay through a thick grove, on the skirts of which, in an open space, two handsome houses were building. They were eighty feet long; the lower part, built of a single tree, hollowed out with great skill. The road was rough with fragments of coral, but it was agreeably through the grove, improved in beauty as we advanced; and at length, to our surprise and assurance, terminated in a beautiful lawn, where were two of the best whitewashed cottages im-

aginable—the dwellings of the missionaries.

“The inside of their dwellings corresponded with their exterior neatness. The floors were boarded: there were a sofa and some chairs of native workmanship; windows, with Venetian shutters, rendered the apartments cool and agreeable. The rooms were divided from each other by screens of tapa, and the floor was covered with coloured varnished tapa, resembling oil-cloth.”

The efforts of the teachers in ATIU were aided by the good providence of God, who, by an “accident,” brought to the island some of our brethren from Raiatea:—

Our work at Atiu was equally aided. Messrs. Tyerman and Bennet were the next visitors to that island; and the first intelligence they received on reaching it was, that the whole population had renounced their idols, and had built a large chapel. This work had been accelerated by the arrival of a boat of mine, which I sent to Tahiti to communicate the joyful intelligence of the death of the wretched, the wife of my excellent brother. She arrived in safety at Atiu, but, on her return to Raiatea, the way; we therefore concluded she had sunk, and that the crew had perished at sea. But in this we were appallingly mistaken; for after having been driven about the ocean for weeks, during which time they had exceedingly from hunger and they reached Atiu. Here, by the attention of their brethren the

teachers, and the hospitality of Romanians, they soon regained both flesh and strength. Several of them immediately united with the teachers in preaching the Gospel and instructing the people: the effect of which was, that the remaining half of the population, till then unconverted, believed, and cast away their idols. ‘Now we know,’ said many, ‘that this religion is true; for these people could not have come here to deceive us; they were driven by the waves of the ocean, and, behold, they have their books with them; and the God to whom they prayed has preserved them.’ Here, again, we have another striking indication of an overruling Providence, and are shown how distressing events are often made subservient to God’s designs of mercy: ‘His ways are past finding out.’”

4.—RAROTONGA. 1822.

The great object which Mr. Williams had in view during the voyage with Mr. Bourne, was the discovery of RAROTONGA. Under the information given him by Romatane, chief of Atiu, and by starting from that island, they succeeded in finding it. But the people were wild, and ill-treated the teachers. And in the end, PAPEIHA, the zealous teacher who had already evangelised Aitutaki, was left on the island with six natives of Rarotonga, who had learned the Gospel in Aitutaki. The story of his patient labours, and his powerful teachings, is full of interest. The Deputation visited the island twelve months afterwards, and found that the whole population, chiefs and people, had renounced idolatry. Subsequently Mr. Bourne revisited it, and wrote of it in the following terms:—

“In reference to Aitutaki, Mr. Bourne says:—

‘They have built a coral pier, six hundred feet in length and eighteen feet in breadth. The number of plastered houses in the settlement is one hundred and forty-four, in many of which are bedsteads and sofas. The female teachers have taught the women to make good bonnets. They are diligent in learning, and numbers can read. Family and private prayer is very general. Everything has remained quiet since our last visit; neither war nor rumour of war has been seen or heard, although formerly it was their greatest delight, and the bodies of their slain enemies formed the horrible repast at the conclusion of every engagement.’

“Respecting Rarotonga, after having given an account of the large congregations to which he preached, the numbers he baptised, and the general progress which had been made, Mr. Bourne observes:—

‘Much has been said in Europe concerning the success of the Gospel in Tahiti and the Society Islands, but it is not to be compared with its progress in Rarotonga. In Tahiti, Euro-

pean missionaries laboured for fifty long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked in any of the charts, and we spent much time in traversing the ocean in search of it. Two years ago the Rarotongans did not know that there was such good news as the Gospel. And now I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighbouring islands. And when we look at the means, it becomes more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments of effecting this wonderful change, and that before a single missionary had set his foot upon the island. I could not help earnestly desiring the presence of my brother Williams, that, as we shared in the disappointments experienced in our last voyage, we might share the joy which the change that has since taken place is calculated to produce.’”

5.—THE GOSPEL IN MANGAIA. 1823.

first attempt to introduce the Gospel into this important island of the group, Mr. Williams was disappointed. The roughness and of the barbarous people seemed to render it dangerous to leave among them; and he carried them away from the island with him. Subsequently he sent two other teachers; and as the people had been distressed by recent calamities, they welcomed them gladly. On May 10, he paid them a visit, and, as in other cases, found that they had been blessed, and large numbers of the heathen had placed themselves under instruction.

On our departure from the settlement, about half past five in the evening, we were accompanied by our friends of the circumference, firing a small cannon; on which they kindled fires in our signal, and as beacons during the night. Early the next morning we hastened on shore; and as we landed, we could not but admire the pleasant situation selected for the settlement, it being a sloping hill on the western side of the island, which rose from the shore. The school in the centre formed a neat and interesting object, and the neat white cottages of the teachers, stretching along to the right and left, and partially hid by groves among which they afforded a variety and animation to the scene.

The teachers' dwellings, we were delighted to find, were neat and comfortable; the yard was paved with pebbles, and the whole was enclosed within a good fence. An enclosure had been formed through the middle of each side of which were the native cottages. On being taken to the house of the principal, we found a baked pig, smoking on a tablecloth of leaves, with a supply of yams, taro, and bread-fruit, awaiting our arrival. We made a hearty meal, the chief of the island with a small quantity of bread, as an expression of the

pleasure he felt in receiving under his roof persons from a far country, who had brought him the word of salvation.

"We had no sooner returned to the houses of the teachers, than the whole of the professors of Christianity were introduced to us; every one bearing a small present of native cloth or food, and giving us a welcome by a hearty shake of the hand.

"It will be recollected that, on our first visit, the teachers' wives met with such rude treatment, that we were obliged to abandon our intention of leaving them, and also that, on our return home, we took the first opportunity of sending two single men to commence the work of instruction amongst this wild and violent people. I have already given an account of the Providence that had prepared the way before them, and the kind reception with which they consequently met. There, one of these, died about two years and a half after his arrival; to him the people were strongly attached, and would, in all probability, have soon embraced the truth, had his life been prolonged; his death, therefore, was a great loss to the mission. The good work, however, had proceeded gradually since that period, so that on our arrival we found five hundred persons enjoying the blessings of Christian instruction."

6.—CONSOLIDATION BY ENGLISH MISSIONARIES.

Between 1821 and 1830 Mr. Williams and his colleagues had solved a great problem. They had shown that, stirred by the grace of God, the members of their native churches, women as well as men, were willing to offer themselves, with truest faith and self-sacrifice, as missionaries to their own heathen people; and that, guided by His promised wisdom, and guarded by His watchful care, they had proved to be most efficient in accomplishing that great end. They possessed the necessary spiritual endowments: they had offered themselves willingly; they had worked wisely, patiently, with true self-denial, away from the missionary's eye; they had cast themselves and their work upon the Lord and His Spirit; they had received a Divine blessing; and thousands of people, barbarous, cannibal, and vile for centuries, had, under the teaching of native evangelists, become transformed into true Christians! That great experiment had been worked on a whole group of most important islands—the Hervey Islands—which stood, in position, next west to their own. It had succeeded in the little Austral group also, lying to the south-west. And what should hinder it from being tried on group after group to the great West, as fast as the various islands and their peoples should be won to Christ?

The missionaries, however, felt that another step was needed; and JOHN WILLIAMS especially devoted himself to secure that step side by side with the other. They saw that, for the higher experience desirable in their church-life, English missionaries were needed in these new lands. For the solving of social questions, the improvement of public law, the placing of women in their right position—for the systematic education of children, and for the production of a sound Christian literature, the wider knowledge and experience of the English missionary alone would suffice. He entered heartily into such things himself; and he greatly rejoiced when Mr. Pitman and Mr. Buzacott arrived in Rarotonga to undertake these important duties. The steady work of these brethren, who brought young hearts and new views into the field, and the numerous visits paid to the islands around them, raised the Hervey mission to a distinguished position. Nevertheless, the true value, the real efficiency, of the native pioneers in that group ought never to be forgotten.

“During our stay, our time was fully occupied in examining the school children, explaining difficult passages of Scripture, and supplying information and advice upon subjects of a civil, judicial, and religious character. For these purposes we held numerous meetings, the first of which was with the children. There were about four hundred present. We found them

fluent in repeating their and ready in replying to us, but were grieved that we could read. We then examined a class of men, twenty in number, who readily the seventh chapter which contains a consideration of Old Testament history. Those which their answers surprised and delighted must be recollected that the portions of the Scripture the people of Aitutaki the Acts of the Apostles; one of the Old Testament; the portions of the New are

in detached sheets of the various Epistles, which, in consequence of the extensive demand, I was obliged thus to divide, instead of giving to each a complete copy. They are, therefore, indebted to the oral instruction of the teachers for all the historical information they possess: but the Aitutakians are an exceedingly inquisitive people, quick of apprehension, warm in their temperament, and retain with great tenacity the information which is communicated. This may in a measure account for their extensive knowledge, as compared with the means they have enjoyed."

7.—THE MISSION TO SAMOA. AUGUST, 1830.

the problem was solved: the *Messenger of Peace* had been built and the field was open; and the work grew. FIJI, TONGA, the NEW ZEALAND and SAMOA were before him; and it was singular that JOHN WILLIAMS looked at the first three, and overlooked the last. But the plan was planned, and God led them by a way that they knew not. They were selected, and set apart; and after calling (not altogether without delay) at SAVAGE ISLAND, and visiting TONGA, Messrs. Williams and Hall, in 1830, landed on Savaii, in Samoa. They found the people far less savage than the Rarotongans; and the chiefs and people gave them a hearty reception. In fifteen months Mr. Williams returned again, and found that (as before) the native pioneers had proved that "the sons of the Word" were numerous. This is what he found the work they had done:—

They by no means affirm that they had seen that any, of the Samoans experienced a change of heart; nor do I believe that, in the minds of the people, the desire for Christianity arose from a knowledge of its moral character and supreme truth; but the Gospel; for, doubtless, were actuated by various motives, some thought that, by their embracing Christianity, vessels would

be induced to visit them; others imagined that thus they would be preserved from the malignity of their gods; many hoped by adopting the new religion to prolong their lives; and a few valued it chiefly as a means of terminating their sanguinary and desolating wars. Some were undoubtedly convinced of the folly and superstition of their own religious system; and a few had indistinct ideas

of the soul and salvation. But, as the natives held numerous meetings for several months to consider this subject, at which it was debated with all becoming gravity, an account of one of these may enable the reader to judge for himself. On this occasion there was a large concourse of people, when a venerable chief arose and said, 'It is my wish that the Christian religion should become universal amongst us. I look,' continued he, 'at the wisdom of these worshippers of Jehovah, and see how superior they are to us in every respect. Their ships are like floating houses, so that they can traverse the tempest-driven ocean for months with perfect safety; whereas, if a breeze blow upon our canoes, they are in an instant upset, and we sprawling in the sea. Their persons also are covered from head to foot in beautiful clothes, while we wear nothing but a girdle of leaves. Their axes are so hard and sharp, that, with them, we can easily fell our trees and do our work; but with our stone axes we must 'dub, dub, dub,' day after day, before we can cut down a single tree. Their knives, too, what valuable things they are!—how quickly they cut up our pigs, compared with our bamboo knives! Now I conclude that the God who has given to His white worshippers these valuable things must be wiser than our gods, for they have not given the like to us. We all want these articles, and my proposition is, that the God who gave them should be our God.' As this speech produced a powerful impression, a sensible priest, after a short pause, arose, and endeavoured to weaken it by saying that he had nothing to advance against the lotu, which might be good or bad, but he wished them not to be in haste. 'The people who have brought us

this religion,' he added, 'may visit our lands and our women. I do say that such is the case, but it may be so. My brother has praised the wisdom of these white foreigners. I suppose, then, we were to visit your country, and say that Jehovah is not the true God, and invite the natives to cast Him off, and become worshippers of Tangaroa, of the Samoa Islands: what reply would they make? They would not say, Don't be in haste; I know something more of Tangaroa and the worship he requires? I wish the Samoans to act just as these wise English people act under the same circumstances to know something more about the new religion before they abandon which our ancestors venerated. But, whatever might have been the motives, it is certain that the religion was highly esteemed, and that the desire for missionaries was intense; that at many of the places where the people had erected places of worship, they were accustomed to prepare themselves on the Saturday, and to assemble at six o'clock on the Sabbath morning, to sit in silence for an hour or more, and repeat this a second, and a third time, during the day. Do the history of the church furnish a striking or beautiful fulfilment of the prophetic declaration, 'The islands wait for his law!' So, indeed, were the people for some time to conduct their religious services, that they made collections of food, &c., which they gave to the sailors, some of whom were portions of the English Scripture Prayer-book; and others were enough to sing infamous songs in English language, and to assure poor people that this was the way acceptable to God."

TOWARD AGAIN. THE NEW HEBRIDES. TANNA. 1839.

John Williams remained for five years in the hands of native missionaries and then a large band of English missionaries settled on the island. Mr. Williams returned to Samoa from England. After providing for himself and his family, he set out in the *Camden* for the New Hebrides; but within a month was massacred at ERROMANGA. He was a man—with a grasp of his work, its possibilities, its opportunities, its moral grandeur, which very few have attained. He trusted his converts, as many of his timid colleagues have not done; he valued them; he imparted to them something of his own enthusiasm; the result was the thorough success of the large-hearted plans which he conceived. He taught the Society a great lesson, and we need to follow it. His death was a great shock to the evangelising system. But his brethren nor the native converts were long hindered in pursuing their work, and new energy was called forth on its behalf; and the facilities which the *Camden* were soon turned to account in occupying the island. Here is the story of the early work commenced on the Tanna:—

When two years passed away John Williams came from England. On her first voyage, she returned in taking back the missionaries to Tana. Her arrival was met with delight, not only by the missionaries, but by many of the natives who had excited the persecution of 1843. The war of persecution had driven them away, had terminated in favour of Christianity; missionaries were landed, but after their patience was exhausted the progress of the mission was again retarded, at the season when fever and ague prevailed, and Petelo, two teachers, and a native: Pita's child died; he was ill, and was also laid low; Vaine and two other teachers died. At this time the persecution led to a crisis by the death of a chief of one tribe, a chief of another tribe, and a chief of a third; these died of the same superstition; and

vengeance was again vowed on 'the servants of Jehovah.'

"The Christian party, with a good old man, called Viavia, at their head, did all they could to set aside the evil designs of the wicked, and to encourage the sickly teachers; but the storm, already high, rose yet higher, and its first burst fell on the person of Ioane. Recovering from a severe illness, he had gone to the hot springs, for the purpose of bathing: while there, a heathen rushed from behind a bush, and with a blow of his club, struck him to the ground. His death was intended, but assistance being at hand he escaped, and gradually recovered: but the day of death was not distant to one of his devoted companions. One evening, Vasa, as was his custom went to the bush, some distance from his house, to pray. While on his knees, a fatal blow was struck, and his distressed brethren carried him to his grave, not knowing who of them would be the next to fall. Writing at

this time, one of them says:—‘We not know what a day will bring upon us; we do know, however, that these can only kill the body; the soul is in the hands of our Master.’

“The teachers soon afterwards left the island, and abode awhile on Aneityum. But so great was the desire of the Christian party for their return, that they fitted out canoes and took a voyage to that island, for the purpose of taking them back; and when visited twelve months afterwards, the two principal stations had been reoccupied, and others were ready to receive teachers whom they had formerly ill-treated.

“The following is an extract from a letter, written by one of the teachers to the Church in Rarotonga in 1850:—‘My brethren, blessings on you all, from Our Lord Jesus the Messiah. I and my companions are still alive on Tanna. We are continuing to do the work of Jesus in this dark land. Our hearts are often crying because of the wickedness of the people, but we are not quite destitute of joy. Our work is a work of joy; and Jesus is fulfilling His word, “Lo! I am with you even unto the end of the world.” We want

more brethren to help us. I am ill. I cannot say what will befall whether I am to live or to die. Oh for Tanna, and send us more! This excellent young man died after writing the above, and his fellow-labourers wrote the following letter to his father; its rec an evidence of the piety and inge of these native brethren:—friend, Tiotekai, the father of Taitapo, and you, his brothers and may you all be united to Jesus Saviour, from whom come strength and consolation. I Obedia now wait for you. I, and your relative, Tumai have dwelt together in this land now he is dead, and I am left in station alone. He lay ill a long time but Jesus was near him. My friends, this is my word to you; receive it. Do not grieve on his account. He is now in the beautiful mansion of Heaven with his Master. He has rested from his work; he has received his reward. Do not grieve for him. Like him, may you all be united to Jesus, as branches in the true vine; then, you will again see Him in glory and glory, which will abide for ever.

9.—ANEITEUM. 1841.

The small island of **FOTUNA** is closely connected with the mission of **ANEITEUM**. In 1841 a chief of Fotuna, a man of some importance, of whose influence to secure the location of teachers in Aneiteum. This was gladly accepted, and the pioneer labours of these good men prepared the way for the location of missionaries by the Presbyterian Churches of England and America. This took place twenty years since:—

“Having gained a favourable entrance, the first duty that devolved on the teachers was the acquisition of a new and difficult language—a language for which the people had no letter or symbol whatever; and, to men themselves not ten years old in in-

struction, it was no easy work. In no case have we found teachers from Samoa and Rarotonga who could speak to the people of Western Polynesia in their own language less than twelve months, and a longer time is necessary before

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ed eyes towards heaven,

was praying to his god. 'Alas!' exclaims the teacher, 'the compassion of my heart was very great when I saw this; and waiting until he had finished his prayers, I went to him. He knew me, but was surprised to see me there. I asked him whom he had been worshipping. He said the name of his god was 'Natmase'; and pointing to heaven, he said, 'He is there.' I then inquired, if his god heard and was able to answer his prayer; to which he sorrowfully replied, that 'he did not know!'

"One of the first evidences of the Christian teacher's success among a heathen people, is to see a few of their number preparing their Sabbath-day's food on the Saturday evening, and their attendance on the Lod's-day for the worship of Jehovah, and to hear His word translated and expounded. In 1852, when the missionary visited this island, after eight years' absence, how glorious was the change in this respect! Each village occupied by missionaries or teachers was adorned with a commodious 'house of prayer,' in which the people congregated, in increasing numbers, to worship God. At eight o'clock every Sabbath morning a public service was held, at which the people were orderly and attentive. Should any impropriety occur in the conduct of the disaffected, as was often the case in former years, it was now followed by such marks of disapprobation from the audience as to need no remark from the teacher. After this service, the missionary's wife gathered together a class of females for catechetical instruction, while her husband held a class for like purpose with the males. Some part of mid-day was spent in household prayer-meetings, and visits to those who would not attend worship. In the afternoon, another public service was held in the

chapel. After singing, reading the Scripture, and prayer, a sermon was preached by the missionary, which was followed by a short address by one of the natives. Picture to yourself, reader, the scene! These islanders, whose heathen character we

have been describing, are now advanced in Christian instruction, experience, as to meet in assemblies, and, with the entire confidence of the missionary, to a their own countrymen on subject Christian truth!"

10.—LOYALTY ISLANDS. LIFU. 1841.

The first Englishman of whom we have any knowledge taking abode with the people of Lifu proved unworthy of his country and religion. By deeds of appalling depravity, he much impeded the first efforts of missionaries to introduce Christianity. The Rev. W. Gill writes:—

"In contrast to the above, I must notice, in connection with the introduction of the Gospel to LIFU, the life of a young native. His name is Paóo. He was born on Aitutaki, of the Rarotongan Group, nearly three thousand miles eastward of Lifu. About the time when the 'Christian-born' lad was becoming a heathen, Paóo, the heathen-born lad, became a Christian. For some time he remained under instruction, and in 1841 he sailed in the mission-ship, as a teacher, to the islands of the distant west. He at first took up his abode with the teachers of Maré, and afterwards was taken to the island of Lifu. He was kindly received by the people, and was encouraged by the early attentions of many to his instruction. Unhappily, however, the evil influence of the 'white heathen' was extensive and powerful, and, for a time, did much to prevent the people from believing the statements made by the teacher respecting the Scriptures. In addition to this, and the evils of heathenism, the labours of Paóo were painfully blighted by the defections of a companion teacher who had been located on the island. When the island was visited in 1845, it was found that Paóo's associate teacher, a

Rarotongan, had proved himself an unsuitable person for the work undertaken. By his constant disagreement with Paóo, by his dissident conduct, and by his dissolute immoral life, he was a bane to the mission. In recording this case, but right to record gratitude that such instances of defection from the staff of teachers have been rare. Most of those sent out from the churches have proved themselves true to God, faithfully and unreservedly devoting themselves to their duty. Such was the life of Paóo; and as he had peculiar trials to endure in the prosecution of his labours, from the conduct of the wicked resident man, and from the unfaithful companion, yet he remained consistent, and working for the good of the man.

"I visited Lifu in 1846, at years after Paóo's residence, and encouraged to witness the disposition of the people. The man, through ill-health, had returned to his island; the apostate teacher had turned home; the station had been reinforced, and the progress gained in advance of that on any island of the Loyalty Group. Although

third of the heathen tribes visited, and even the great people where the teachers were still heathen, yet a large had been erected as a 'House' in which a goodly number of met every morning for Christian instruction, several of whom were advanced to take part, by aid prayer, in the services of the church.

Of the most interesting character was Bula, the chief of the island. He was about five-and-thirty years of age; for some years he had been afflicted with total blindness. From the time of the landing of Paóo, Bula had been a friend; and now he had made considerable advance in Scriptural knowledge and Christian experience. His example and influence, however low was given, which led to the overthrow of heathenism, and the conversion of the people to the Christian faith.

At this time (1846) the entire population of Lifu, with these exceptions, were opposed to Christianity; were busy devising schemes to crush the missionaries, and only tolerated the teachers because Bula was their friend and ally; humanly speaking, the future success of the mission depended on his life. Years of affliction were appointed for the teachers, under circumstances the least expected. Bula was dying; at first he was thought to be slightly indisposed, and no notice was apprehended;—simple medicines at hand were administered, but grew worse: prayer was offered; but, however, advanced. And unexpected emotions took place of the teachers' hearts: alive in this situation, they felt much anxiety and employed every effort to

relieve the sufferer, but all in vain; their worst fears came to pass,—Bula died. From time immemorial it had been a custom with the people, on the death of a chief, to strangle two or three of his household, that their spirits should accompany his spirit to the unseen world. On this occasion, the priests and warriors united with the heathen party in determining that Bula's friends, the teachers, should be put to death. They came armed with clubs and spears, and were about to execute their purpose, when providentially Bula's successor rushed forward to interpose, saying,—'Cease awhile, cease awhile; Bula has not died as our fathers: he has died a praying man to Jehovah. He left with me his request to which I have yielded, not to injure these his friends.' This man who had come into power was a heathen, but by his frequent intercourse with Bula had gained some knowledge of Christian truth and desired to be further instructed. Repeated and desperate efforts were made by the heathen to accomplish their object, but they were frustrated; and Bula was buried, according to his request, by the teachers, in a Christian manner.

"Soon afterward this tribe became divided against itself, one party being disposed to allow the teachers to continue unmolested in their work, while the other resolved to bring their work to a speedy end. A war commenced, and was carried on with much cruelty, in which many of the people were murdered. At this crisis the teachers could do nothing. By the protection of Bula's successor, their lives were, with great difficulty, preserved, until at length they were advised by him to retire awhile to the island of Maré, and there await the cessation of hostilities."

(To be concluded next month.)

II.—Notes of the Month.

1.—OPENING OF A CHAPEL IN BERRICE.

The new and substantial chapel which has been erected at No. 8 COAST, BERRICE, was publicly set apart for Divine worship on Thursday 23rd of May. The REV. GEORGE PETTIGREW gives the following report interesting services on the occasion :—

“At the request of his former people, our brother Foreman attended and preached a most appropriate and practical sermon from the words, ‘I was glad when they said unto me, Let us go into the house of the Lord.’

“The brethren Dalglish, London, Mittleholzer and myself took part in the service. Owing to the very unfavourable state of the roads, those at a distance were prevented from attending; still we had a large congregation from the immediate neighbourhood. The afternoon service was also well attended; when addresses were delivered on the following subjects:—First, the duty of professing Christians to support the means of grace amongst themselves. Second, the duty of parents to provide moral

and religious instruction for children. Third, the importance of improving time.

“The collection amounted to dollars, which is perhaps as much as could be expected from the people who have given towards the erection of the building.

“You will be pleased to hear that considerable aid has been rendered some of the mission Church even friends in no way connected with the mission have contributed liberally to the good object. Foreman and people sent one hundred dollars towards purchasing land for the chapel.

“I have good reason to believe that the church of about 120 members is preparing to call a native pastor.

2.—SHIPWRECKED FISHERMEN FROM INDIA.

On the 24th of August, 1871, eight Bengal fishermen were brought to the Strangers' Home in London under the following circumstances:—the evening of the 24th March, they left the shores of Orissa with the *Star of Erin* in a canoe (33 ft. long by 5 in breadth) for a night's fishing, with only a supply of food and water. During the night a severe north-west gale upon them and drove them out to sea, so that instead of returning to land they intended by the flood-tide in the morning, they found themselves without sight of land, and for eight days were driven by north-westerly gales up to 700 miles down the Bay of Bengal, when the *Star of Erin*, Captain Milne, came in sight, and took them and their splendid canoe on board. They were in a dying, exhausted state, one man died soon after he was taken on board the rest from the kind attention shown to them, recovered after a few days and on arrival in the East India Docks were brought to the Home. The case was immediately laid before the Secretary of State for India in Council and instructions were shortly afterwards received to take care of and provide for the passengers for their return to Calcutta. This was fortunately soon arranged through the kindness of the owners of the *Erin*, and they were taken back to India with their canoe in the same manner by which they were picked up so providentially and brought to England. *Annual Report of Strangers' Home, 1872.*

III.—Acknowledgments.

Thanks of the Directors are respectfully presented to the following, viz.:—

I. Budden, Almorah. To Ladies of on Chapel, per Mrs. Holborn, for a useful and fancy articles, valued 3d.

J. Coimbatoor. To Elgin Place Central Church Sabbath-schools, Glasgow.

J. Miller, for a box of clothing, value of the Juvenile Branch, Ramsgate, per for a parcel of clothing.

C. Bangalore. To the Ladies' Work-
ing Society, Grafton Square, Cen-
tral Church, Clapham. For a box of
toys, &c., value £37 10s. 6d.

W. M. M. M. To the Stockwell
Missionary Working Society, for a box
of, value £14 7s. 3d.

W. Madras. To the Missionary Work-
ing Society, Lancaster, per Miss Dawson, for a
useful articles.

J. D. Nagercoil. To Mrs. Dunn and
Aberdeen, for a box of useful articles.
All for the building at Tittuviche

A. Arumeinayagum, Attoor. To the
Road Missionary Working Society,
for a parcel of clothing, value £3.

G. Mawbey, Cuddapah. To Ladies'
Society, Commercial-street Chapel,
Atton, for a box of clothing and useful
value £25. To Mr. J. H. Vernon, and
school, Commercial-street Chapel, for
union service.

B. Taylor, Cradock. To Miss Smith,
well, for a box of useful and fancy arti-
cles Friends at Lee Chapel, per Miss
for a box of clothing and useful
value £25. To Redland Park Mis-
sionary Working Society, Bristol, for a box of
value £28.

D. Philip, Hankoy. To the William-
sonian Working Party, Windsor.

Harris, for a box of clothing, value
9d.

W. Molepolole. To the Juvenile Mis-
sionary Working Society Trinity Congrega-
tional Church, Croydon, for a bundle of
value £12 6s. 7d.

Hoffat, Kuruman. To the Congrega-
tional Working Association, Vent-
a package of clothing, value £15.

W. Knapp's Hope. To the Sandford
Juvenile Society, Lowisbam High-road.

A. Varley, for a bale of clothing.

Powell, Tutuila. To the Ladies' Mis-
sionary Working Party, Marlborough Chapel.

A. Wilson, for a supply of clothing and
materials.

M. Cragg, Nengone. To the Hare-
Juvenile Working Society, per Miss
for a bale of clothing, value £7.

Chalmers, Marotonga. To Friends at
square Church, Greenock, per Rev. J.
rie, for a case of shirtings, dresses, and
articles, value £25.

W. M. M. To the Working Society for
a Missions, Bishopsgate Chapel, for a
clothing, value £10. For Mr. Brock-
To the Young Ladies' Working Society
at Hastings, per Miss Watson, for a box of
value £18 10s. For Mr. Brockway. To
Mrs. Shelley and Family; the Ladies
Stockwell Missionary Sewing Society,
ath, and Miss Dove, Falkfield House,
stershire, for a box of clothing, for Mr.
way, value £10 10s. To the Juvenile
Missionary Society Sunday-school Chichester.
Communion Service. To Young People

of Doddridge Chapel, Northampton, for a box
of clothing. To Mrs. Trendall, Clifton, for a
box of materials for work, for Mrs. Pearce. To
the Missionary Working Party, Lancaster, per
Miss Dawson, for two boxes of useful articles.
To Mr. D. Griffin, Ashton-under-Lyne, for a
parcel of copy-books for Mr. Attwell. To the
Surrey Chapel Missionary Working Associa-
tion, for a box of clothing and useful articles,
for Mrs. Sibree, value £19. To the Sunday-
school Congregational Chapel, Hitchin, for a
box of clothing. To Mr. A. Getty, Waterloo,
Liverpool, for a box of useful articles, for Mrs.
Cousins. To Queen-street Missionary Sewing
Society, Wolverhampton, for two boxes of use-
ful articles for Mr. Cousins, and one for Mr.
Jukes. To Hope-park United Presbyterian
Church, Edinburgh, for a parcel of fancy
goods, books, &c., for Mr. Parrett, value £1.
To the Servants' Working Class, Anerley
Chapel, for a parcel of clothing for Mr. Jukes.
To the Misses Devenish, per Miss Fearall,
Clapham, for a bale of clothing for Mr. Pool.
To Mrs. Wilson's Servants, West-hill, Bir-
mingham, for a parcel of clothing for Mr.
Pool. To a Friend, per Miss Blunt, Chelten-
ham, for a tuning-fork for Mr. Pool. To the
Young Ladies of Miss Gale's Establishment,
Ladies' College, Burton, for a box of clothing
for Mr. Toy. To Ladies of the Missionary
Working Society, Hare-court Chapel, Canon-
bury, for a box of clothing and useful articles
for Mrs. Sibree, value £30. To the Ladies'
Working Society, Clapham Congregational
Church, for three cases of clothing, school
materials, stationery, &c., for Mrs. Sibree,
value £39 1s. 7d. To the Ladies of Dock-
street Church, Newport, Monmouthshire, for a
box of materials for work, stationery, &c.,
value £15 6s. 4d., for Mrs. Shaw. To Mrs. A.
Creddon, Springfield, Alderley Edge, for a
supply of clothing and useful articles for Mr.
Shaw, value £20. To Friends at Arundel, for
a box of useful articles for Mr. Grainge. To
Rev. R. and Mrs. Gould, Byworth, for a Com-
munion Service for Mr. Grainge, and parcel
of useful articles for the Schools. To the Church
at Petworth, for a Communion Service. To the
Rev. W. Grigsby and the Church at the Taber-
nacle, for a Communion Service, for Mr.
Grainge. To the Missionary Working Society,
Anerley, for two bales of clothing for Mr.
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Chapel, Dover, for a parcel of clothing.

To A. C. Stuart, Esq., Eaglescliffe, N.B. for a
bundle of thin clothing. To S. Willey, Esq.,
Mayor of Devises; to Mrs. Priestley, Stam-
ford-hill; to W. F. Taylor, Esq., Coventry;
to Mrs. T. Scrutton; to Mrs. Norton, Home-
stead, Peckham-rye Common; to Mrs. Gritton,
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Bridgwater; and to a Friend, for various
books, evangelical magazines, and other pub-
lications.

The Rev. Dr. Turner thankfully acknowledges the
receipt of Five Pounds from Miss Jack, Hull,
to be expended on maps, diagrams, &c., for
the Samoan Mission Seminary.

Dr. G. A. Turner, of Samoa, acknowledges with
thanks the receipt of a box of clothing from
Mrs. Henderson and friends, Port Adelaide.

The Rev. John Foreman, of Demerara, gratefully
acknowledges the receipt of the following:—
Parcel of children's clothing from a Lady at
Finchley; box of toys and other presents
from the Misses Strassman, of Uxbridge, for
Ebenezer Chapel Sunday Schools, West Coast.

IV.—Contributions.

From 21st June, to 18th July, 1872.

LONDON.		Abercromby. Contributions.		Nottingham. Auxiliary	
A Friend	5 0 0	Andover. In Memory of Deceased Relatives	2 0 0	Ormskirk. Contributions ..	4 2 0
A True Sympathizer with the dear Christians in Madagascar	0 3 0	Blackpool. Contributions ..	10 0 0	Do., for Widows' Fund ..	2 0 0
Adams, Wm., Esq., the late, Legacy under the will of, per J. J. Miles, Esq.	100 0 0	Blackburn. Contributions ..	3 0 0	Raglan. Contributions	1 9 0
D. C.	0 5 0	Blaydon-on-Tyne. J.C. Lamb, Esq., for Madagascar	10 0 0	Reigate. Contributions	6 11 2
Dudley Mrs., the late, Legacy under the will of, and interest, less duty and expenses	91 10 0	Bottisham. A Friend	5 0 0	Rockdale. Auxiliary	119 15 0
E. W., for Madagascar	5 0 0	Do., for Madagascar	5 0 0	St. Leonard's. Hy. Treacher, Esq. (A.)	1 1 0
Edmunds, Mrs.	10 0 0	Braunton. Contributions ..	7 4 10	Sandbach. J. C. Billington, Esq.	5 6 0
In Memory of a Beloved Sister for Madagascar	0 5 0	Buckinghamshire. A Friend ..	10 0 0	Sheffield. Per Rev Dr Moffat, for Moffat College	30 15 0
J. W. A.	5 5 0	Bushy. Per Rev. J. Busley, one-fourteenth share of Residue of Estate of the late Mr. W. Smith	19 19 0	South Cheriton, Ac. Contrib.	19 11 0
Reid, Miss, and a few Friends, for the Bellary Orphan School	4 1 0	Chelmsford. J. Dixon, Esq., Great Claidons	21 0 0	Thetford. J. T. Mills, Esq.	25 0 0
S.S.	401 17 10	Dixon, Mrs.	1 0 0	Tunbridge Wells. Auxiliary ..	14 15 0
Saunders, Mr J.	0 10 0	Dixon, Miss	1 0 0	Whitchurch and Pangbourne. Friends, per Mrs Thomas, for Communion Services for Madagascar, for Rev. C. Jukes	0 10 0
Seventy-seven	100 0 0	Derby. Joshua Denston, Esq.	100 0 0	Wincobank. Per Rev. Dr. Moffat, for Moffat College ..	4 7 6
Stronach. Rev. A., a Midsummer Thank Offering ..	10 0 0	Miss Denston	200 0 0	Yarmouth. For Native Teacher and Child	12 5 0
Thomas, Mr R. T., for China ..	0 4 0	For Bibles, Tracts, &c., One Hundred Pounds, for Madagascar ..	1 0 0	Collected by Mr. J. Snowton ..	0 10 0
W. C.	1 0 0	Dorking. Auxiliary	22 0 0	WALES.	
Bromley. Young Women's Bible Class	1 5 0	Gainsborough. Contributions ..	10 8 10	Cardiff. District. On Account	3 2 0
Mile End New Town. Auxiliary	9 7 7	Giron Bank, Shottle. Conts. ..	5 11 9	SCOTLAND.	
Milton Road, Stoke Newington. Congregational Ch.	7 15 8	Hanover, near Abercromby. Contributions	10 0 3	Blairgowrie. Rev. John Miller, for China	0 10 0
Stockwell. Auxiliary	12 10 10	Kew Green. For Widows' Fund	0 10 0	Crief. Congregational Church	6 0 0
Stratford. Congregatnl. Ch.	21 15 11	Lancashire. West Aux.	450 0 0	Edinburgh. John Melrose, Esq., for Madagascar	60 0 0
Surrey Chapel. Auxiliary ..	3 0 0	Lytham. Contributions	14 0 6	Inverness. Balance of Residue of late C. Clarkson, Esq., per Hugh Rose Esq.	20 9 0
Trinity Chapel, Poplar. Ladies' Auxiliary	10 8 0	Manchester. Henry Lee, Esq.	100 0 0	Orkney's, Rendall. Congregational Church	3 16 6
Whitefield Tabernacle. Aux.	3 5 6	Grosvenor Street Chapel Collect. An Old Friend ..	10 0 0	Strathaven. A Friend of Missions, per Rev. A. W. Donaldson	2 0 0
COUNTRY.		Market Drayton. Auxiliary ..	1 10 0		
Abercromby, Ac. Contribns.	25 0 0	Newbury. Contributions ..	2 10 0		
		Norfolk. Auxiliary	125 0 0		
		Northampton. A Friend, per Rev E. T. Frost	5 0 0		

V.—ANNIVERSARY COLLECTIONS IN MAY (Continued)

Abney Chapel	15 0 7	Marlborough Chapel	21 1 6
Barbican Congregational Church ..	13 2 0	Orange Street Chapel	1 17 6
Brentford	3 3 6	St. Mary Cray	30 15 0
Falcon Square Chapel	12 13 4	Stockwell	9 2 11
Finchley Common	17 2 6	Surbiton	12 0 0
Hoxton Academy Chapel	9 5 0	Tolmer Square Chapel	6 10 0
Latimer Chapel	4 10 0	West Ham, Brickfields' Chapel ..	2 17 6

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Ransom, Bowers and Co., and Post-office Orders made payable at the General Post-office.

N.B.—It is urgently requested, that when any Boxes or Parcels are forwarded to the Mission House, to be despatched abroad, there may be sent to the Home Secretary also a clear and full description of their CONTENTS and VALUE. This information is necessary for the guidance of the CUSTOM HOUSES in the countries to which they go.

Yates and Alexander, Printers, Symonds Inn and Church Passage, Chancery Lane.



yours fraternally
J. Radford Thomson

THE
ANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

OCTOBER, 1872.

“O Righteous Father!”—An Exposition.

the last solemn feast, on the night on which He was betrayed, and, in that same upper room, begins these words of farewell which have been the admiration and solace of the godly ever since. These words occur in the 13th chapter; but just at the close of the 14th a remarkable break occurs, indicated by the words, “Arise, let us go hence.” At this point, as we infer, He and the eleven arose, begirt themselves, and from the upper room, passed through the city to the Kedron valley, and finally turned aside to some secluded retreat on the Jerusalem margin brook, over which, in the full moon—for the moon, as we know, was then at the full—may have been seen the clustering vine, so plentiful; and this may have suggested the beautiful similitude about the leaves and the branches with which, as we see in the 15th chapter, Jesus uses His farewell discourses. In the chapter following, these words come to a close; whereupon Jesus arose, lifted up His eyes to heaven, and uttered forth that divinest of prayers which terminates with the deeply profound, far-reaching, and much-meaning words: “O Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved me may be in them, and I in them.”—John xvii.

This done, He and His little band cross the Kedron, and pass opposite bank to the awful precincts of Gethsemane. Thence they proceed, in tempestuous succession, the agony, the betrayal, the trial, the mockery, the scourging, the crucifixion; including in the first and this terrible series that direst horror of all, the sense of Divine abandonment. The words before us, then, were uttered at the most solemn ever witnessed in our world; and that they flowed in accents of

such tender intercession for others—of such divinely calm, heroic, disinterested love—and that at a time when He had so much to think of for Himself, may well prompt us all to confess with the centurion, "Surely this man was the Son of God."

These closing accents of our Lord's intercessory prayer convey to us solemn instruction about God, about the world, about Christ Himself, about His disciples, and about their distinctive mission and work as Christ's messengers to the world. They are in their spirit and purport, if we may so say, intensely mediatorial. First, we have the two extreme and contrasted parties, God and the world, at diametrically opposite poles of character: God "righteous" and a "Father"—two terms that round off between them the perfect ideal of moral excellence; and the world in the condition described by the words "hath not known Thee"—words in the last degree expressive of the ideal of moral ruin. Between these two parties, accordingly, there yawns a seemingly impassable gulf. Is there no way to bridge it over? Is there no method at least conceivable in which the world may be restored to its right relation to God? Directly meeting this question, we have here, in the second place, the Incarnate Son of God alighting on our world to span the gulf, with that first prerequisite, "I have known Thee," and with every relation and quality to complete the ideal of mediator. But how is the reconciling process to be carried out in detail? To meet this further question, we have here, in the third place, another agency still, that of the disciples, intermediate between Christ and the world, whom He has brought to know God, and who are to be His messengers in getting the world to know and be reunited to their God. Such is the general view of the field of thought here presented. We are not to prosecute it now; but we may at another time. At present we propose to linger over the opening expression.

Let us then contemplate the aspect under which Jesus describes God in the invocation, "O righteous Father!"—an address pregnant with loftiest, loveliest meaning, whether viewed in its general or in its contextual import. Under its general aspect, it exhibits God as, in relation to us, "righteous," and yet a "Father;" at once as a Moral Governor, inflexibly just, and as a Father and Friend inconceivably loving and tender. Mere human teachers are inveterately prone to one-sidedness, as one sees in God only the austere Governor, another only the blindly indulgent Father. But the Great Teacher here addresses God in the sublime and harmonious combination of both—of "the just God and the Saviour," "just, and yet the justifier of the ungodly who believe." This aspect of God is the white ray or collective effulgence of "the glorious Gospel," which enters the soul that admits it, by the doors and windows of faith, like hope into a dungeon cell, like sunlight into a tomb, bidding the doomed go free, commanding the dead to live.

But the words "righteous Father" will be found not less expressive when viewed in their contextual connexions. Jesus has just been praying for His people all needed blessings from God: from God as a Father," certainly, but also as a "righteous Father"—righteous in thus saving sinners by virtue of the great propitiation which makes this very not only consistent with, but grandly promotive of, all the interests of His law of love, of His name of love, of His empire of love; and so, this very righteousness of His, God shows Himself all the more loving and paternal. Yea, in the case of final unbelievers, He is not righteous merely, He is not austerity only. He has been a Father even to them. The very words of doom that bespeak the inflexibly righteous Judge will have in them undertones that breathe the tenderness of the loved and baffled Father, protesting, yea swearing: "As I live, saith the Lord, I have no pleasure in thy death." "O that thou hadst hearkened unto my commandments; then had thy peace been like a river, thy righteousness like the waves of the sea."

Again, Jesus has here a doleful account to give of the world. "O righteous Father," says He, "the world hath not known Thee." This is a tragedy more tremendous than language could express—a world-long and time-long ruin, moral and physical, that might tempt that world to doubt not only God's fatherhood, but His very rectitude; for the world, in this its brutish ignorance of God, is ever prone to ask, If God will not God's will and God's work, why am I thus? But no, even here will Christ's tone falter, either over the word righteous, or the word Father; for the world knew not God because it desperately refused to know Him, or not to retain Him in its knowledge; and in the day of the revelation of His righteous judgment God will make a resistless appeal before assembled worlds: Judge, I pray you, betwixt me and my terrestrial vineyard. What could have been done more to this vineyard that I have not done in it, both as "righteous" and as a Father"? Have I not all along, and to the last righteous limit, been loving it by love? nay, as far as possible, been overruling its very evil for good?

Once more, Jesus addresses these words to God when at the very close of His own history, when on the verge of Gethsemane, when within a few hours of Calvary. The deepest gloom that ever gathered around man being had already closed around Him. The deadliest brands that ever scorched a human spirit were about to leap, lightning-winged, from that cloud, like monsters from their lair, and fasten on His sinless Son.

Spotlessly holy though He was, His very enemies being judges, was about to be abandoned in God's holy empire, yea, under God's holy eye, to murderous hands, and be by them adjudged to a death of agony and ignominy. Jew and Roman, priest and people, soldier and

civilian, all were about to swell the cry, "Away with Him, crucify Him! And not earth only, the very hounds of hell were about to be unleashed against Him. Nay, more trying than all, He was on the eve of being subjected for a season to the mysterious dereliction of His Father. He was directly to experience in Gethsemane, in an exceeding sorrow wrung the blood from His crushed heart, and sought relief in the cry, "O my Father, if it be possible, let this cup pass from me; again next day, on the cross, when he uttered the yet more awful cry, "My God, my God, why hast Thou forsaken me?" All this might have tempted Him to doubt whether God was still His Father—whether He was even righteous—yea,

"To look to heaven with a frenzied air,
Which seemed to ask if a God was there."

But no. In this connexion also, in near view of all these horrors, unflinching exclaims, "O righteous Father!" It is as if He had said, "me thou art righteous amidst it all, and Father amidst it all, supremely righteous and paternal by reason of it all; for I have come to the sinner's desert that the sinner may have mine; and this gift, big with salvation-blessing, will soon burst in enduring glory. Consider Christ's words next morning on the cross, as given in the 22nd Psalm: "When, after the cry, "Why hast Thou forsaken me?" and as if to clear it from being misunderstood, He adds, "But Thou art holy"—through it all, in spite of it all, yea, because of it all; for these terrible experiences are a needed element in the great propitiation.

If, out of that agony of agonies, Christ could exclaim, "O righteous Father!" state, my friend, if you can, any case too confounding for Him to do the same. Do you mourn the loss of loved ones? Think that He is nearer of kin to them than you, and infinitely better able to sympathize with them and to bless thee. Or do business losses and domestic troubles take the sleep from your eyes and the flesh from your bones? Remember to thee that the thorns of the primeval curse are a rough but real but wholesome discipline; and see what vices, rank as weeds in a fetid garden, grow out of voluptuous ease. Or is your case that of spiritual indolence, almost despair, deepened by the memory of times "when the candle of the Lord shone upon your head," and illumined every recess of your now desolate soul? Know that it is of your own will, and in defiance of God's, that you are, and that you continue, a backslider; and hear Him say, "Return unto me," "I will heal your backsliding." promptly and penitently respond, "O righteous Father," I have sinned; but Thou art righteous; I am no more worthy to be called Thy son; yet Thou art still to me a Father; and, God helping me, I will, hence to my dying day, and for ever, be a penitent, loving, and devoted son.

JOHN GUTHRIE

Short Essays.

By J. S. E.

(Continued from last number.)

XLI.

TWICE, lately, I have witnessed what greatly pained—I may almost say shocked—my sense of propriety. I had preached on behalf of some public object, and at the close of the sermon the collection, as our American friends say, was “taken up.” It was made from pew to pew, and immediately carried by the collectors into the vestry. In both cases the door of the vestry opened into the chapel by the side of the pulpit; in both cases, too, it was left open after the deacons had gone in. Then there was heard the pouring out of the money on the table, the chink of it as the act of counting commenced, and the buzz of voices as of men engaged in “dividing the spoil.” All this time the worship had not concluded—the last hymn was being announced and read, and the congregation was to join in praise and prayer. These violations of propriety in small things, indicating the absence of the spirit of reverence, are, to devout feeling, at once painful and repulsive. They are distressing to many among ourselves; they amaze and offend outside observers.

XLII.

There is an opposite extreme. I was lately in a Ritualistic church, with its altar covered with a rich cloth, and adorned with flowers. At the close of the sermon—in the delivery of which, by the way, the preacher bawled out the first half of each sentence, and whispered the other half—at the close of it he descended from the pulpit, and took his stand before the altar, facing the people, with a metal or silver plate in his hand. The collection was made,—perhaps I should say the offertory was received. It was taken very quietly, by the passing round of the usual ornamented bags. The collectors walked reverently up the centre aisle, placed what they had received in the plate held by the clergyman, bowed, and retired. The priest, as he would style himself, turned round, slowly moved towards the altar, with bent body, and, I suppose, downcast eyes. He then kneeled before it to present the offering—which he did, not by simply placing it on the sacred table, but by holding it up, in the sight of the people, a little above his head, and then, having retained it for a while in that position, he suffered it slowly to descend to its place. It seemed very much as if, forbidden by law to raise the up, the man had determined to do something that should be like it, and thus put the people in mind of the “liftings.” As an unsympathising outside observer, it reminded me of certain Oxford undergraduates, who, when the authorities interdicted their driving *tandems*, took to “dog-

carts"—things similar in construction, though not the same, but in which the horses were placed in tandem-fashion.

XLIII.

It is thus obvious that there may be extremes on both sides, and that those unaccustomed to the one or the other may be offended by that which happens to be new to them. The majority of the attendants in each case may be quite content, and see nothing to offend in the particular mode with which they are familiar. It does not follow, however, that there may not be some *via media* better than either of the extremes. I do not know that I should object to the collected contributions being brought to the clergyman and simply placed on the altar, if there was no attempt to connect the act with what might make it into a priestly presentation. It is, indeed, an offering to God, "the sacrifice of the hand," but it is rendered by each individual, and needs not to be completed by the symbolical gestures of an official functionary. In Congregational churches the collectors might each take what he had received into his own pew, or all might place their several boxes on the communion-table; in either case doing everything with reverent quietness, and waiting to unite in the concluding acts of worship. Anything would be better than the immediate retreat into the vestry, and the commencement of what, so far as it is audible, suggests thoughts of those old "money changers" who, in the Temple itself, thought more of their pecuniary gains than of either sacrifice or song.

XLIV.

Allied to the impropriety in question is another—or what is thought to be another—by which some are painfully annoyed, and which, when witnessed, they inwardly resent. This is, when a collection is made during the singing of a hymn. It is felt to be incongruous, disturbing, an unseemly interference with "the sacrifice of praise," breaking in on the current of thought and feeling which would fain be left to rise towards heaven without being rudely interrupted by external solicitations. I have always strongly sympathised with this repugnance to what is regarded as something of an indecency; and I think that in ordinary cases it should be scrupulously avoided. Still, there are times when collection and hymn may be allowed to coalesce under the pressure of a manifest necessity. I have seen places so crowded in pew and aisle that it was hardly possible for the collectors to move their persons, or the people their arms, unless all stood up. This being done by their rising to sing, action was facilitated, and the duty of the moment could then be discharged. Properly looked at, there was nothing in this, under such circumstances, to disturb or annoy the most sensitive worshipper. Praise is the sacrifice of the lip, the money offering is that of

the hand ; the two may be united together, and without distraction presented simultaneously. So presented, they may be alike and equally acceptable to Him "who lays a sigh beside a seraph's song." Even if thought to be an irregularity, the thing may be excused or justified by an appeal to the pressure of circumstances. Moses was angry with the two sons of Aaron because they had omitted to observe a ritual appointment ; but the father appealed to such and such things having occurred as might be allowed to account for the omission, and "when Moses heard that he was content."

XLV.

When I visited America, the first Sunday that I was in Boston I preached in one of the churches. I had had no opportunity of witnessing American customs, and I shall never forget the sudden surprise—I might use another and a stronger word—which took possession of me when the service of song commenced. There was a choir and organ at the end of the church opposite to the pulpit. As soon as the hymn was announced, and the singing was to begin, the whole congregation rose up as one man, wheeled round so as to face the singers, stood looking at them while they sang, but never once opened their lips ! It was praise by proxy—praise officially performed, the part of the congregation being to listen and observe ! This sort of thing has, I believe, for some years past, been yielding to the advance of congregational singing in the American churches, though the latter is yet by no means universally practised. It is possible that what I witnessed might consist with inward unuttered praise in those who were accustomed to it ; but to me the sight was a surprise, and the thing repulsive. I had to make an effort to recover from the sudden mental disturbance.

XLVI.

I remember another incident in which the action of a congregation took me by surprise. When I came to London, I came to a congregation which, though then belonging to the Independent Body, had at first been Presbyterian, and retained some of its original customs. Among these, was the habit of *sitting to sing*. They stood to pray—as the ancient Church always did on Sundays in honour of the resurrection, whatever attitude it might use on other days. We went on for some years in the old way, singing our hymns without rising to our feet. I never liked it, but I did not do anything to interfere with what to many habit had consecrated. Without at all, however, intending to innovate, I introduced into a sermon one morning some remarks on the proprieties of worship, and among other things on the manner of praise, expressing the opinion that *standing* to present it, so as to sing "with the whole heart," was not only in itself the most becoming attitude, but might be found the most favourable for the efficient discharge of the duty. When the

sermon ended, without thinking of what I had been saying, or in any way referring to it, I gave out the hymn with which the service was to conclude, expecting nothing but what had been hitherto usual. In a moment, however, the whole congregation rose—stood upon their feet, like a part of the army in the vision of Ezekiel—sang as they had never sung before—and never returned to their old attitude! I fear that, so far as I was concerned, the incident illustrated the spirit in which we preachers too frequently preach. We “say our say,” but we don’t look for, and do not expect, great results. I had no thought of any practical effect following from my words, and when a whole congregation seemed to be suddenly converted, it took me by surprise as a great marvel! We often neither preach nor pray with that faith which not only asks for, but *expects*, great things. If we did, greater things would oftener be done than what any of us witness. Alas! ministers and people are too much like the disciples in Jerusalem who met together to pray Peter out of prison. When God heard, and delivered, and set him at liberty, *they would not believe it*; they even had recourse to conjectures and theories to account for what they regarded as a delusion—an utter incredibility!

XLVII.

These remarks and recollections, suggested by some things connected with our worship, may not be without interest to some, nor, perhaps, without use to others. I shall allow them to lead to an additional section on what has often struck me in observing the character (or want of character) of our congregational singing. “The chief object of vocal art,” writes a high musical authority, “should be to elevate the mind and touch the heart; its highest aim *expression*.” I understand this to imply that expressive singing—viz., singing in which the analogy between feeling and utterance is never lost sight of by the singer—is capable of exciting appropriate emotions. It is greatly to be regretted that this “means of grace,” as it might be termed, is frequently neglected in congregations *by the majority of the worshippers*. The organist and choir may (or may not) strive to express the gladness or grief of hymn and psalm by increased or decreased intensity of sound, but the body of the people sing of every phase of Christian experience with equal voice. A few here and there will take the hint from their leaders when the phrase which ought to have been rendered *p.p.* or *f.f.* is half over, but surely such a remedy is worse than the disease. Why this monotony in the service of song? Some will answer, Because the people are not musically educated. But, first, a large proportion *are* more or less musically educated, and *they* often sing as monotonously as the untaught; and, second, it does not require a musical education to sing with a very fair amount of true expression. I recall to mind as I write a class of rough children,

ignorant of "notes," who often bring out the meaning of their simple hymns by the varying and sympathetic tones of their fresh young voices. "I tell them," said their teacher, "*to think how to sing their hymns*, and they seldom make a mistake in expressing them aright. The plan not only improves their singing, but awakens their interest and arouses their feeling." Might not grown-up children take the hint? The hymns and psalms our people sing are mostly familiar to them; the majority of the tunes are suited to their capacities—are known, or can be acquired "by ear" or note, and even if a little preparation were necessary, would not the result be worth the effort? There should be a preparation of the pew as well as of the pulpit; and the preparation of thought on which I am here insisting is within the reach of all, except a small fraction who really cannot sing, and it would make them sympathetic listeners. It requires no technical knowledge, no attending of psalmody classes, no practising at home—highly desirable and helpful, and even necessary to the *perfecting* of psalmody, as all these are. Men and women are dramatic when their feelings are deep. Does not the mother speak *softly* to her sleeping child, and *cry aloud* when he is in danger? But some will ask, "Is it honest to sing as if with intense feeling when our feelings are not intense?" I might ask in reply, Is it honest to sing many of the psalms and hymns at all? But I prefer answering in the spirit of a wise moral teacher. "Do not," he said in effect, "drop the courteous expressions of society, saying they are untrue, but rather cultivate that temper of mind which shall turn formulas into realities." The feelings, if on a low level, should be raised to the lofty elevation of the hymn or psalm, and one way of effecting this result is for the worshippers to labour to realize the meaning of the words, and to render that meaning in expressive song. As they sing *thus* with the outward voice their whole spiritual nature will often become vocal, and a Divine influence will descend upon them refreshing as the quiet dew, warming and animating as glowing fire. How blessed to pray, to listen, to preach after such singing! Mr. Ward Beecher has confessed that he has many times been lifted to a high plane of emotion by the singing before he began to preach, and that often, in looking forward to the service, his prevailing thought has been not so much of what he was going to say, as of the hymns that would be sung.

FOR THE HUGHES MEMORIAL (ADDITIONAL CONTRIBUTIONS).

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The Divine Process of Human Renewal.

(Concluded.)

IV. If with Paul we are able to glory in the world's crucifixion to us and our crucifixion to the world, let that be a *conclusive evidence that the new life, which reigns for evermore in our Divine Adam, has been begotten in us.* We must ascribe it to the elevation and grandeur of our new life that we are able to regard the worldly life as a laborious vanity, a deep valley of humiliation. The cross of our Lord Jesus Christ unmasks the world. For Christ is truth. Had the world been man's true and proper sphere, Christ would certainly not have turned His back on its kingdoms and glory. He is true man, and knows well what is true to man and what is not. He resists the world, and submits Adam's nature to death, in faithfulness to man's true nature and his true interests. Through the light which had broken into Paul's soul from Christ's death and rising again, the world was henceforth powerless to deceive him. He saw both the world and human life in their worldly form crucified in the death of Christ. A world of vanity, a world of lust, a world of knowledge, a world of rational conclusions based on the shallowness of physical data, had all passed away in the death of Christ. He renounces himself for himself, himself in the world for himself in Christ. This sacrifice of one world for a higher world, and of vain life for the high endless life, is "the cross of our Lord Jesus Christ."

Imagine a man to be really "light in the Lord," enlightened with the light of his immortality, and what is there in the world in which he could glory? He can use the world, and very gratefully too, as a traveller uses his inn for a night; but it is out of his power to think of it, or feel towards it, as formerly he did. His life in Christ is too pure and blessed, either for the appreciation of worldly men or of his own worldly nature. And this is the cross which he must daily take up and carry. "He that taketh not his cross and followeth after Me is not worthy of Me." Observe, the man's own cross, "his cross":—the cross of every disciple being the inward cross of having to walk contrary to the motions and strivings of his own carnal nature. No one can be Christ's disciple who does not take up this cross. No one can become a perfect man in Christ Jesus but by subduing, crucifying, supplanting the old man.

We most clearly perceive what Paul means *by baptism into Christ's death.* It is, of course, immeasurably easier to get your body baptized in water than to baptize your soul into Christ's death. But, strictly speaking, you will not be in Christ Jesus, nor in the way of becoming a new creature, until you earnestly seek to die in Christ's death. "Know you not, that as many of us as are baptized into Jesus Christ are

baptized into His death?"—Rom. vi. 3. Beautiful and significant is baptism in water, if thereby you express the desire that your natural soul may die in Christ's death, and rise again in Christ's risen life. Our Lord found no other way in which it was possible to be made perfect man. "I have a baptism to be baptized with; and how am I straitened till it be accomplished."—Luke xii. 50. It was of the accomplishment of this baptism that Moses and Elias talked with Him on the Mount of Transfiguration. Paul had no idea of the possibility of attaining to fellowship with Christ in His eternal glory in any other way than by first of all entering into "the fellowship of His sufferings," and being "made conformable unto His death."—Phil. iii. 10. Our old man must be crucified with Him that the body of sin may be destroyed, just as ore must undergo a crucial process in becoming pure metal. "If we be dead with Christ, we believe that we shall also live with Him."—Rom. vi. 8. "If you live according to the flesh you shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live."—Rom. viii. 13. "It is a faithful saying: If we be dead with Him we shall also live with Him."—2 Tim. ii. 11.

But no one will ever be able to glory in this inward crucifixion of his old nature whose bosom does not already glow with the joy of the new life. Those only can speak exultingly of the way of the cross who know and are sure that it is "the way of life." Paul could glory in the crucifying process, because the vision of his new humanity constantly allured him. As the bar was melting away, ("the body of this death,") he saw himself nearing the new form of his existence in the power and glory of the endless life. The sun of eternity was rising upon him, he felt its warmth in his soul, and he would see its light as soon as he should issue out of the valley of mortality.

V. He speaks of this crucifying process as *the only Divine rule of life*. "As many as walk according to this rule, peace be on them," &c., &c.—16th verse. By whatever other rule men or Christians walk, they can only know the peace of this world, and that not for long. "Not as the world giveth give I unto you." By the way of Christ's death the mercy of God's eternal purity meets us, and the eternal peace fills the soul. "*My peace* I give unto you." When all our enemies, the lusts and corrupt passions of our souls, are dead, what a "peace of God" we shall have! When not a single affection stirs in the whole of our being at variance with the life of God, what a tide of His life will come surging through the soul, and what a fulness of joy will be ours!

VI. Wonderful issue of "the cross of our Lord Jesus Christ":—*he perfect freedom of every function of our being, through an intense love and joyousness*. Strange as it is, this is the end of the Lord. All new creatures are joyful. Re-creation and recreation are closely allied. Made

as we are, our joy hopelessly dies out of us. God re-makes us, that we may be adjusted to His own eternal joy. If sleep recruits us and enables us to enjoy life with new zest, what vigour, what buoyancy, what a play of new life must follow the complete death of our old nature ! How new, how young we shall be ! As a new season of love and joy follows winter, so by "the cross of our Lord Jesus Christ" we are advancing to our Divine, endless human summer. Our very gladness, brimful and running over, will be our capacity for receiving ever new life and love from God. At present being divided against ourselves, the fulness, unity, and freedom of our new humanity is past our conception. Nothing in our natural life, and perhaps still less anything in our spiritual life, fully represents the summer of our new nature before our Father's face.

In the meantime let us glory in the cross of Jesus, as the process of our renewal, which, by breaking in upon the vain circle of our mortal life, is initiating us into the grand circle of our perfected life.

VII. Come, all ye oppressed, sin-burdened, and perplexed spirits of men, come and glory. Glory in your Father's love to you. Glory in His method of reconstituting you by His Son, your Saviour Jesus Christ. Light breaks in upon your dark valley. From the Sufferer of Calvary, light falls on every human difficulty ; from Him light falls even on your sin. There is hope for every one of you. Look to Jesus and hope. He is your hope. Hope in Him, and God, who has found pain in your sin, will find pleasure in your hope. Jesus has sacrificed your vain nature to the eternal laws of His Father, and your Father. He has made an end of sin. In Him the sweet eternal laws are established and reigning. Love Him, and your sin will die. Love Him, and you shall be changed into His image. Love Him, and while merely natural men are gloomy from the weight of the starless night which lies upon them, you shall rejoice in the night-quenching morning and the death-quenching life which are rising upon you in Jesus.

" Hold Thou Thy cross before my closing eyes,
Shine through the gloom and point me to the skies :
Heaven's morning breaks, and earth's vain shadows flee.
In life, in death, O Lord, abide with me ! "

JOHN PULSFORD.

The Battle Field of Palestine.

Nowhere else in the world have happened so many events of thrilling interest and of controlling influence, in so small an area of territory, as in Palestine. Go where you will, you hourly see some well or village, plain or mountain, which is for ever sacred for its associations. Let me describe our ride from Jenin to Nazareth, a day's journey, unusually rich in Biblical scenes and suggestions.

Imagine yourself starting with us from Jenin, the ancient *Engannim*, with steeds refreshed by a night's rest. We leave our baggage mules to follow on, and the bells on the mules' harness tinkle musically behind us as we set off. Theoretically, we are to keep, for the sake of safety, between the guide at the head and the dragoman at the rear of the procession. Practically, nobody follows the guide to-day who can pass him in a race. The air is bracing, and the track is plain; our horses start off voluntarily, and away we go at full gallop. Our course to-day at first lies straight out over Eadraelon, the ancient plain of Megiddo. Its surface is varied by occasional mounds and hillocks; its soil is quite free from stones, and by nature unusually fertile; but little or none of it is occupied either by dwellings or for purposes of cultivation. If only it could be tilled safely, it would quickly be settled and utilized. But the existing authorities of the land have no power to check the raids of the Bedouin from beyond the Jordan, and it is now, as it always has been, "the battle field of Palestine." Here Barak conquered Sisera; here King Josiah received his death-wound in conflict with the Egyptian Pharaoh Necho; here the Crusaders perished; here Napoleon won his famous victory of Mount Tabor; and here to-day, though on a meaner scale, property and life are often risked and lost.

The first place of special interest to-day is Zerein, or to speak more accurately, the site of ancient Jezreel. We see before us, on a little hillock, a square stone tower. On every side are heaps of stones, some of which on being approached are found to bear traces of the chisel, and must have been formerly parts of the walls of the stately city. The square tower is said to be a "khan" or inn; but no host is rubbing his hands at the door, nor is the hostler ready to lead away your horse, although occasionally the Arabs "put up" there. You must be content with the shelter of the four bare walls, and your horse must feed on the neighbouring cactus shrubs, if he can. Somewhere here stood Ahab's palace, where now is nothing but a rude mud hut or two. Somewhere at the foot of this slope, or on its side, lay Naboth's vineyard. Now, rank and coarse grass is the only crop. The watchman on the tower, who

looked off to the east and saw Jehu driving furiously, has his modern representative in a ragged, half-starved Arab with a long gun, who comes creeping from some hole among the stones, scowling fiercely as he perceives his impotence to plunder us, and leans dejectedly upon his weapon to see us ride away. No scene in itself more desolate can be imagined; but the law of compensation holds good even here, and before we go, we lift our eyes with delight to the beautiful view before us. For miles around, the plain lies flat and smooth; here and there a winding strip of verdure, from which there flashes now and then a bright sparkle, indicates the course of a little rivulet; and far away beyond the plain rise lofty hills—to the north, those among which lies Nazareth; to the south, those which encircle Samaria; and to the south-west, Mount Carmel itself. In the plain directly under Zerein northward there is a considerable fountain, which may be the one referred to in 1 Samuel xxix. 1, as the "fountain in Jezreel." After seeing this spring we ride eastward to Ain Jalûd, better known as the fountain of Harod, and as "Gideon's well." Judges vii. 1. A spur of Mount Gilboa ends abruptly in a steep cliff some three or four miles east of Jezreel. In the face of this cliff, at its base, is a sort of grotto perhaps eight feet high. From springs within this grotto comes forth a large brook of pure and sparkling water. It broadens at once to a width of at least forty feet, has a depth of two feet, and flows off, a gentle river, to be absorbed by the parched plains, or to swell the waters of the distant Jordan. Here by Divine direction Gideon selected his three hundred who "lapped, putting their hands to their mouth," to be the champions of Israel, and to put the Midianites to flight; and in this valley, when the pitchers had been broken, and the lamps were flashing, was heard the sound of the trumpets of the three hundred, and the stirring war-cry—"The sword of the Lord and of Gideon." The success of the stratagem was insured by the fact that the Midianites lying in the valley must have feared an attack from the heights around them, and such a fear, entertained by so vast a multitude, made a panic almost as certain as it was terribly complete when it occurred.

From this fountain our way lay in a north-westerly direction to Solam, the ancient *Shunem*, which is our next stopping place. On our way to this place, and indeed for some distance beyond it, our path for miles was literally paved with locusts, so that our horses' feet trod numbers of them to death. We find Solam, like nearly all villages in this land, a collection of low mud huts huddled together in confusion, with one or two crooked alleys which are supposed to be streets, with piles of dust and refuse on either hand, with a well or two, and several low groves of cactus and prickly pear. After a search for the least disagreeable suburb of this uninviting town, we halt in a grove of young lemon trees, and

ch. One by one come the Shunemites to look on at the feast. Soon there is a large assembly, and at last the whole town has turned out to the Franks. The heat is intense, but some of us are much refreshed by a basin of new milk, brought in response to a request, by a stout Shunemite, probably the Sheikh of the village, and for which of course the usual *backsheesh* was paid.

We are riding now over the western ridge of Moreh, or little Hermon. The road is so rough that our horses with difficulty go forward, but we are all looking intently ahead, and urge them on as fast as possible. We wish to finish our ride by daylight, and the afternoon is wearing on. Here, at last, is the particular spot which we are seeking. We come down upon Nein—the representative of the ancient Nain. It is little more now than a heap of stones. In imagination we rebuild its walls and dwellings, and re-people its bustling streets, and we seem to see slowly issuing from the city gate a funeral procession bearing its dead. Lower on the rocky slope is another group—a man accompanied by several friends, who seem to do him reverence. The two parties meet. The Saviour touches the bier, and the dead rises again alive. The wailing of the mourners is changed to songs of joy and congratulation, and the throng moving rapidly up the hill is lost again within the distance. Can it be that this took place actually, and here? No human eye casts its shadow near Nain to-day, save that of a wandering herdsman whose cattle are drinking at the well. But the presence of tombs and the evidences of an ancient burial-place are still to be seen. We look again and again at this sacred spot that we may fix it firmly in memory, and then pursue our course.

Rising a little on the side of the range of hills further east we receive to our right a village almost as large, and quite as dirty, as Shunem. It is Endor. The witch's cave to which Saul came lies behind the village, has a narrow and rather picturesque entrance between two high rocks, contains graceful vines and delicate mosses, as well as a spring of water, is dark and damp within, and, in short, is the very place which a witch would choose. From Nein and Endor we have an excellent view of Mount Tabor, standing out conspicuous and insulated above the plain like a lofty dome, sprinkled with trees to its very summit, and attractive alike in its form and its fertility. But as our resting-place for the night was to be Nazareth, we could not then tarry to ascend.

We went, therefore, in a north-westerly direction to the base of the hills of Galilee. Perhaps no part of Palestine is of more general interest than this great plain of Esdraelon. It was the great battle field of Israel. From the hills of Samaria on the south to those of Galilee on the north it is about fifteen miles across, and in shape is an irregular triangle, with its apex towards the Mediterranean. The base, towards

the Jordan, is divided into branches by the "mountains of Gilboa, and by little Hermon," which arise in it. The river Kishon drains it, and runs in a north-westerly direction along the base of Carmel to the Great Sea. After a steep ascent of an hour and a half we reached Nazareth, and pitched our tents near the "fountain of the Virgin"—the spot where, according to monkish legend, the angel first announced to Mary the wonderful honour which was to be conferred on her. PELERIN.

A Sunday under the Shadow of the American Capitol.

WASHINGTON may disappoint the visitor who looks merely for fine shops with costly array of goods, but it fails not to please the man who can appreciate broad, tree-lined streets, and magnificent buildings placed at "magnificent distances." In time it will be a grand city, but at present indications of its unfinished state meet one on every hand. Several of the churches share the general unfinished appearance. That belonging to the Congregationalists is one day to be a splendid edifice. As yet the exterior is in a rough state, but when the tower is built, and the front perfected, it will be an ornament to the city. It stands—if my memory serves me—at the corner of G and Thirteenth-street, and will accommodate about fifteen hundred people. The galleries are very deep. A great space is left at the back of the platform for an organ,—which is probably supplied by this time. The speaker addresses his audience, as usual in America, not from a pulpit, but a platform. A pulpit would be just as useful, as none of the American preachers whom it was my privilege to hear ever moved from the desk during the delivery of the sermon.

The preacher of the day when I attended the Congregational Church was from the "Far west." His coming had been anticipated; but this his trial sermon was a tame though elaborate essay. The subject ought to have inspired him. It was on "the nature of true liberty." The minister was, however, a very fair specimen of the average American preachers. I think those err who take Beecher as a type of the generality of Transatlantic preachers. They mostly read closely and quietly that which they have carefully prepared, and indulge very little in the extemporaneous. The singing is performed by a quartette choir. The congregation takes little part in the "service of song in the house of the Lord." They simply listen, and expect to hear good singing. In many churches in America large amounts are paid to the choir. I know not what was paid to that at Washington, but at Boston and New York as much as ten thousand dollars are sometimes given to the singing department in the church. Leading singers are sometimes sought from opera and concert-rooms, and are remunerated handsomely. Many object to this practice, and demand spiritual fitness for leading the service of song in those who perform. The friends of quartette singing, however, reply that "if they are to have singing at all, they want the best that can be had, for why should the devil be left to run away with all the best music?" They say, moreover, that "unpaid choirs are ever liable, like

unsubstantial vision, to melt away, or break up into fragments, from countering some of the 'offences' to which choirs are proverbially exposed." Certainly they have some reason on their side in all this; but we could not help thinking, when listening to these quartette choirs, that it would be a monstrous thing if worship in our Protestantism should dwindle, as in manism, to being a mere performance. What is needed is not so much cultivation of the critical faculty as the fostering of a cheerful helpfulness. The heart should be stirred, and the voice lifted in praise. My heart, however, in the service to which I refer, was almost unmoved, and certainly my voice was unlifted. I dared not open my mouth, knowing that all around would stare at me if I ventured to join in the hymn. Who could risk that? In the afternoon I was taken to a mass meeting of the Temperance Convention then assembled in the city. It was held in the open air, and under every shadow of the Capitol. The thick foliage of the trees fortunately protected the audience from the fierce rays of the sun. From off the steps leading to the National Council Halls earnest speeches were delivered, the order of which seemed to be, "prohibition by legislative enactment of the sale of intoxicating liquors throughout the length and breadth of the Union." Truly they have undertaken a Herculean task.

General O. O. Howard—a gentleman to whom I had brought letters of introduction, and to whom I owe much for kindness and attention while in Washington—here drew me away to another meeting. It was to a preaching service being held on the other side of the Capitol by the Young Men's Christian Association, that he led me. The General had to give one of the dresses. As a speaker he is very plain, direct, and fiercely energetic. Like the soldier speaks. His words are barbed arrows in the hearts of the King's enemies. Sentences, like massive shots that thin the ranks and hush their way deep into the earth, roll forth one after the other, sweeping away the "refuges of lies," and burying themselves deep in the heart of sinful and indifferent. With what energy, in giving effect to his utterances, he uses the one arm which the war has left him! While listening to him I no longer wondered that such a commander should have inspired his lieges with so great daring and enthusiasm, that he was able, with a comparatively small force, to keep Lee at bay until Meade came up to complete the North the victory. What Stonewall Jackson was to the soldiers of the South, Howard was to those of the North. A gentleman who wished to make me understand the great influence of Howard said, "He was the velock of our war."

When the General had finished his address the crowd was able to breathe. He had held them spell-bound. A hymn was then given out, and sung with spirit by all. It was refreshing to hear. No quartette choir ever could have such an effect upon me.

"Say something," whispered the General to me, "just a few words." My soul on fire from the effect of his address, I yielded to his suggestion. No speaker ever had more willing audience. The people were anxious to hear more concerning that Saviour whom the General had preached. After the service I was not sorry to find the General's "buggy" waiting for us.

"Where would you like to go this evening?"

I had two desires—one to go and hear Dr. Newman, the other to attend a church where only coloured people gathered. Dr. Newman is a great Methodist preacher. To him President Grant listens most attentively and constantly. He it was who from the platform of the Tabernacle in the Mormon city had dared, in the very presence of Brigham Young, to prove the unscripturalness of polygamy. To hear such a man was a strong temptation, but the other desire prevailed.

"I should like to go to a meeting where a coloured preacher will preach to coloured people."

"We will go, then," said the General, "to a Baptist meeting where the negro element is very strong."

As we neared the place we could hear the singing, so spirited and cheering. The building was a wooden edifice, with very plain front. Inside, it accommodated about four hundred persons, and it was full at the time we entered. As the heat outside was great, I expected to find the atmosphere within not only on that account most oppressive, but, because of the reputed peculiarity of the persons of the coloured people, most disagreeable. The heat was great, certainly; but there was nothing to offend the olfactory nerves. How the poor black race have been maligned! Friends of mine have since said, "What! an Englishman bear to be shut up an hour and a half with four hundred blacks, and not be suffocated with the insufferable stench? Impossible!" Anyhow, I have survived it, and can make this assertion, that where cleanly habits prevail there is just as little that is offensive as there would be among the same number of English artisans or agricultural labourers. When the poor negroes were treated as cattle it was only natural that they should become as cattle. Alas! they had to suffer thereby not only in body, but in reputation.

Immediately on our entering the "African church" the preacher sighted General Howard. Although the service had begun, he left off to come and ask the General to step up to the platform and speak to the people. In order to excuse himself from speaking, the General introduced me as an English minister. This was enough for the coloured preacher, who shared the belief of all his race that the English are pre-eminently their friends. He turned his battery of persuasion on myself: "My brudder, den you must come up and speak to de people. Do come. Dey will be rejoiced above measure." I protested all I could—said that I was unprepared, and made sundry other excuses; but it was useless. The General urging behind, "Go," and the preacher having hold of my arm in front, saying, "Come," left me without alternative. The pastor, at my request, continued the reading of the chapter, and prayed. His manner was most fervent and devout, and the petitions simple and full.

Now the pastor introduced the English stranger; but before asking me to speak he proceeded in this fashion: "Breddren, we hab with us to-night dat noble and eminent military gentleman to whom you and I owe so much, de gentleman who hab fought for us on de battle-field, de gentleman who hab tro de Freedman's Bureau gib us lands, who hab lifted us from de helpless state into de which we hab fallin, and who hab opened de way for us to

independence and knowledge ; and he has to-night added dis to all his oder favours, dat he come to our worship, and has brought wit him anoder gentleman who belong to de English, who lub us so much, and who always pray for us when in de fires. Dis gentleman will now speak to you. Hear him, breddren."

I had heard haters of the negro race say that they are treacherous, and without a sense of shame or feeling of gratitude. Here, anyhow, was the expression of gratitude, and who shall deny its sincerity ?

During the half sermon, half speech, which I delivered I was listened to with eager attention and sundry expressions of approval. These latter, being something to which I was unaccustomed, at times rather threw me off the track. I fancy that to others as well as to myself it would be rather startling to hear during the discourse such exclamations as "Bless de Lord ! " "Glory be to dat holy name ! " This would be heard on the one side, then on the other, "Come, blessed Spirit, come ! " Then from the middle of the congregation, "Hosannah to de Son of David ! " and from the further part of the church, "Soon be ober Jordan, ober Jordan ! " One soon, however, becomes prepared for these outbursts of feeling. They seem, indeed, after a time, to act on the preacher in the same stimulating way that "Hear, hear ! " or a vigorous clapping of hands acts on a lecturer.

At the close of the address a hymn was sung. A large choir led, and the singing was more congregational than usual. Besides, there was such a metallic ring about it. I could have imagined they were all singing through brass instruments. Better this than heartless quartette !

A prayer-meeting was to be held afterwards, but prior to praying came paying. Two men arose from their seats, and placed themselves on opposite sides of the communion-table, opened two account-books, and began to compare notes. Speedily I saw one and another rise, and going up to the table, deposit a dollar, or half-dollar, or twenty-cent piece. A nod of thanks was given, and double entry made in the books, by the men at the table. Then the offerer returned to his place. This is the mode in which the pew-rents are collected. The blacks cannot understand how any persons can enjoy a prayer-meeting, or any worship, until they have paid their debts. Hence the collector is ready every Sunday to receive the amounts, and by his presence remind those in arrears of their delinquencies. They also expect strangers to help them. They desire to catch the "dead heads"—to use an expressive Americanism—men who go first to one place and then to another, spiritual spongers, but niggardly helpers of the Gospel. The coloured people are intelligent enough to try to stop such practices, and independent enough to despise those who thus act. While they look after the money matters, I am sure, from what I saw, that there is also a deep desire to win souls and help heavenward the weak, the tempted, and the doubting.

FREDK. HASTINGS.

Finger Rings.

THE custom of wearing rings has become very general. Every jeweller's shop-window now teems with the precious little circles of gold, ornamented with stones of varied hues, and offered at prices to suit the circumstances of most purchasers. Many young men and young women are tempted to speculate in one of these glittering articles. Some deem it necessary to adorn one if not more of the digits; whilst, alas! many manifestly think it better to have a gold ring on the finger than a good character, a useful dress, or a full purse.

Though so universal, this custom is not the creation of modern times. Indeed, it cannot be ascertained *when*, in the world's history, rings were first worn. There is generally supposed to be an allusion to their use in Genesis xxxviii., 18th and 25th verses, where an account is given of Judah's present to Tamar of a *signet*, bracelets, and a staff; also in Jeremiah, where it is written: "As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the *signet upon my right hand*, yet would I pluck thee thence;" and again, in Haggai: "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee *as a signet*: for I have chosen thee." The Greek authors represent the most ancient Grecian heroes as wearing rings. In Rome also the custom was a very ancient one, and is supposed to have been introduced by the Sabines. The statues of Numa and Servius Tullius in the capitol represented them with finger rings. The number of rings worn increased as the custom of wearing them became more general. First one finger was ornamented, then *two*, then three or four, till in some cases *all* the fingers of both hands were stocked. Indeed, Lucian says one Greek bound *sixteen* round his fingers; and Heliogabalus, whose thumbs were enormously large, was known to wear his wife's bracelet as a thumb-ring. Alphonso, King of Sicily, was most profuse in his use of jewellery. It is recorded that his ablutions before meals became very expensive through his usually losing each time one or more of his rings. They were found and kept by his chamberlain. At length the king discovered where and when he lost his property, and as one day he was withdrawing from his finger a costly emerald ring he saw the attendant reach forth a ready hand to take it, "Yes, my friend," said Alphonso, clasping his hands together, "yes! *these* when you have recollected to return me *those*!" Travellers assure us that in the present day at the Mauritius the women, both young and old, wear rings wherever they can place them—on the fingers, toes, wrists, and ankles, and in the ears and nose.

It is interesting to note the variety of uses to which finger rings have been put. As now, so in very early days they were used as seals. The onyx was the stone most frequently employed, and the ancients, being peculiarly skilful in engraving on gems, produced some very fine works of art. Various devices were engraven on the ring. Sometimes the owner chose a mythological subject, sometimes the portrait of a friend, and sometimes his own likeness. Augustus at one time used a sphinx, *that* he changed for a por-

ait of Alexander the Great, and that subsequently for his own portrait. The Roman emperors wore a ring which was a State seal, the keeping of which was entrusted to an officer specially appointed for that work.

Rings were formerly worn for the purpose of indicating the official vocation, social standing, of the wearer. Thus, when senators were despatched on business to a foreign State, they were expected during the time of their legation to wear a particular gold ring which was provided by the State. Hippocrates represented a ring as an indispensable part of a medical man's outfit. Hence, from his time physicians wore them. The members of the equestrian order never undertook a "brief" without putting on a sardonyx ring, which one borrowed of another, if unable to purchase for himself. The physicians of ancient times regarded themselves as unfit for a public entertainment without one or more of these finger ornaments.

Disputes were not infrequently settled, and delicate important questions decided, by means of these little circlets of gold. Plutarch, in his life of Timoleon, furnishes a case in point. He tells us that when Timoleon and a force were in pursuit of Ictes, the enemy crossed the river and prepared to encounter Timoleon and his men on the other side. Thereupon a dispute arose among Timoleon's officers as to who should be foremost in crossing the river, each wishing to be first to lead his battalion forward. The disagreement was likely to create great disorder among the troops. Timoleon, therefore, determined to settle the question. He commanded each officer to give him his ring. "He took the rings and shook them in the skirts of his robe, and the first that came up happening to have a trophy for the seal, the young officer received it with joy, and crying out that they would not wait for any other lot, made their way as fast as possible through the river, and fell upon the enemy, who, unable to sustain the shock, soon took to flight." It is also reported of one Arnulphus, King of Lotharingia, that he decided the delicate and difficult question of his acceptance into the Divine favour by means of his ring. Being deeply convinced of his sinfulness before God, he stood one day on a bridge in anxious thought. Presently he saw his ring from his finger, and throwing it into the river, said, as it fell, "If thou art ever reclaimed from the river and returned to me, then, and not till then, shall I know that my sins are pardoned." He led a very devout life of fasting and prayer, having, twice every week, fish as his chief food. One of these Wednesdays or Fridays his cook discovered in a fish the wretched gold ring he had some time before cast away. Arnulphus was ever afterwards thoroughly satisfied of his acceptance by Heaven. Not unlike this legend is that recorded by Gregory of Tours in his "Glory of Martyrs." He says: "A pious Christian, having had a long but fruitless discussion with a heretic on one of the great fundamental mysteries of revelation, determined on a new mode of dealing with his obstinate opponent. 'You have,' said he, 'refused your assent to the great dogma of the Holy Trinity, but even you will scarcely refuse the evidence of a miracle worked in attestation of its truth. Yonder blazes a fire, here is my ring, I will throw it into the flames which he did, and I challenge you to remove it thence with your fingers, if you dare.' The other had too great a regard for his own heretical flesh to make the experiment; but the true child of the Romish Church knelt down,

and, after a short prayer to the Trinity, thrusting in his bare hand into the fire, drew it out unscathed with the incandescent ring, and on the spot turned the gainsaying heretic into an orthodox believer."

Pledges were frequently made, and their fulfilment secured, by the use of the ring. The romantic story concerning Queen Elizabeth and the Earl of Essex is well known—how in the height of the Earl's favour the queen presented him with a ring, stating that if ever he should be in trouble he was to send the ring to her, and he should be entitled to her protection; how subsequently Essex was sent to the Tower, and, whilst under sentence of death, sent the ring by a lad to Lady Scroope, with a request that she would present it to her Majesty; how the boy, by mistake, gave it to Lady Nottingham, who kept the ring, and suffered Essex to be beheaded; and how, when the circumstances were told the queen, she said to the Countess of Nottingham, with great emotion, "God may forgive you, but I never can." Tradition has also handed us another instance of the use of a ring as the reminder of a pledge—an instance more gratifying in its results. In the year 1743 a young nobleman won the affections of a pretty village girl in the west of England. She trusted him too far. When parting, the couple exchanged rings. Months rolled by, and the maiden heard nothing of her lover, till she was told the vessel in which he was a naval officer was lying off the coast. She sought an interview with him, and begged him for her sake, and for the sake of their babe, to fulfil his promise. He sternly refused. The poor girl, in great distress of mind, then entreated that the rings might be again exchanged. "Give me back the one I gave you, it was my mother's, and I could not have parted with it to any but my betrothed husband," said she. In a sudden outburst of anger the young nobleman threw the ring into the sea, saying, "When you recover that bauble from the fishes, you may expect to be the wife of a British nobleman. I will give you my word of honour then to marry you." With a very heavy heart she directed her steps homeward, in company with her sorrow-stricken old father. As they passed through the village some fish just caught were being offered for sale. The old man bought one for their supper. When dressed, lo! the ring was found in the stomach of the fish. The young nobleman was very quickly informed of the fact, and, being impressed with the idea that it was an indication of the will of Providence, he married the village maiden. They lived long and happily together. When he died an obelisk was reared to his memory, surmounted by the effigy of a fish with a ring in its mouth.

For betrothal and wedding purposes rings have for centuries been in general use. Pliny refers to an iron ring as worn by persons betrothed. Tertullian, and Clement of Alexandria, also allude to the same. The latter says, "It was given not as an ornament, but as a seal, to signify the woman's duty in preserving the goods of her husband, because the care of the house belongs to her." In the ancient Greek Church there was a singular ceremony. The priest officiating at the Hymeneal altar made a sign of the cross upon the head of the bridegroom, with the gold ring. He then placed the ring on the finger of the bridegroom's right hand, repeating these words, 'This servant of the Lord espouses this handmaid of the Lord, in the name

of the Father, and of the Son, and of the Holy Ghost, both now and for ever, world without end. Amen." With the same form of words the bride was then presented with a silver ring. Then the groomsman changed the rings, whilst the priest offered a long prayer, referring specially to the import of the rings. The Roman Catholics still retain the ancient custom of consecrating the wedding-ring. The priest sprinkles it with holy water, before he presents it to the bridegroom to be placed on the finger of the bride. The use of the ring for marriage ceremonies is now very general. The Friends occasionally reject it because of its heathen origin. For the same reason, during the Commonwealth, the Puritans attempted to abolish its use. Butler, in his "Hudibras," refers to this fact in the following lines :—

" Others were for abolishing
That tool of matrimony, a ring,
With which the unsanctify'd bridegroom
Is marry'd only to a thumb
(As wise as ringing of a pig
'That's used to break up ground and dig),
The bride, to nothing but her will,
That nulls the after-marriage still."

Gold rings have not been always used. A brass ring was used at Worcester some years ago. It is said that an old curtain ring and a key have been employed in lieu of a better article. *Notes and Queries* informs us that a ring of leather cut from the finger of the bridegroom's glove was once a substitute. The reasons why the wedding-ring is always put on the third finger of the left hand are various. Some ascribe it to the erroneous idea that a nerve or vein runs from that finger direct to the heart ; others say it is because the left hand is less used than the right, and the third finger less than other fingers.

Rings have often involved the wearer in great sorrow. Shakespeare refers to

" A quarrel—
About a hoop of gold, a paltry ring."

There have been many such disagreements—some of which have had fatal terminations. Winckelman, the famous antiquary, and first connoisseur of his time, was assassinated at Trieste, by a servant who wished to obtain his rings. Richard I., during his truce with Saladin, in disguise, took a cook's situation, was discovered by the ring which he wore, and was handed over as prisoner to the Emperor Henry VI. But, without enumerating other similar cases, it is pleasant to pass to good effected by the use of the ring. It is stated, on reliable authority, that Whitefield on one occasion during his preaching tours stopped at the house of a General who entertained him in a very hospitable and handsome manner. Neither the General, his wife, nor his daughters were decided Christians, and Whitefield was very anxious to converse with them upon the subject. The temptation not to enter upon the theme was too powerful, and the day passed without any personal appeal to his host or hostess. On retiring

to rest he was very much troubled because of his neglect of duty. Next morning, after striving long to overcome his reluctance, and striving in vain, he determined on the following line of action. He drew his diamond ring from his finger, and wrote on a window-pane the words,—“But one thing thou lackest.” Over that inscription Whitefield long and earnestly prayed. After he had taken farewell of his guest, the General some time during the day entered the room where George Whitefield had slept, and the inscription on the window attracted his notice. He read and re-read the words, and then said to himself, “Then this holy man of God loves my soul. I thought he did not, as he did not speak to me about it.” The General called his wife, and they both stood looking at the words till tears orbbed themselves in their eyes. The daughters were called, and they too were impressed with the solemn truth, “One thing thou lackest.” There and then the father, mother, and daughters knelt before God, confessed their sin, and sought through Christ the “one thing” they needed. The whole household soon became disciples of Jesus.

In closing this paper it may be well to remind the reader that the use, or absence, of jewellery is now no indication of position—no evidence of the possession of wealth or wisdom. The ring cannot be used as a substitute for the solid worth of goodness. Some of the most talented, successful, and honoured men in every profession wear no rings—whilst scores unworthy to loose their shoe’s latchet abound with them. We are often reminded of the negro’s quaint but suggestive remark that “the weakest tubs always require the largest number of hoops.” We do not disapprove of the use of ornaments, consistently with the position of the person wearing the same, or as an expression of affection from others. But it is worthy of being reiterated that the personal adornment which is *simply* external, if alone, will be of little service to any. The decking of the inner man should above all be sought. The apostle’s language conveys a truth of great value to both sexes when he says: “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”

Pimlico.

J. HILES HITCHENS.

Protestantism in Paris.

THERE are thirty-two places of Protestant worship in Paris, where services are held in the French language. Of these, thirteen are what are termed Reformed churches or Calvinist, nine according to the Confession of Augsburg or Lutheran, seven free churches, two Methodist, and one Baptist. The Calvinist and Lutheran churches receive assistance to a greater or less extent from the State, have a liturgy, which is used in the service, and the minister wears a gown as in the Scotch Church. In articles of faith they do not, however, differ essentially from the other Protestant churches; but the clergymen of the one church decline to exchange with those of the other, on which account principally has arisen a lack of fellowship between the members of the two. This is spoken of with much regret by members of both: in the first

place, because it is entirely without reason, and secondly, because it furnishes an argument to the great foe of the Protestant Church here—viz., the Romish Church. The latter say if there exist two sects of the Protestant Church having so little accord with one another, there must be an inherent defect in the religion itself.

The free churches, corresponding in every respect to what we call Congregational, are supported entirely by the contributions of the congregation. Their establishment is of later date than that of the others, and more than one of them thankfully acknowledges its indebtedness to the kind assistance of foreigners. For instance, the little but thriving church of the Luxembourg in the *Rue de Madame* will not forget the noble efforts and contributions in its behalf made by Dr. Kirk, Messrs. Aspinwall, Woolsey, and numerous other Americans and Englishmen—a list of whom, with their contributions, was casually shown us by one of the deacons, Mr. Keller, and referred to with the greatest gratitude.

In the above list, the churches attended by foreigners are not reckoned, as their services are all, with the exception of the Russian chapel, in the English language and attended by English and Americans generally temporarily resident here. Of these, three are Congregational—one American, one English, and one Scotch; four Episcopal—one American, and three English; and one Methodist. Services in the German language are held in one and sometimes more of the Protestant churches, but these are (or rather were) almost entirely attended by Germans permanently resident here. There are also two Jewish synagogues and one English Catholic service.

There are sixty-six Roman Catholic churches in Paris, which however are, almost without exception, much larger than the comparatively small Protestant chapels. The character of the creed is the same as in the others of that faith elsewhere, yet the *form* of the worship differs somewhat. For instance, there is preaching in the language of the people; the hymns, also, are not unlike, in form at least, those in the other churches, and also in the language of the people. Their Bible is the translation of De Sacy, but, although in the French language and probably the best of the Bibles authorized by this Church, it seems to be a sealed book to the people—the lamentable and great error of this Church wherever it is found. It must, however, in justice be said, that the priests seem to be of a different character from those one sees in Italy. One seldom meets here a priest of that sensual, worldly, and, we may add, ignorant look, which is the common type in Florence, Rome, and Naples. The nature of the Church is, however, the same here as elsewhere. If the Bible is translated into the language of the people, it is made on the same principles as the other translations which this Church allows its followers to use. Yet it matters little; the people know nothing even of the Bible their Church allows them. Not long since, I was visiting in a respectable French family, and, improving an opportunity to ask them to show me the Bible of their Church, they brought me a book containing numerous narratives derived from Bible history. In reply to my remark that this was no Bible, they said, "Oh yes, we have no other." And their conversation showed that they knew of "no other." Still, I know that these same people are very constant in attendance at church and observance of the fastings and other ordinances of their religion.

They are spoken of as strictly religious people, and doubtless are, in the eye of their Church. But it is a religion without a Bible, and not founded upon the Bible. Their fastings and other acts, it may fairly be concluded, do not spring from the love and obedience of faith, but from the same spirit which prompts a subject to obey his monarch, coupled with that inherent religious feeling which is found in humanity everywhere.

In view of the feeling that prevails on the continent everywhere, that Sunday is a holiday to be given up to recreation, one is perhaps surprised to find the day so well observed in Paris in the sense in which we consider it ought to be. That is, not merely in abstinence from work, but in worship of God by attendance at church, and by religious reading in the family. As already remarked, the Protestant churches and chapels are well attended, and so also are those of Catholic faith.

Undoubtedly, the attendance at the Protestant churches exercises a marked influence upon the Catholics, inducing them to make increased efforts to sustain themselves in view of so formidable a rival. Besides, the great majority of the actual members of the Protestant churches were formerly Catholics, and many who are still so attend more or less regularly the Protestant worship. I think it may be safely said that in no great city on the continent is the attendance at church so good.

If ever a country has acted in disregard of God, France has done so. Not merely in the act of commencing the late war, but for a much longer time, her rulers have allowed themselves to be impelled to what they did solely by the "glory" and "grandeur" of France, forgetting their obligations to God and their need of His assistance. We hear enough said about restoring France to the "first rank among the nations of Europe," but it is not intimated that this is to be done in the fear of God or for His glory. In a word, the country has been ruled without reference to God, and we see the result. Recently a Republican newspaper of Paris contained an article openly discouraging a belief in God, for the reason that God is a king, and kings are enemies to a republic. This is but a fair consequence of what the people have been taught by rulers who have put men before God, and left the Creator and Supreme Benefactor out of their councils. "The conscience of the government is diseased," as a member of the National Assembly remarked not long ago. Until that conscience can be restored, and God recognized by the rulers of the nation in their acts and councils, there is but little hope.

Among the Protestant preachers and active religious workers of Paris the name of Monod stands first. M. John Monod, the President of the Paris Consistory, lies buried in Pere la Chaise; yet his name is honoured by a multitude, and the fruits of his life and works may be seen in the strength which the Protestant cause has gained in this city. One of his sons, M. William Monod, is now an aged man; yet he preaches frequently, and in spite of the tendency of the times to go to hear young preachers, he has always a numerous auditory. His venerable appearance and the work he has accomplished insure for him respect and confidence. His nephew, M. Theodore Monod, has a church in the *Rue des Petits Hotels*, not very far from the Northern railway station. He is a young man, but one of the most interesting and promising among the Protestant preachers of Paris. He was a chaplain in the war, which, aside from the good he accomplished in that

capacity, adds to his influence. He has lived in the United States, and we believe he received his theological education there. It may be added that the family of Monod was prominent in the war for the service it rendered in the hospitals and in religious work in the field and at home. M. Theodore Monod is one of the eight sons of M. Frederic Monod, son of the above mentioned M. Jean Monod. M. Frederic Monod was a distinguished Protestant preacher of Paris, and will doubtless be remembered by many in our own country. With the exception of one who died in boyhood, all of these sons are occupying prominent positions of usefulness. One, M. Jean Monod, is Professor of Theology at Montauban. M. Gustave Monod is General Agent of the British and Foreign Bible Society in Paris. M. Henri Monod is General Secretary at the Paris Prefecture. M. Leopold Monod is pastor of a church at Lyons. Messrs. Albert and Emile Monod are merchants in London.

M. Bersier, who preaches in the *Eglise de L'Etoile*, near the Arc de Triomphe, is regarded as the most popular of the Protestant preachers of Paris. He is also, with perhaps one exception, the youngest. His manner is modest and unassuming, but he fearlessly points out and condemns the moral defects which are so striking in these days in Paris, both in the State and society. M. Bersier's chapel is always filled to its utmost capacity, many of the audience being English and Americans who reside in the vicinity; the principal part, however, being the middle-class French people of the quarter. The attention and interest manifested in the service is evidence that much good is being accomplished by the preacher, who is zealously devoted to his work. Like M. Theodore Monod, M. Bersier has resided in the United States. He went there a poor boy, and succeeded in earning enough to enable him to obtain his theological education. O.

Household Treasury.

GREY MOLL; OR, THE POWER OF THE GOSPEL.

FAR north, on the east coast of Scotland, there lived, many years ago, a woman so vile in heart, and life, and tongue, that virtuous women rarely spoke her name; and when they met her on the highway they crossed to the other side to avoid, if possible, the glance of her eye and the malediction of her lips.

This woman—"Grey Moll," as she was called in the region—had been sorely wronged in her youth; and the wrong of one whom she had trusted was carried out to her undoing by the father who should have pitied and sheltered her, and borne her to God for forgiveness and mercy. Thus she had been led to look on the world as her enemy, and in her turn she became the enemy of all around her, and found her only pleasure in vexing, and annoying, and wronging others. She might, poor soul, have turned from the faithless deceiver and the relentless father, to the true, and sympathizing, and forgiving Friend above; but instead of that she steeled her heart and set her face against Him. She soon began to hate herself, her neighbours,

and—awful thought—the only Being who looked in pity on her—Him who kept her in life, and gave her space for repentance ! She now railed—when any one would listen to her—on the good as hypocrites, on the rich as robbers, and called down curses on the innocent and happy, whose lot made her own darker by the contrast. Long before Molly Grey, or, as she was now called, “Grey Moll,” had reached middle life her abundant hair was as white as if she were threescore years and ten ; her once bonny face was deeply seamed and darkened by exposure to sun and storm ; and her eyes, once praised for their brightness, were as open windows which revealed the evil within her heart.

Having found, long ere this, that her appearance at cottage or farm-house was enough to blanch the cheek of the timid in the absence of their husbands, she turned at length away from the shelter she would have craved in the homes of men, and cowered among the cattle, or hid from the wind behind the wall of the ruined church which graced her native hamlet. Sometimes she would take long tramps to distant towns, sleeping on the roadside or in a barn, wherever night might overtake her. She never begged ; she said she was “too proud for that ;” and as she never did any honest work, people were very watchful of the poultry in their yards, and the linen on their bleaching grounds, whenever she came about with her huge pack on her shoulders.

On a high crag which overlooked the German Ocean, and at the foot of which the waves beat in terrible fury against the jagged rocks, there stood a poor, shattered cabin, built of heavy stones and plastered with clay. Tradition pronounced it the hiding-place of freebooters in the olden time ; and the superstitious told fearful tales of bright lights and awful sounds which occasionally proceeded from it, foretelling shipwrecks and other calamities to the townsfolk and their friends. Shepherd boys searching for lost lambs would go a long way round rather than pass this place of horror ; and he would have been called a brave fellow who dared to enter it alone. It was looked on as the home of ghosts, “bogles,” and fairies.

One day an old shepherd, braver than his neighbours, seeing smoke rising from the broken chimney of this hut, watched near by till he saw Grey Moll creep round the hillside with a dead lamb on her shoulders, enter it, and bar the rude door behind her. There were other evidences that she had made this place her home, and although the old man felt sure the strangled lamb was from his own fold, he did not disturb her. He walked away saying to himself : “God pity the puir outcast o’ a woman ! She was once a baby on her mother’s breast ! She shall na eat stolen food this day, for I now gi’e to her yon dead lambie, wi’ my whole heart, even as the dear Lord gi’es me each day my daily bread. Sure one sinner saved by grace can well afford to forgive and bless another.”

And often after that the good old man would lay a loaf of bread or a jug of milk at her door, and speak a pitiful word, and sometimes a warning to her ; keeping his own counsel, however, lest he might be blamed for encouraging so unwelcome a neighbour. What old Sandy McLaren did for Grey Moll he did as unto the Lord ; and he received a rich reward.

It was noised abroad in the hamlet that Moll had made a compact with

the Evil One, giving over her soul to him in return for the power to read future events; and wild young sailors were sometimes seen climbing the crags to have their fortunes told, with promises of future countless wealth, and kings' daughters for wives, and, with the superstition so common with the Highland Scots, to buy favouring winds for their next voyage, paying for these phantom commodities in tea and whisky, which, perhaps, they had smuggled. But even these rude sons of the sea were careful how they trifled with this fierce woman, knowing that she would hardly hesitate to thrust any one who chanced to offend her over the cliff and into the sea in the darkness and the storm.

It was thus that Grey Moll was living when the flowers of her third summer on the cliff had drooped and died in the crevices of the rock, and the wild winds began to give warning of another stormy winter there. But suddenly at this time there was a change in all her ways. She began to pass through the hamlet quietly, with her eyes bent to the ground, and with a mournful expression in her countenance. There were now no oaths to offend the ears of the decent villagers, and no stones flying at the heads of the boys, whom, for some reason, Moll had long regarded as her deadliest foes. This change had already begun to excite remarks, when a tardy worshipper at the "kirk" surprised her one Sabbath morning kneeling on a broad tomb which rose behind the pulpit window, with her ear pressed against the wall, listening, as if for her life, to the words of the preacher. But she fled before the congregation, at the close of the service, like a startled victim before the hunters. She seemed as much afraid of the virtuous as they had hitherto been of her. After this, neither fowl nor lamb was missed from roost or fold, nor yet was a web of linen ever found short of measure on the green.

And thus matters moved on till heavy snows had blocked up the passage to the hut, and good but doubting people, who felt that they ought to inquire into this matter, were relieved in their minds by this semblance of an excuse for not seeking this poor soul and trying to do her good. Sandy McLaren had been laid aside in his cottage by illness, and could not now look after Moll as he had done. He ventured, however, to hint to the minister that "somebody ought to seek out the puir unfortunate creature, and see if there was na a soul left in her to be saved."

But the minister's patience had been exhausted on Moll years ago, and he had no faith in her repentance. He said, "It's na use, Sandy, man, wasting time on her! Ye'll see now, as soon as she gets the people weel off their guard, that she'll e'en return to her old ways again. Such a life as Grey Moll's is not to be cleansed wi' a few tears and a little holding in fra open sin!"

"Na, surely not, dear minister," replied Sandy; "but it may be cleansed in the same blood that cleansed you and me. Ha' ye forgot what ye've often heard, sir, that I was the chief o' sinners when the Lord stayed me by His mighty hand and melted my hard heart wi' His love?"

"Aye, Sandy, but your case was a peculiar one," replied the minister evasively. "But you would na surely like to see your minister climbing up that crag among the snows to a hovel like that! It might be weel enough for one o' the elders to look up that way and hear if Moll has anything to say for hersel'."

Fully as old Sandy was impressed with the dignity of a Kirk minister, he could not help thinking of One who stooped to lift up the fallen, and who deigned to eat with publicans and sinners; but Sandy had not courage to contend with his teacher, and was too modest to believe that he was wiser than he. This Kirk minister meant to do his Master's work; but he lacked faith in His willingness to save the like of "Grey Moll;" and so he missed the blessing which came on the soul of good old Sandy McLaren.

One night, soon after this, the minister was aroused from sleep by a loud knocking at the door of the manse. A wild storm was raging through the hills, but a woman's voice rose above the winds, calling out, "Open your door, oh man o' God, and show mercy to a lost woman."

Thinking that some stranger had lost her way in the darkness, he opened his window, and asked, "Who is there, at this hour?"

"Oh, sir, it's just me, the vilest o' the vile, me that the folk ca' 'Grey Moll.'"

"And what has brought you down from the cliff on a night like this, woman?" asked the minister.

"Oh, sir, twa months ago the great God spoke to me through the voice o' Sandy McLaren, and I reviled him. He gave me na evil word back, but went his way down the crag, leaving a loaf o' bread and a jug o' milk by my door; fra that hour I ha' ne'er seen his lovin' face, but his words are ever, ever in my ear! Since then I've listened now and again, by stealth, to yer preaching. But the words were na for me! God is holy, and I am vile; and how can I look in His face wi' this load o' sin on my soul? I'm afraid o' God; oh, ye holy man, who has power wi' Him, pity me and show me how to mak' my peace wi' Him."

The minister unbarred his door to the outcast, and brought her into the light and warmth. Then he talked with her of the justice and holiness of God, and of the awful nature and consequences of sin, till she cried out with trembling, "Oh, man of God, cease from this! I shall die at yer feet unless ye show me some hope!"

"Well, Molly, God can forgive the chief of sinners," said the minister; "but I am sore afraid you're na sincere." "The chief of sinners! Oh sir, but I'm more than that! I'm chiefter than the chief, and viler than the vilest; and I'm fearin' that ye think there's not power even wi' God to wash me fra my sins! Ye are too good, too wise to teach such a wretch as me!"

She turned at these words and walked forth into the darkness, leaving the minister amazed at her strange, wild manner. She crossed a long, bleak moor, through the storm, and then tapped on the window of Sandy McLaren's thatched cottage, and called out, "Rise from your slumbers, merciful man! and tell a vile sinner how to find the God that has taught ye to pity and to love the wicked."

And Sandy rose and received her in to his poor cottage with Christlike hospitality; and there he preached Christ to her as the way, the truth, and the life; as the One through whom the greatest sinner can claim mercy from the Holy God. The man Christ Jesus, the pitying Brother, was set before her in all His love and pity, and she reached out her arms as if to clasp Him to her heart, crying, "My Lord, my God! Oh Sandy, I had e'en forgotten Christ,

I had learned in my innocent childhood from the Catechism and ament ! He is the one I've been groping after, that can mak' peace a God ! Go to yer pillow now, Sandy ; I'll walk up to the crag wi'out r I see His face before me, and feel His hand claspin' mine." From that hour "Grey Moll" was a new creature. Her lips, so trained r cursing, now sent forth songs of praise to Him who had redeemed ler new faith showed itself in works, and she became everybody's nd helper. Inured to hardships, she now watched the flocks on the night whenever any shepherd was absent or ill, and she was the er whenever the distant physician was to be called by day or night. ld never be induced to take a seat within the Lord's house, but always d sitting in the porch, saying, "I'd fear to put my feet in the place His honour dwelleth. Let me be a doorkeeper in His house ; for the : place there is too great for me who has crucified Him a thousand

at region the sacrament of the Lord's Supper is administered but twice and then the scattered flocks, with their pastors, gather in one place y the service on the green hillside before some church. To these ons," as the Highlanders call them, Molly always walked—no matter at the distance. She would sit with her hands clasped over her heart, cheeks wet with tears. On one occasion a minister asked her, "Why always in tears ? Cannot you trust God's word, Molly, when He mised to save unto the uttermost all who call upon Him ?" , aye, dear gentleman," replied the penitent, "I baith trust and adore nd I believe that I shall soon see His face and sit at His feet, for never o any higher up than that, though I be asked to do it ! That will heaven enough for me, to sit at His feet where I'll see the print nails."

en why are you always weeping ?" asked the minister again.

, sir, it is because all Scotland and all the world will na love and Him too ; and because them that He died for still gae on their own crucifying Him afresh, and opening again His wounds. Is there na way r them all by force to Him, sir, that they may see His glory, and taste re ?"

is sinner of the deepest dye was brought humbly to the feet of Christ, re look on any as hopeless and beyond His power ? Let us deal with or and the fallen as Sandy McLaren dealt with Grey Moll, and we ften see like conversions.

MRS. J. D. CHAPLIN.

CROOKED STICKS.

a quaint, but wise remark, "God Almighty can strike a straight blow crooked stick." He meant to say that God could work by means of cated ministers ; which is true, though no argument for ignorance. In r sense than he intended, God can effect His purposes by what seem to only very imperfect, but inappropriate, and even impossible agencies. ot for us to limit the Almighty. He can make no mistakes. Crooked when employed by Him, cannot strike amiss.

They make the very impression that He intended. They strike a straight blow. Jonah was a crooked stick, and not only crooked, but gnarled ; but when God used him, he struck a straight blow—a blow that went straight to the consciences of the Ninevites, and bowed them in penitence and submission.

The Pharisees of Christ's day were crooked sticks ; but when they struck at the Son of God, heaven and earth proclaimed from the cross that they had struck a straight blow. Satan is a crooked stick ; but when he tempted Jesus in the wilderness, he struck a straight blow. He did the same when he tempted Peter to deny his Master. He has repeated the same performance over and over again, ever since. The wrath of man is a crooked stick, but God will make it to praise Him. And He will do the same with the folly and rashness and recklessness of man.

Poetry.

"OCCUPY TILL I COME."

Luke xix. 13.

Work ! for the Master calleth,
His harvest fields are white ;
He wants thee for a reaper ;
Be faithful in His sight,
To gather up the golden grain,
Heedless of storm or falling rain.

Work ! for the souls around thee
Are dark and stained with sin ;
Think of their value in His sight,
Who died such souls to win ;
Go forth and tell them of His love,
And of a world of joy above.

Work ! for the Master worketh,
His hands are never still ;
He giveth bountifully to thee,
Thy cup of life to fill.
Go share His gifts—thy brothers bless,
And spread around thee happiness.

Work ! for the Master cometh,
And He may call for thee ;
At any hour His voice may say,
"What hast thou done for Me ?"
Oh, joyful then, if sheaves are found
Gathered within thy reaping ground.

Stoke Bishop.

E. A. Godwin.

Obituary.

THE REV. ANDREW CURR WRIGHT was born in Dundee, July 28th, 1808. His mother was taken from him before he was four years of age; upon which his maternal grandparents, Mr. and Mrs. Andrew Curr, kindly undertook the care of his training and early education. He was brought to a saving knowledge of the truth under the ministry of the Rev. Ralph Wardlaw, D.D., of Glasgow, who joined the Church under his pastoral care. He left Scotland at the age of 19, and in 1831 he was introduced by his friend the Rev. E. Webb, of Leicester, to Mortimer College, of which the late John Pye Smith, D.D., was then theological tutor. On leaving college in 1836, he was engaged by the Church of the Above-Barpel, Southampton, to found a new meeting in the little fishing village of Itchen, where he succeeded in having a very suitable chapel erected; but as the Above-Bar Church decided not to form a separate Church, he deterred, with much regret, to leave Itchen in September, 1841. At the same year the Rev. John Medley, being on the point of resigning the rectory at Melbourn, Cambridgeshire, Wright was invited to settle in that place, and there for a period of thirty years he continued his ministry with acceptance and success. He leaves behind him a fitting memorial of his devotedness in a large and commodious chapel, which was opened January 2, 1866. Shortly after in 1871 Mr. Wright's voice, which had somewhat suddenly failed him, and he was obliged to rest from his pulpit duties. Towards the end of the year he resumed preaching until May 6th, 1872, when he died in the morning from John XIX. and administered the Lord's Supper the next afternoon. These were his last public services. During the night he became very ill, and after a month of suffering he slept in Jesus about midnight, June 1st, 1872.

Thus another efficient minister of Jesus Christ is gone from us, "faithful unto death." Nor did that glorious Gospel which had been the delight of his study and the theme of his ministry fail him in his own hour of need. He felt the power and preciousness of the atoning blood of Christ for himself, and he commended all his people to the same source of purity and peace.

It is not necessary, with such a life still in vivid remembrance, to multiply words. Let the testimony of his friend and fellow-student, the Rev. J. C. Harrison, conveyed to the sorrowing widow, suffice:—"He was a truly good man; his influence always on the side of truth and purity and right; his friendship always to be relied upon; his diligent study of the Scriptures, and endeavours really to instruct his people, beyond all human praise."

Having in the course of his ministry adopted a systematic mode of teaching, he had nearly completed the exposition of the New Testament on Sabbath mornings, and a large portion of the Old Testament on Sabbath evenings; and with what diligence and care these expositions were prepared is discoverable in the volumes of MSS. and in the well-instructed congregation which he has left behind.

He was interred in the New Chapel ground on June 7th, in the presence of a large number of persons, who all touchingly evinced that the community had lost a benefactor and a friend. The Rev. J. Stockbridge conducted the devotional exercises on the occasion, and the Rev. J. S. Wardlaw, D.D., delivered an affectionate and appropriate address.

The funeral sermon was kindly preached by the Rev. S. M'All, of London, on Sunday, June 9th, and in the afternoon of the day the Revs. J. Medway, J. Stockbridge, J. B. Millsom, and R. Davey conducted a most impressive service in memory of the deceased pastor and in sympathy with the bereaved family and flock.

E. T. E.

Binney gave utterance to his sentiments on the vexed question of National Education, and in this pamphlet he reproduces his speech, and adds an appendix dealing with the so-called "Congregational Crusade against the Bible." We have read with much interest and pleasure the mature thoughts of the author on this vastly important subject, and consider the pamphlet in all respects a very valuable contribution to its discussion. Mr. Binney, with much force and clearness, shows that the system of the British and Foreign School Society is strictly undenominational, and therefore well adapted to be a national system in such a country as ours. He contends, and we think with success, that the measure of Bible instruction involved in that system would be no valid argument for giving public money for teaching in Ireland or elsewhere the doctrines or rites of Romanism. The appendix, which is longer than the first part of the pamphlet, is not only remarkable for the strength of its logic and the force of its expression, but is exceedingly racy and readable, and shows that the strong party among Nonconformists, who would exclude the Bible from elementary schools, are neither wise in their generation nor strictly consistent with their own avowed principles.

Errors of Ritualism : A Course of Lectures. By W. URWICK, M.A., Minister of Hatherlow Chapel. (London : Simpkin and Co.)

These lectures are a thorough, able, and scholarly examination of the great and seducing errors which are so fatally and rapidly corrupting the Church of England. Their circulation among the laity of that Church could not fail to awaken them to the perils with which Ritualism is fraught to the civil and religious freedom of this country. Some wealthy laymen could not more efficiently serve the interests of truth than by sowing these lectures broadcast throughout the length and breadth of the land.

Search the Scriptures : How and Why. From the French of G. DE FELICE. (London : The Religious Tract Society.)

This little work is an earnest persuasive to the devout reading of the Bible. It is written in a very lively manner, and is illustrated by a number of capital anecdotes. The book, however, would be more useful if the author had more fully recognised the thoughts and needs of the present day.

Crumbs Swept Up. By T. DE WITT TALMAGE. (London : Hodder and Stoughton.)

This volume is full of spirit, sprightliness, and playful satire. The crumbs are not dry, unsavoury morsels of ill-baked, unleavened, musty bread; they are fragments of highly-spiced and most nutritious cake. Mr. Talmage has evidently a nature brimming over with *bonhomie* and a keen sense of humour, and in every one of these "crumbs" these characteristics shine out with singular felicity and falness. Hobbies, peculiarities, ambitions, fretting circumstances, mistakes, domestic errors, fashionable doings, church usages, and a great variety of other matters are exhibited in the light of a most winning and salutary playfulness. Oftentimes the sketches are distinguished by singular beauty and richness of imagery, as well as by great moral power. The perusal of this volume will not only amuse, but will aid to cure foibles, and redress wrongs and misdoings.

Sermons on Various Subjects.

By the Rev. R. SQUIBB, Minister of the Countess of Huntingdon's Chapel, Ely, Cambridgeshire. (London : Elliot Stock.)

These sermons are highly creditable to the head and heart of their author. They are clear, forcible, and sound in opinion: some of them are superior in conception and persuasive in their mode of treatment, and they will be read with pleasure and profit.

Anecdotes of the Rev. George Whitefield. With Biographical Sketch. By the Rev. J. B. WAKELEY. (London: Hodder and Stoughton.)

This collection of anecdotes speaks much for the industry of the author, and for his admiration of the great preacher. The stories are of course of very unequal value, and some of them only tell us what other men thought and felt about Whitefield. They all, however, help us to understand his marvellous career; they are often well calculated to excite a holy emulation in aspirants for the ministry, and doubtless not a few will do good service for Christ when repeated from the desk and pulpit. The biographical introduction is short, but interesting and highly appreciative.

The Heavenly Rest, and the Voyage to it. An Allegorical Narrative. (London: Book Society.)

The Allegory of the "Great Dreamer" is so rich and beautiful, and has so thoroughly engrossed public admiration, that all other attempts of the kind look pale in its brilliant light. Still, the allegory now before us is, on the whole, very happily conceived, and is executed with considerable ingenuity and skill. To many readers it will yield both leisure and profit.

Eden and Heaven. By M. L.

CHARLESWORTH. (London: Seeley, Jackson, and Halliday.)

The work of an author who has written a book of which nearly 130,000 copies are in circulation, is in some sense above criticism. One faculty she possesses in a transcendent degree, that of aptation—the power of speaking actually to minds of a certain order. The present volume consists of a number of discourses on the holiest of themes. Spirit of moral earnestness, deep piety, and assured conviction pervades it throughout, and, it may be, one half con-

sists of quotations from Holy Scripture. That large class of persons who draw strength and consolation from the received doctrines of the Gospel will find here much to comfort and edify them.

The Christ for all Ages, and other

Lay Sermons, preached on the North Wales Border. By D. C. DAVIES.

(London: Hodder and Stoughton.)

The title of this book says it consists of lay sermons preached in the villages round Oswestry, near the marches of Wales. This leads us to expect sermons in the rough-and-ready style suited to a very plain auditory; whereas most of these are carefully concocted, and finished, in the mode of semi-poetic, semi-philosophical addresses, often rising into that species of efflorescent rhetoric in which our Welsh brethren are considered to rejoice. With these excellencies, which we duly estimate, they are not calculated to give lay preachers, in England at least, any special assistance on the difficult art of arousing the slumbering conscience of labouring men, and bringing souls to Christ.

Is Water-Baptism an Institution

of Christ? By W. BLACKLEY, M.A., late Vicar of Stanton, Salop.

(London: Hodder and Stoughton.)

The theory of baptism propounded in this volume is somewhat novel, and is directly opposed to generally-received opinion on the subject. But the discussion is conducted with such candour, conscientiousness, and scholarly competence that, whether the author's theory is adopted or not, the volume will be read with interest, and perhaps on some points with advantage. That Mr. Blackley himself is profoundly in earnest in advocating the theory he has adopted, is attested by the fact that he resigned the preferment he held, in order to be fully and conscientiously at liberty to publish his views. Such a man merits a candid hearing.

Acceptable Words: Choice Quotations and Scripture Texts for every day of the year. Collected and arranged by S. M. L. (London: The Religious Tract Society.)

This volume contains a text for every day in the year very aptly illustrated by pithy and beautiful quotations, chiefly from olden authors. It will be found useful as a stimulus to thought, and a happy enforcement of Scripture truth.

The New Testament View of the Old. A Contribution to Biblical Introduction and Exegesis. By DAVID MCCALMAN TURPIE, M.A., Author of "The Old Testament in the New." (London: Hodder and Stoughton.)

From the title of this volume it would be difficult to get a clear idea of its exact nature and purpose. It is the second of a series of which the first was entitled "The Old Testament in the New." The present volume treats of the *formulae* used by the writers of the New Testament in introducing quotations from the Old; and is an elaborate and painstaking endeavour to find some principle, in connection with these formulae, bearing on the character and purpose of the quotations. Some quotations have no formula to introduce them: those which have are arranged in *five* tables, according to the phrase or expression used in connection with them. For instance, all the quotations introduced by a phrase in

which the verb *γράφειν* (*to write*) occur in any form; those introduced by the verb *λέγειν* (*to speak*) in any form; and those introduced by an expression in which some form or other of the verb *πληροῦσθαι* (*to fulfil*) occurs. Was it a matter, as we may say, of indifference to the writer what formula he used? Or does its particular form show how far the quotation will agree with or vary from the original? Mr. Turpie gives a variety of thoughtful suggestions, as the result of his examination in this department of Biblical study; and we recommend his book as a devout, learned, and useful endeavour to throw light on a most interesting and important question in connection with the Holy Scriptures. There still remains the internal form of the quotations to be treated of, and we trust he will be able to prosecute his studies so as shortly to issue his contemplated work on that part of the subject.

The Golden Remedy for the Moral Disease; or, Counsels and Consolations in Affliction's Chamber. By the Rev. E. BALLEW. (London: S. W. Partridge & Co.)

The design of this little book is to assist those who are benevolently employed in visiting the sick. We are much pleased with it, and trust it will be made very useful. Its eight chapters abound in simple, earnest, scriptural, and suitable thoughts for different states of mind among those who are afflicted.

Our Chronicle.

ROME AND THE PRIESTHOOD.—That the great body of the Roman people are weary of papal rule, and have lost respect for the priesthood, has been shown in a variety of ways. But the last indication of opposition and alienation shown by the people is one of the most remarkable. The theatre is occupied as a vantage

ground from which to exhibit the hypocrisies and rapacity, the intolerance, cruelty, and inquisitorial enormities of the Romish system. Numbers of the population throng the theatres to witness those stage exhibitions of the spirit and past doings of popes and priests. Nothing could be more conclusive as to the state

ur feeling, nor more indicative is of some kind or other is ng in the Roman see. When emble to witness artistic and exposures of the defects and as of any system, political or cal, it is evident that all respect ence have passed away, and power and prestige of such re gone.

SPERSION OF THE JESUITS.—The d German Governments seem d to break the power, and to far as they can, for the future, nations and conspiracies of the in Italy they threatened resis- assumed a high *non possumus* s the Government was resolute, been compelled to yield. The ion of their property has taken their great monastery near the he centre of their wide-spread rful organization—is stript of ur. And in Germany the or- expulsion is not allowed to r become a dead letter. At yence, and Alsace the Govern- uthoritatively commanded the their establishments, and ab- om ecclesiastical offices. This ded policy; but Prince Bis- ws well that half measures er frustrate the designs, nor il power of the Jesuits. This the approval of many of the of this country. Mr. Kin-, commissioned by the Evan- nce, has waited on the great ancettor, and presented to him signed by noblemen, bishops, f the House of Commons, thers, expressive of sympathy n his efforts to destroy the this dangerous and unscr- of ecclesiastics. But, according n *Evening Post*, arrangements ade by several of the religious land to afford accommodation of their respective orders who bliged to leave Germany in of recent interdicts.

MEETING OF THE BRITISH ASSOCIATION FOR SCIENCE AT BRIGHTON.—In the course of his magnificent address, Dr. Carpenter made the following statement respecting what are denominated "the laws of nature":—"Thus, from our study of the mode in which we arrive at those conceptions of the orderly sequence observable in the phenomena of nature which we call 'laws,' we are led to the conclusion that they are human conceptions, subject to human fallibility, and that they may, or may not, express the ideas of the great Author of nature. To set up these 'laws' as self-acting, and as either excluding or rendering unnecessary the power which alone can give them effect, appears to me as arrogant as it is unphilosophical. To speak of law as 'regulating' or 'governing' phenomena is only permissible on the assumption that the law is the expression of the *modus operandi* of a governing power." According then to this, as we think, just and accurate definition of the laws of nature, they are mere human conceptions, and consequently cannot, as self-confident and dogmatic sceptical scientists have affirmed, forbid the possibility of miracles, or the efficacy of prayer.

THE ALABAMA CLAIMS.—At length this irritating and perilous subject of international contention and difference has reached its solution. The High Court of Arbitration at Geneva has pronounced its verdict, and two great nations, instead of appealing to the dread arbitrament of arms, have submitted their difference to a peaceful decision, and now are one, presenting a happy example, which it is to be hoped other nations will deem it wise and righteous to follow. England is required by this verdict to pay America three millions two hundred and thirty thousand pounds for damages inflicted on her marine by the ships which escaped our negligent control. It is only, however, in the instances of the *Alabama*, the *Florida*, and the *Shenandoah*, that we have been pronounced at fault. The amount is doubtless large, but the

Abyssinian expedition cost us nearly three times as much; and after all it is a small price to pay for the conservation of peace between two great kindred nations. It will, moreover, render us hereafter more vigilant respecting the doings of men who, for the purpose of private gain, would imperil the peace of the world.

CHURCH LIFE AT KINGSLAND.—It is thirty-four years since the Rev. T. W. Aveling settled in Kingland. Then he had around him corn-fields, suburban villas, and way-side retreats; now his "Church" stands in the midst of extended streets and squares. Then there were but three or four places of worship in that part of London; now there are some thirty or forty. And yet, amid the numerous fluctuations and changes of Kingland, Mr. Aveling and his congregation hold their place as a great power for the moral and spiritual benefit of the neighbourhood. His chapel was built at a cost of £10,000; a short time ago £4,000 were spent on new day and Sunday-schools, and more recently £800 were raised for the erection of a ragged-school. On the recent cleaning and beautifying of the place of worship £700 were expended; and on the occasion of the re-opening the Rev. T. Binney preached in the morning, and Rev. S. Minton, M.A., a minister of the Church of England, in the evening. Altogether, during the last thirty years, Mr. Aveling's congregation has raised upwards of £60,000 for various philanthropic and religious purposes. This indicates a high state of Church activity and life, and we wish our friend and brother many years of continued prosperity.

PORTSEA.—On Sunday, September 1st, the Rev. William Rose closed his pastorate of nearly seven years at King-street, Portsea. On Friday, the 6th, a tea meeting was held in Victoria-street school-room, to take farewell of the pastor. After tea a public meeting was held, which was crowded, presided over by W. B. Robinson, Esq. There were

present the Revs. W. Jones, H. G. Hastings, H. E. Arkell (Congregationalists); J. Hurst Cooke, Henry Kitching, W. Medhurst, R. G. Roberts, J. Eyras, J. Page (Baptists), and John Knapp (Episcopalian), who took part in the meeting. During the evening the Rev. H. J. Cooke presented the pastor, on behalf of the ministerial brethren, with a very beautiful album, containing their portraits, and also their wives'; Mr. John Wilkins, on behalf of the Church and congregation, a handsome epergne, and to Mrs. Rose a very nice deposit box filled with tea. Mr. White presented, on behalf of the choir, a plated inkstand, and the chairman, on behalf of the I. O. G. Templars, a solid silver cup. After some other addresses the meeting was closed with prayer. At a Church meeting held on August 29th the following resolution was unanimously adopted:—"That this meeting, while accepting the resignation, desires gratefully to recognise the faithful and devoted services of the Rev. W. Rose during his ministry amongst us, extending over a period of nearly seven years, during which time near three hundred members have been received into Church fellowship; and that a very large majority of the members of the Church deeply regret that he feels it to be his duty to retire from the pastorate, and pray that God may direct him in his future work, and abundantly bless his labours, by still converting very many souls to Christ."

THE BAPTIST DENOMINATION.—The *Freeman* gives some statistics, with comments, as to the Baptist denomination, appropriately heading the article "A Dip into the Hand-book." It appears that in England and Wales there are 300 Churches of not more than 25 members each; 1,040 of from 25 to 100; 846 of from 100 to 250 members 140 of from 250 to 500; and 32 Churches of 500 members and upwards. One hundred and one Churches make no return. The total number of Churches in England is 1,940, and in Wales 519.

OCTOBER, 1872.

THE CHRONICLE
OF THE
London Missionary Society,

I.—*Barthimeus, the Blind Preacher of Hawaii.*

BY THE REV. DR. ANDERSON, OF BOSTON.

PUAAIKI* was born in East Maui, about the year 1785, a few years after the death of Captain Cook, and about as long before the visit of Vancouver. It is said he would have been buried alive by his mother, but for the intervention of a relative. The inhabitants were then wasting away under the influence of the most abominable vices, and he became as vicious and degraded as the rest of his countrymen. He early acquired a love for the intoxicating *awa*, and it is supposed that his blindness may have resulted from this, in connection with his filthy habits, and the burning tropical sun beating upon his bare head and unsheltered eyes. Before losing his sight, he had learned the *lua*, or art of murdering and robbing; the *kake*, a secret dialect valued for amusement and intrigue; and the *hula*, a combination of rude, lascivious songs and dances.

When the mission reached Kailua in 1820, he was there in the king's train, playing the buffoon for the amusement of the queen and chiefs, and thus he obtained the means of a scanty subsistence. It is not probable that he then knew anything of the missionaries. When the royal family removed to Honolulu, in 1821, the blind dancer made part of their wild and noisy train. There he suffered from illness and neglect. In his distress, he was visited by John Honolii, one of the Christian islanders brought by the mission from America, who spoke to him of the Great Physician. This interested him, and as soon as he could walk, he went with his friend to hear the missionaries preach. The impression he made on them was that of extreme degradation and wretchedness. His diminutive frame bowed by sickness, his scanty covering of bark-cloth, only a


* Pronounced Poo-ah-ee-kee.

narrow strip around his waist and a piece thrown over his shoulders; his meagre face, his ruined eyes, his long black beard, his feeble, swarthy limbs, and his dark soul, all made him a most pitiable object.

Yet he was a chosen vessel, and the Lord Jesus was such a Friend and Saviour as he needed. Led by a heathen lad, he came often to the place of Christian worship, gave up his intoxicating drinks and the *hula*, and sought to conform to the rules of the Gospel as he understood them. His heart was gradually opened, and the Spirit took of the things of Christ and showed them unto him. When now the chiefs again called for him to *hula* for their amusement, his reply was: "*That* service of Satan is ended; I intend to serve Jehovah, the King of Heaven." He was now rising in the scale of being. Some derided him; but some of high rank, and among them his patron, the queen, had come so far under the influence of the Gospel, that they respected him for the stand he took. He even exhorted the queen, Kamamalu, to seek earnestly the salvation of her soul, and his exhortations seemed not to have been wholly in vain.

The progress of Puaaiki in Divine knowledge can be accounted for only by the teaching of the Spirit. His blindness did indeed favour his giving undivided attention as a hearer, and also the exercise of his powers of reflection and memory. His habit was to treasure up what he could of every sermon, and afterward to rehearse it to his acquaintances. It was thus he grew in knowledge, and at length became himself a preacher. In the fourth year of the mission, among the twenty-four chiefs and five hundred others then under instruction, though there were marked and happy cases, of advancement, none seemed to have gone further in spiritual knowledge than Puaaiki.

In March, 1823, he accompanied Hoapili, the governor of Maui, and his wife Keopuolani, to Lahaina. Messrs. Richards and Stewart then became his religious guides. The insurrection on the island of Kauai was followed by a sort of insurrectionary effort, on the part of a heathen party on Maui, to revive some of the old idolatrous rites. Puaaiki and his associates, then known as "the praying ones," earnestly opposed this; and being called together by the missionaries, and instructed and encouraged, the blind convert was requested to lead in prayer. Mr. Stewart gives an account of his own emotions occasioned by that prayer: "His petitions were made with a pathos of feeling, a fervency of spirit, a fluency and propriety of diction, and above all, a humility of soul, that plainly told he was no stranger there. His bending posture, his clasped hands, his elevated but sightless countenance, the peculiar emphasis with which he uttered the exclamation, 'O Jehovah!' his tenderness, his importunity.



made us feel that he was praying to a God not afar off, but one that was nigh, even in the midst of us. His was a prayer not to be forgotten. It touched our very souls, and we believe would have touched the soul of any one not a stranger to the meltings of a pious heart."

It was not until the spring of 1825, that Puaaiki was received into the church. The missionaries seem to have erred on the side of caution, in this case, as in that of Kapiolani. The darkness, pollution, and chaotic state of society was the reason, though perhaps that should have been a motive for receiving those little ones earlier into the fold. But Puaaiki's expression of desire to be united with the people of God, in the spring of 1825, could not be any longer resisted, and he was carefully examined by Mr. Richards, as to his Christian knowledge and belief, and the evidences of a work of grace in his heart. The following is a translation of a portion of his replies:—

"Why do you ask to be admitted to the church?"

"Because I love Jesus Christ, and I love you, the missionaries, and desire to dwell in the fold of Christ, and join with you in eating the holy bread, and drinking the holy wine."

"What is the holy bread?"

"It is the body of Christ, which He gave to save sinners."

"Do we then eat the body of Christ?"

"No; we eat the bread which represents His body; and, as we eat bread that our bodies may not die, so our souls love Jesus Christ, and receive Him for their Saviour, that they may not die."

"What is the holy wine?"

"It is the blood of Christ, which was poured out on Calvary, in the land of Judæa, to save us sinners."

"Do we then drink the blood of Christ?"

"No; but the wine represents His blood, just as the holy bread represents His body, and all those who go to Christ and trust in Him, will have their sins washed away in His blood, and their souls saved for ever in heaven."

"Why do you think it more suitable for you to join the church than others?"

"Perhaps it is not. If it is not proper, you must tell me; but I do greatly desire to dwell in the fold of Christ."

On the 10th of July, 1825, Puaaiki was admitted into the church at Lahaina, and received the name of *Batimea Lalana*. The name Lalana (London) was added at his own suggestion, in accordance with a Hawaiian custom of noting events. It was designed to commemorate the then

recent visit of his former patrons, the king and queen, to London, and their deaths in that city. I shall use only the former of the two names, giving it the English form, *Bartimeus*.

It is needless to say, that this young convert had ceased from the use of all alcoholic drinks, and of *awa*, long before his admission to the Christian church. But when a translation of Paul's Epistles came afterward into his hands, and he read, "Prove all things; hold fast that which is good; abstain from that which is of evil character," he thought it his duty to relinquish the use of tobacco.

In 1829, Bartimeus was persuaded to remove with his wife to Hilo, on the island of Hawaii. Here his field was wider and more necessitous than it had been at Lahaina. Several natives of talent and influence had there been hopefully converted, some of them through his influence. Among them was David Malo, a most active and promising youth. Moreover, Lahaina had been longer favoured with the means of grace. Hilo—since so wonderfully blessed with outpourings of the Spirit—he was persuaded to make his home for several years. The resident missionary, at first, was Mr. Goodrich, the same who met Kapiolani at the volcano. In the following year, Kaahumanu, the ex-queen and regent of the Islands, visited Hilo, and this extraordinary woman seconded the efforts of Bartimeus by her influence as a ruler, and still more by her example as a Christian. The cool climate of that windward district, its green fields, its clouded skies, and frequent rains, exerted such a beneficial effect upon his eyes, that he made a painful and partially successful effort to learn to read; but the effort aggravated the evil, and he reluctantly gave up the design. The light of the body did not increase in proportion to the light of the mind. Through the sense of hearing he was adding rapidly to his knowledge of the way of life. Every text and nearly every sermon which he heard, was indelibly fixed in his mind. The portions of Scripture, which were then being printed in his native language, were made fast in the same way. By hearing them read a few times, they were fixed, word for word, chapter and verse.

Some time in 1834, Bartimeus removed to Wailuku, on the island of Maui, where, and in the vicinity, he continued to reside, during the eight or nine years till his death. Here he was once more, during a part of the time, associated with Mr. Green, whose love for him, and confidence in him, and admiration for his character, appeared to have increased to the last. In 1837, there were manifest indications of the great awakening, which so wonderfully pervaded the group of Islands in the following year. The infant church at Wailuku was revived. The members confessed their sins, and sought for pardon through the blood of atonement.

me seemed more deeply penitent than Bartimeus. No one was more fortunate in seeking for pardon, on his own account, and for his kinsmen, and for the impenitent. When, during most of the year 1838, Spirit of God moved upon the mass of the population, and caused multitudes to bow to the sceptre of the Son of God, the heart of the good man seemed to overflow with joy, and he poured out the emotions of soul in language not easily described. "None but those who saw," says Mr. Green, "during some of those interesting scenes, can conceive the appearance of Bartimeus. No painter could do justice to the re-n-illuminated countenance of our friend. And yet no one that saw glow, that index of unearthly joy, can cease to retain an affecting remembrance of it."

As a consequence of this outpouring of the Spirit, people resorted from quarters to Wailuku for instruction, coming often a distance of fifteen or twenty miles. But this could not long be; the aged, the infirm, and the young could not come so far at all. The people, therefore, erected places of worship in all the large districts of Maui, and it became a difficult question how to supply them with preachers. Messrs. Green and Strong did the best that seemed to them possible in the circumstances: they selected a class of their most devoted and talented church members, and instructed them in the Scriptures, in the elements of moral science, and in church history. Bartimeus was a prominent member of this class. From our present point of view, it seems as if he ought, long before this, to have been formally licensed to preach, if not ordained as an evangelist, or even as the pastor of a church. But the ideas of our missionary brethren at that early period developed slowly in this direction. Bartimeus was now set apart formally to the office of deacon or elder. It appears to have been early in 1839. It was not until three years after this, that he received a formal license as a preacher of the Gospel. It was not until February, 1843, the beginning of his last year on Maui, that he was ordained as an evangelist—his services being then urgently required by the people of Honouaula, twenty miles from Wailuku. He entered upon his work in that place with his accustomed ardour, proclaiming the glad tidings of a Saviour's mercy in the house of God, by the wayside, and from house to house. On the arrival of Mr. Clark as pastor of the church at Wailuku, he went over to welcome him to his sphere of labour, and spent a week or two. He then resumed his duties at Honouaula. There he was arrested by sickness. The attack being severe, he returned to Wailuku, that he might procure medical aid, and also be near his brethren with whom he had spent many years of fruitful Christian intercourse. He seemed to have a presentiment from

the commencement of his sickness, that he should not recover. But the thought of death gave him no alarm. He knew in whom he had believed. On the Lord Jesus Christ, he had, long before, cast himself for time and eternity. This surrender had been succeeded by a sweet peace. He had the hope of the Christian. Bartimeus did not leave as much of what might be called a dying testimony, as many others have done. There was less need that he should do so. His daily conversation, his holy example, and his unremitted labours in the cause of his blessed Master, had borne ample testimony. For a day or two before his decease, he sank under the force of disease, so that he was unable to converse much. He died September 17, 1843, and entered, as there is the most cheering reason to believe, into the joy of his Lord.

The character of Bartimeus shines out so clearly in the foregoing narrative, that little more need be said. His calling to be a preacher was evidently of God. He had original endowments for that service.

He was regarded as an ardent Christian, and as the most eloquent speaker in the nation. His knowledge of the Scriptures, as well as of general subjects, was remarkable, considering his inability to read. No missionary could quote Scripture more copiously and appositely in an off-hand effort than he. Even parts of Scripture that had not been printed in the native language seemed to be familiar to him, from merely hearing them quoted in the pulpit and Bible-class. His memory was of the very first order. On moral subjects he often evinced powers of discrimination that were astonishing, as compared with most other natives. He was a short man, rather corpulent, inferior in appearance when sitting, but when he rose to speak he looked well, stood erect, gesticulated with freedom, and as he became animated, poured forth words in torrents. Being familiar with the former as well as the present religion, customs, and modes of thinking, he was often able to draw comparisons and make appeals with a power which no foreigner could ever command. "Often," says Dr. Armstrong, "while listening with exquisite delight to the eloquent strains of Bartimeus, have I thought of Wirt's description of the celebrated blind preacher of Virginia."

But perhaps he was even more distinguished for the grace of humility. Although much noticed by chiefs and missionaries, as well as by those of his own rank, and occasionally receiving tokens of respect even from a far distant land, he was always the same. He sought the lowest place, and always exhibited the same modest demeanour, and appeared in the same humble garb. His prayer was, "Lord, be merciful to me a sinner."—*History of the Sandwich Islands Mission.*

II.—Mongolia.

SSION among the BURIATS, a Mongolian tribe, living under the authority of Russia, was commenced by the Rev. E. STALLYBRASS and the Rev. W. SWAN, who left England in the year 1817-18. The mission was established first at the town of IRKUTSK, and afterwards also on the ONA. But in 1841 the Emperor Nicholas closed the mission, and the missionaries retired from the field. The Directors of the Society having reopened their mission among the Mongol tribes, and having made Irkutsk the basis of their new operations, the Rev. JAMES GILMOUR left England for Russia in the early part of 1870.

In the *Missionary Chronicle* for August, 1871, the Directors stated that the missionary, the Rev. JAMES GILMOUR, had, during the year 1870, returned to MONGOLIA, where he had met with several individuals interested in the mission, from whom valuable information had been obtained. In a recent letter, our brother enters more fully into details respecting the Mongolian race, the various tribes of which it is composed, their distinctive peculiarities, and their geographical position together with the influence exercised upon the whole by the Empire of RUSSIA on the north, and that of CHINA on the south. Mr. Gilmour discusses the best method of resuming mission-work among the Mongols, and the means which are available for that purpose.

AGRICULTURAL AND NOMADIC MONGOLS. REV. J. GILMOUR,
JUNE 21, 1872.

stating the advantages and disadvantages of PEKING as a station for a Mongolian mission, and recommending its adoption as a general principle. Mr. Gilmour describes two classes of Mongols—the agricultural and the nomadic:—

AGRICULTURAL Mongols have been highly recommended by friends of the Society as the most desirable of all Mongol tribes among which to commence mission-work. I have made a long journey of nearly forty days eastward, for the express purpose of seeing and judging for myself, as the result of observation, what the advantages and disadvantages are:—To the missionary, the agricultural Mongols offer the following attractions:—(a) They are settled in their manner of life. They are not in tents, but in built houses like the Chinese. (b) Near the Mongol settlements there are inns at which an itinerant missionary could put up.

“The disadvantages under which a missionary among the agricultural Mongols would labour are:—(a) Wherever agricultural Mongols are found, they are a small minority of the population. There are some exceptions, but, as a rule, the so-called Mongol villages are, in reality, Chinese villages, with a small proportion of Mongols.—(b) There is reason to believe, also, that these settlers, few as they are at present, are fast becoming fewer, and that the complete absorption of them by the Chinese is only a matter of time. The true position of these Mongol villages is that of icebergs down in southern latitudes—rapidly melting away; or of a

coast being encroached upon by the sea. At one time these plains which I traversed were, far and wide, inhabited by Mongols, and by Mongols only; now a flood of Chinese has come in, and the detached Mongol settlements which yet remain are only the hilltops, which are soon to be swallowed up, and disappear under the advancing tide; therefore, even though a mission should be successfully established in any such village, it could only have a temporary existence, and would disappear with the people.—(c) The inhabitants of these villages are, to a great extent, Chinafied. It is true that they are far from having adopted to the full extent Chinese manners and customs; but it is also true that they have departed far from the ancient simplicity of their pastoral frankness. They do not, as in the desert, ask if you travel in peace, but, following the gross Chinese idea, ask if you have eaten; they do not set before you tea and white food, as in their tents, but, like a Chinaman, offer to pay your inn expenses, when, if you try to sell them a catechism, they will confess that they have not a ghost of a cash about them. They have adopted Chinese politeness and Chinese insincerity.—(d) Again, the inns are a barrier. In the 'Grass-land' there are no inns, and every tent, except in special cases (as sickness), is open to every traveller. In the agricultural villages the case is different. At a greater or less distance there is a Chinese inn. If you want to stop, you can put up there—or rather, you must put up there. Mongols may visit you, but you cannot visit them. Then the inns are, to a certain extent, a barrier to the missionary; and thus it happens that though your inn be only half a mile away, it may take longer to reach a
 ' abode than if you were

separated from it by a week's journey of grass-land.—(e) These Mongols rank properly as Chinese, not Mongols; and as such, come under the range of the Chinese missionary. Almost every man, woman, and child in them speaks Chinese, and the percentage of Mongols who read Chinese is not very much less than that of Mongols who read Mongolian. When it is remembered that there is a large staff of missionaries, of various societies, at work in and around Peking, surely no one will for a moment suppose that these Chinese-speaking Mongols are the proper province of the only Mongol missionary at present in North China.

"Among the NOMADIC Mongols the missionary has the following advantages:—(a) In their desert wilds, the Mongols are frank and hospitable; you can enter tents pretty much as you like, and, with a very slight introduction, you can be on very friendly terms. (b) The country is open, and if he possesses a tent, and camels of his own, he can go pretty much where he likes.

"The drawbacks are:—(a) Mongols are afraid to have to do with any solitary foreigner far away from the frontiers: their fear is that he may die on their hands, and this would land them in serious trouble with the Chinese authorities. (b) Chiefs might cause trouble, if so disposed. (c) Personal inconveniences, such as trouble with drunken Mongols, who are too apt to draw their great knives; sickness beyond the reach of help; exposure in wet weather, when no fire can be obtained. The first of these difficulties can be got over by having two missionaries in place of one; the second, by presents, conciliatory conduct, and by not staying too long in one place; the third, by faith in God, who numbers the hairs of the head of His servants."

2.—THE LAMAS (OR PRIESTS). THE SAME.

Common people look up to the priests as their models of excellence. Ring the Gospel to bear upon this large portion of the community is, of course, to exert an influence upon the whole:—

To account of Mongolia, or continuation of Mongolian matters, would be complete without considering the priestly class. The lama is *half the male population of Mongolia*. This is the position I have come to from personal acquaintance with families in various parts of Mongolia. The reasons for becoming lamas are various. Some are born lamas, in consequence of a vow made by the parents; some are left orphans in tender years, and adopted into the temples by some other lama; sometimes, in cases of death of parents, or of the boy himself, when life is despaired of, a black man (layman), is dedicated to the priesthood, in the hope that this act may merit the mercy of heaven, and avert the impending calamity. A certain proportion of the offspring is always set apart as lamas, from a sense of religious duty, from the idea that 'no lama, no life.'

Sometimes a man becomes a lama of his own deliberate act and choice. We have never known any such, but the Mongols tell me they exist, and explain they do, for the lamas enjoy certain privileges denied to the black man. In his own home the lama is treated with reverence and respect.

His seat of honour is his; not only his brothers half worship him, but his parents even pay him deference. The virtue of his having become a lama, is looked upon as having entered a higher state of being. Exemption from military duty may also act as an inducement to a man to become a lama. All laymen are liable to a

certain amount of military service; all lamas are exempt from this, and no doubt this may be an important consideration in the minds of the family, and of the man himself. Let him be a lama, and he cannot be called away, but remains quietly at home, tending his flocks and increasing his herds. Another inducement to those who possess any influence or patronage, is the hope of securing a good sinecure in a temple. The highest ambition of a lama (who does not happen to be born a Buddha) seems to be to strut leisurely about in the airy court of a gaudy temple, displaying a flat face, a cleanly-shaved skull, a superb silk coat, and a costly snuff-bottle. There are such sinecures, and there are such lamas, but they are few and far between. The vast majority of lamas are as poor as rats, and for a living are glad to hire themselves out as genuine servants, herdsmen, or camel-drivers in the tea caravans that cross the desert in winter from Kalgan to Kiachta. Large numbers also do nothing to earn a living, but subsist by begging. Begging in Mongolia is a grand trade. One of the prominent tenets of a Mongol is, 'To clothe the naked, to feed the hungry, is meritorious.' Numbers of black men even avail themselves of this religious sentiment, and are beggars by choice and profession. But the beggar of Mongolia is the lama; he has special facilities for begging, which the layman cannot command. A Mongol, by refusing a layman's request, simply loses the merit which would have accrued from giving; but when the beggar is a

priest, he is afraid to refuse, lest the lama should blast him with a curse. Armed with this fear, they can and do carry it with a high hand. They ride about on horseback, well-dressed, and well-mounted, quarter themselves where they have a mind to, and indicate to their hosts the sum of money they expect to receive at their departure. Sometimes, also, they associate themselves together into a company, travel about as a camel caravan, and pitch their tent here and there, as they say, to pray for the good of the country. From their privilege, and the manner in which they act, one would have expected to find them a noble class of beggars, but the very contrary is the case. A more mean-looking set of mendicants is nowhere to be seen. Meanness is stamped on their very faces. They seem not to have one single idea beyond, What shall we eat, what shall we drink, and from whom shall we beg a coat? and in these men we have the extraordinary spectacle of a purpose entirely defeated by the very means employed to accomplish it. These men *nominally* separate themselves from the world, that they may be free to think of higher things; in *reality*, they are so taken up with the LOWEST cares of this world that they have no room left for a higher thought. There is not the slightest doubt that many a poor layman, with a couple of wives and a tentful of children, is not a whit more, yea not so much, troubled with earthly cares as these men, who are said to be separated unto holiness.

"But the *meanness* of the begging-class is not the worst effect of lamaism. There is reason to fear that the morality of the lamas generally is excessively bad, and this is just what is to be expected from the nature of

lamaism. There are three main sources of vice in the system:—

"(a) *Celibacy* of the lamas.—Celibacy, when carried to any considerable extent in any community, is dangerous. Isolated cases, for which special reasons can be assigned, may do well enough; but when it becomes general, it is a fruitful parent of evil. Men stimulated by a soaring ambition, or fired by the burning enthusiasm of religion, may be able safely to throw aside all the entanglements of life, and live uprightly, with their eyes fixed on the one object of their pursuit as their guiding-star; but the lamas are celibates simply for the sake of celibacy, not ennobled by ambition, unsanctified by religious enthusiasm.

"(b) *Ignorance* is another fruitful source of evil among the lamas. The only acquirement of the lama is to know Tibetan characters, and to be able to pronounce the sound of Tibetan words. Of the Tibetan language he knows nothing. To him it is only a set of sounds. He knows no more of the meaning of the prayers he repeats, than does the wind when it turns the praying-wheel. Mongol he can speak, for it is his mother tongue; but he does not know the Mongol alphabet even, and the book language, when he hears it read, he hardly half understands. Of literary recreations and pursuits, therefore, he knows absolutely nothing.

"(c) *Idleness* is the other great cause of evil. This is the consequence partly of celibacy, partly of ignorance: of celibacy, because he has no family to work for; of ignorance, because it debars him from pursuing any kind of intellectual and engrossing recreation. Put these three—celibacy, ignorance, idleness—together, and it is not difficult to conceive the result."

3.—METHODS OF EVANGELISATION. THE SAME.

means available in attempting to convert Mongolia are :—

Books.—Much has already been done in this line. The whole Bible has been translated into the written language as used among the Buriats. In the Mongolian language there are also six or seven good Gospel tracts. These are well understood by the reading Mongols of the North, and are also understood by the reading Mongols of the South, though in the case of the latter there are some phrases that sound strange. For the especial benefit of the Northern Mongols, but also well understood by those of the south, a catechism, translated by Mr. Edkins, and published in Peking, has been extensively circulated; it was on one occasion much improved by hearing a man in Mongolia, a Mongol, remark that 'Many speak of Jesus.' More recently Mr. Edkins and Mr. Schereschewsky have finished the translation of the Gospel of Matthew into the Mongolian language as used among the Buriats, a tribe in the south-east of Mongolia. This translation is, at present, being cut on blocks at Peking, and it is hoped that, when published, it will be understood and read by the reading portion of the population of the southern half of Mongolia.

Pictures.—Bible pictures, with the figures of bright-coloured paint about the size of a postage stamp, might be made a very effectual means of imparting Bible truth. Take a picture, and explain it to a man who cannot read, and he not only understands it, but goes off, and repeats the vividness expatiates upon to his friends. Even reading men understand pictures,—on the con-

trary, foreign pictures of all kinds, but especially coloured illustrations, are most eagerly sought after. The Mongols have so few pictures of their own, and these so poor, that they are never done begging them from us; and what would be considered a very mean production in the West, seems a masterpiece in the eyes of the Mongols.

"(c) *Men.*—This is the great want. Without men to explain them, pictures are useless; and without men to infuse life into ideas, mere knowledge is useless. This is well illustrated by the case of the Buriats. Thanks to Russia and the Russians, they have knowledge. They know that things which they believe cannot be maintained in the light of the knowledge they possess; but though they have the knowledge, they hold to the doctrines. From this, it is evident that mere knowledge cannot shake men's attachment to Buddhism. The fact is, they are born into Buddhism, not reasoned into it, and are not to be reasoned out of it. If they are to become Christians, it cannot be by the influence of the dead letter of knowledge, but by *coming into contact with the personal influence of living men.* What is most of all wanted, then, is MEN, and till men are forthcoming, progress is hardly to be expected.

"(d) *Money* is the fourth means. The peculiar nature of Mongolia necessitates much travelling on the part of the Mongolian missionary. To evangelise nomadic tribes the evangelist must always be on the move."

4.—FUTURE PROSPECTS. THE SAME.

Hopefully regarding the future, the missionary sees in apparent obstacles the overruling hand of God, in preparing the minds of the people to receive the Gospel of His Son :—

“As it stands, Mongolia is not in so lamentable a state as some countries. Admitting all the immorality, admitting all the vice, admitting all the habitual lying that characterises both priests and people, there is still much in their religious state that cannot be considered without satisfaction. Perhaps the greatest cause for satisfaction is the vividness with which they seem to realise the realities of the life to come. Almost every action of a Mongol is, by himself and others, traced at once out into its consequences as regards its part in fixing his future destiny. They seem to be living continually under the shadow of the world to come. Their religion restrains them from many bad things, and urges them on to many things that are good. Above all, they recognise most vividly a God, ruling the world, though He did not create it; and the doctrines of their religion are thus far correct, in that they reward and punish, by a heaven and a hell, exactly the same good and bad actions as are rewarded and punished according to Christian doctrine—believing in Jehovah and Jesus alone excepted.

“The main drag on the wheels of progress is the lama class. In Mongolia everybody seems to be afraid of a lama. The spiritual dominion of the lama in Mongolia is absolute. He holds the souls of the people in his iron grasp, and by this means it is that he keeps command of their purse. But this mighty incubus, that presses on the mind of the Mongols, does not seem to be for ever. It is mighty, it may live long, but it is even now being destroyed little by

little. At present there are two main influences at work, reducing the power of the lamas :—

“(a) *Chinese encroachments on the South.*—The Mongols resort to the Chinese towns, to purchase clothes and other necessary articles which their own country does not supply; the Chinese go up into Mongolia to purchase Mongolian products, such as horses, cattle, &c. In addition to this, the Chinese are little by little pushing themselves up into Mongolia—first renting little pieces of the plain suited for cultivation, then acquiring by purchase, and thus settling down finally in their adopted country. The Chinese are a worldly sceptical people, and though the Mongols would probably be indignant at the charge, the presence of these Chinese has the effect of reducing very much the estimation in which the idle lamas are held.

“(b) *Russian influence on the North.* The influence of Russia is undoubtedly to reduce the lama's power. The reasons are not far to seek; but suffice it to say, that among the Buriats, who were anciently part of the Mongols, the lamas, in place of being one half of the male population, now seem to be only a very small percentage of it.

“If lamaism presents an almost insurmountable barrier to the introduction of the Gospel, it may be that the worldly influence of Russia and China, though aggravating their present condition, is, in fact, the God-appointed *preparatio evangelica* for the advent of the Gospel among the Mongols.”

III.—South India.—Bellary.

BELLARY district lies about midway between the Eastern and Western coasts of India, in the northern part of the Madras Presidency. It is 13,056 square miles in extent, and has a population numbering 1,653,000 people. The town is about forty miles south-east of the River Tungabuddra, its population

The languages chiefly used by the people of the district are Canarese

The mission at Bellary was established in 1810, by the late Rev. John S. H. — missionaries—Revs. E. LEWIS and T. HAINES.

months of February and March last, the senior missionary at Bellary, Rev. E. LEWIS, made an extended tour throughout the Telugu district. During this tour our brother visited many places

to which he was previously unacquainted; among these was the town of SEETA RAM, to which the extracts given below principally refer. Here our brother, to his surprise and joy, found a Christian congregation, the fruits of the labours of one of their own townsmen, SEETA RAM, whose conversion and acceptance of Christianity are to be traced, under God, to the influence of the Scriptures given to him ten years ago by a colporteur from Bellary. Seeta Ram has recently passed from their midst, but the influence and consistent character still lives in the hearts and memories of the community whom he was the means of bringing to a knowledge of the Gospel, as it is in Jesus.

-ARRIVAL AT BOOKAPATNAM. REV. E. LEWIS.

After visiting many large and important towns, and preaching to great numbers of people, the missionary arrived at a somewhat considerable town, BOOKAPATNAM, on Saturday morning, the 24th of February:—

Very shortly after we commenced our work in this town, a large number of people gathered round us and showed great interest in our work, and our people of one house in the raised seat in front of the colporteurs had placed and sat down, appeared to know who we were, what we were doing, and asked what caste he belonged to, and in a very ingenuous manner said, 'We belong to that strange man.' This answer delighted them, and they inquired who the gentleman

was who had just come into the town with them; to which he replied, 'He is a son and servant of our Great Father.' On hearing this reply, they, as we afterwards found out, at once concluded that we were Christian teachers, and that the books we had brought were Christian books. A conversation ensued, in which we discovered that they knew much of the Scriptures, that they were delighted at our arrival in their town, that they regarded it as an answer to their prayers, and felt grateful to God. During the day a very large number of Scripture portions was sold, and various congregations in different parts

of the town listened most attentively to us whilst we read several passages from the Bible to them.

"As we intended to remain in the town two or three days, we did not deem it desirable on the Saturday to show any very special interest in regard to the persons above referred to; neither did we put ourselves forward to elicit any information regarding the ways and means by which they had become acquainted with the Scriptures; but we carefully marked everything we heard and saw throughout the day, and oftentimes did our hearts burn within us, and our souls overflow with gratitude to God, as we saw evident signs of more or less familiarity with the Bible in several persons here and there about the town. Before the day closed, we knew full well that the Word of God had gone before us to Bookapatnam, and that it had been glorified. We had also accidentally ascertained much of the ways and means, but reserved our own enquiry of the whole matter till Sunday morning, when we went to the house above mentioned, where we

were most heartily welcomed as the 'messengers and servants of the One true God, and preachers of the Gospel of Jesus Christ.'

"In a very few minutes after entering the house, our attention was fixed chiefly upon a young woman, who was a widow, a somewhat elderly woman, of very respectable appearance, and two men, all of whom spoke of what they had heard of the 'One true God, the Lord and Father of all, and of Jesus Christ, the Saviour of men,' quoting most accurately, and with astonishing aptness, many passages from the Telugu Bible. We sat down in the midst of these persons, surrounded also by a considerable number of attentive and half-wondering listeners from amongst the neighbours. From the conversation, in which we soon became fully engaged, we learned the following particulars concerning Seeta Ram, a young man about twenty-eight years of age, who had died some two months before. His mother and widow, the older and younger women just mentioned, were our chief informants."

2.—LIFE AND WORK OF SEETA RAM. THE SAME.

The simple record of this good man's conversion and labours recalls scenes of Apostolic times, and proves that the Gospel has lost none of its power on influencing the hearts and lives of men:—

"About ten or twelve years ago, Seeta Ram, a goldsmith by trade, a good workman, an intelligent, honest, highly respectable and respected young man, a native of Bookapatnam, received from some Christian man, supposed to be a colporteur, from Bellary, a few Scripture portions, which he then and there commenced to read. He was so pleased, with the books, and his mind so impressed with their truths, and attracted

by their beautiful precepts, that he gradually put aside the 'Mahabharatam' and 'Ramayanam,'—which he had been in the habit of reading with great diligence, and which, it appears, he understood and explained well, and gave himself up to a careful study of the 'new books.' After reading the Gospel portions he had received, he desired some merchants, who traded between Bookapatnam and Bellary, to procure for him in Bellary a larger

which he gave them one they brought him a copy of the Bible. This he commenced to read from the beginning, and read some portions every day, and talked according to its holy precepts to reproduce in his own lives who 'walked with him' were the 'friends of God.'

When he learned himself, he endeavoured carefully and diligently to go to all around him, and invited several of his friends to come to him every evening when he would speak to them, and explained as he could. To this course he added his wife at first strongly, and said it was with great emotion that she told us how often she used to place the lamp for him, or to light it for him, and fill it with oil when it was low. They tried by every means to persuade him. He however, by kind and powerful means, and hands, not only prevailed at length, to help him in his offices, but to join the committee to hear the Word, and they said, 'soon became a honey-moon party continued to meet in the week, and invariably, for more than three months could not find out the occasion for choosing to meet on what led them to keep the Sabbath.'

During this time Seeta, an upright and honest connection of his character, his earnest, fervent prayers to God for whom his neighbours were, his steady unwavering faith in idol worship, and his faith in the Saviour, was revered and highly honoured by most, and by all. Very few ever

attempted to oppose him, and none to persecute him. He had never gone more than a few miles from his native town; and had never any inclination to go far from his home, even for a short time. He was ever wearied to see the idolatry and wickedness that prevailed around him; his pious soul longed to depart to the pure realms of light and happiness above; and he was often heard to say, 'I am quite ready to depart when God shall call for me.' About a year ago he became somewhat ailing in health, but was not so ill as to cause any alarm to his friends. He continued more earnest and devoted than ever in reading the Scriptures himself, and explaining them to others, and in prayer. On one particular evening he appeared especially anxious to speak seriously and solemnly to every one of his friends, and whilst reading, from the Book of Revelation, the description of heaven, he was himself much affected. After finishing the chapter, he laid down the book, asked his friends if they understood the beautiful words he had read, if they could see the beautiful city, if they did not then behold the glorious light! Later the same evening, without any apparent pain, and without a struggle, he passed through the dark valley of the shadow of death into the glorious presence of the God whom he had served and loved.

"Some time before his death he had desired his friends, when he died, to place in his hand in the grave the 'Book of Life,' a small tract, of which he was very fond, and to distribute the few Scripture portions which he had, far and wide, that all may learn the truth and come to God. The Bible, which he had so long read, he desired to be kept in the house, and read amongst his friends, whom he entertained still to meet as they were wont.

He had earnestly exhorted his wife and mother, and in fact all his friends, to hold fast the Word of God, to remember the story of the rich man and Lazarus, to be prepared to forsake all that they held in the world for the sake of Christ, remembering His word, 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me.' He had repeatedly assured them that 'true piety consisteth not in reading the Word of God, nor in hearing it, but in faithfully walking according to its precepts.' He had expressed a great hope that at some time he should see a Christian teacher, and learn from him the best way of keeping the Sabbath, the full meaning of Baptism and the Lord's Supper. He appears not to have had any idea of the necessity of baptism by water, and often said that he thought the true baptism was that of the Holy Ghost, that purifies the soul.

"Those who had listened much to his teaching when alive, revere his memory, carefully treasure up his words, and speak of him as their 'beloved teacher, whom God had sent to them.' Some others in the town and surrounding villages, who revered him living, but who knew not the real spirit of his teaching, and the humility

of his life, after his death brought offerings of coconuts and incense and offered a kind of worship at his grave, believing him to be a saint through whose intercession with God on their behalf they may obtain heaven. This practice was continued until very recently.

"These are the facts which I related to us concerning a young man who had become a Christian independent without the help or direction of a Christian teacher but the Word of God and the Spirit of God, who reveals things of God to every honest enquiring mind. And these facts of a Christian life were noted and related to by persons who had never read a Christian memoir, and who had no personal knowledge of any Christian man or woman, but the one whose life had made so deep an impression on themselves. We were very careful to make enquiries of various persons in the town who knew Seeta Ram, and were entirely disinterested in his life and his work; and everything we learned from them was so much more in confirmation of the facts as related, every one bearing the high testimony to his consistent and devoted life, and his great zeal in his new faith he had embraced."

3.—EFFECT OF HIS TEACHINGS. THE SAME.

Much has been written about the comparative, if not absolute impossibility, of the Bible making its own way, and bearing testimony to its Divine origin and adaptedness to man in the midst of those nations with their own other gods, follow other religions, believe in other sacred books, swayed by many superstitions, and ruled by ceremonies and customs altogether opposed in spirit and practice to those of the Bible. The community gathered by our friend shows, however, what may be accomplished by a careful study of the Word of God, accompanied by the help and guidance of the Divine Spirit, in places where the voice of the far missionary has never been heard:—

must now relate, as briefly as
 what we ourselves saw of the
 is teaching, which will afford
 t possible testimony to his
 knowledge of Scripture, his
 rstanding and appreciation
 e, and the aptitude and force
 he taught it to others. This
 necessary a short notice of
 ose persons who formed the
 eeta Ram's congregation, and
 ally regarded him as their
 This congregation was com-
 a mother, his wife, and two
 mentioned, and two women
 pectable position in Hindu
 om a neighbouring town,
 eral lads, members of the
 hese we found were in the
 of meeting together every
 r prayer and the further
 he Bible, the two women
 herroo coming down to
 am. This congregation met
 on the Sunday in question,
 d one of the most interesting
 ng, and to me, at least, happy
 have ever had. We gave
 up in the first place to talk
 pture truth, or rather to find
 the individual members of
 gation knew of Scripture.
 y all showed a very quick
 and clear appreciation of
 and a very correct know-
 ie Bible from beginning to
 y spoke with the greatest
 Scripture doctrines, always
 re language; and used
 llustrations, references, pre-
 stories so fully and freely as
 to conclude that they must
 carefully reading Christian
 on for a number of years.
 rwer to a question put con-
 e creation of the world, the
 eeta Ram gave readily the
 nd correct description of the

creation in the exact language of the
 Bible. With the same facility did she
 speak of Abraham, the 'Friend of
 God,' of Isaac and Jacob, of Moses and
 David. The Psalms of David she
 delights in, and repeats portions of
 many of them; the Ten Command-
 ments she knows perfectly; is well
 acquainted with the history of Job;
 compares the prophecies of the Old
 Testament with the histories of the
 New, especially with reference to the
 life and death of Christ. She is well
 acquainted with the principal facts in
 the history of Jesus; with the miracles
 and parables of our Lord; with the
 last command of our Saviour to his
 apostles, to 'Go into all the world and
 preach the Gospel to every creature.'
 She showed a familiarity with the
 history of the apostles: with the cha-
 racter of Peter, his fall, repentance,
 and recovery; with the conversion of
 Paul on his way to Damascus with
 letters from the chief priests 'to
 the synagogues, that if he found any
 of this way, whether they were men or
 women, he might bring them bound
 unto Jerusalem,' and with his subse-
 quent devotion to the cause of Christ
 and his precious Epistles to the
 Churches. She asked many questions
 regarding some passages in the Epis-
 tles, the meaning of which she did not
 clearly understand.

"From another member of this small
 congregation—a man of about forty-five
 years of age—we heard Bible-stories
 and truth so correctly repeated, that
 we were reminded of what we had read
 of the Christians of the first century,
 who had no copies of the written Word,
 but treasured up all that they had
 heard, perfectly in their hearts and me-
 mories. When speaking to him of the
 wonderful way in which God some-
 times takes care of His people he, in
 illustration of the truth of what we

said, went through the whole history of Moses, in connection with that of the people of Israel, describing every incident most minutely and correctly and with great fervour. He spoke of Moses as a babe hidden by his mother in the ark of bulrushes in the river, for fear of the cruel tyrannical king of Egypt; of his being discovered by that very king's daughter and brought up in the palace; of his flight from Egypt; of God's appearing to him in the bush, which burned but consumed not; of his return to Egypt; of the plagues which God sent upon the people; of the Exodus of the Israelites—the incidents of the Red Sea, the pillar of cloud and the pillar of fire, the wandering in the wilderness, the rock which Moses struck, and the stream which followed them thence; of the manna sent down from heaven, the wonders of Sinai, Moses ascending Pisgah, his dying there and being buried by God himself. With the same minuteness did he describe some scenes in the life of Jesus—particularly His walking on the sea, and His bidding the rash of Peter to come to Him on the water, Peter's gradually sinking lower and lower in the water as his faith grew less and less, until Jesus stretched out his hand and saved him, and rebuked him for his 'little faith.'

"The other members of the congregation, though not able to repeat so readily what they know, show many unmistakable proofs of their acquaintance with and love for the Scriptures.

"Scripture words, phrases, similes and illustration, which I had considered only a Christian congregation of considerable experience could properly understand and appreciate, and which, if my opinion before this had been asked, I should have pronounced as so foreign

in the Telugu Bible to purely Telugu people, that very few, if any, would be able to understand without considerable help from some Christian teacher who had been much instructed therein; such, the members of this congregation not only appreciated when they heard them, but themselves freely used with great aptness and force, proving beyond the possibility of a doubt that the Bible in Telugu was not to them a 'Sealed Book,' but the plain Word of God.

"The unaffected way in which every one of them spoke of God as 'Our Father in heaven,' of Jesus as 'Our Saviour,' and of the Holy Ghost as 'The Comforter and Teacher,' showed that flesh and blood had not revealed these things unto them.

"Thus much may be said of the small congregation which Seeta Ram had collected to hear the Word of God read and explained by him. Although they have so accurate a knowledge of the Bible, not one of the female members of this congregation can read a single letter of the alphabet. On discovering this fact we expressed our surprise that they knew so much of Scripture language and that they also knew so well in what part of the Bible the different passages they quoted were found, and asked to know the reason. The answer given was—'He taught us so thoroughly, with so much love and earnestness, that we could not but remember his words, and well we remember too, his manner when teaching us.'

"This fact speaks for itself, and bears testimony to the extraordinary ability of Seeta Ram to teach the Word of God, notwithstanding that he himself had never learned from the mouth of any earthly Christian teacher.

4. EXTENT OF HIS INFLUENCE. THE SAME.

RAM's efforts were not limited to his own circle : and who can the amount of good which may result from a word spoken in a solitary wanderer, or from a tract dropped by the wayside.

efforts and influence were not to the few persons now noticed. Neighbours of his came to us for 'The Book' that their father had himself loved and taught. When going to the lanes and alleys of the town, speaking to all he saw, of the Great King who had given command to his servants to go to the highways and hedges, into the streets and lanes of the city, and to all to the marriage of his Son, he entered the house of a carpenter busy at work, and called him to something of our message. He readily responded, and informed us he had heard the same good news from Seeta Ram, and that he had which that good friend had brought ; whereupon he showed us the Gospel of Luke in Telugu, and from us the Gospels of Matthew and Mark in addition.

As Ram's mother shed tears of joy and grief with sorrow as she told us of her son, 'her beloved, pious son,' we tried to tell me many sweet words. She said, 'and begged me to pray to the one true God ; he is before to the beautiful city. He will be his memory !' The old man's son had used so much, and as needing to be rebound, we turned upon her to give us in exchange a new one, after convincing the contents were the same.

How great would have been our joy if he had come upon this young worker in the midst of his life, and had been privileged to speak from his own lips of his know-

ledge and experience of the Truth, and to have answered the few questions he wished to have answered ! But he has gone before us into the everlasting kingdom. He rests from his labours and his works do follow him. He being dead, yet speaketh—speaketh loudly and with no uncertain sound in his native town ; speaketh to us to work while it is day in spreading the Word of Life far and wide, never doubting that the Gospel is the power of God unto salvation to every one that believeth. He speaketh words that may well shame those who, whilst holding the Bible in their hands and professing to be guided by its Divine light, dare to doubt whether its light is strong and clear and steady enough to lead a Hindu into the pure knowledge of God and a holy life. He speaketh words that will silence their clamour who say that 'the Bible can never hope to make way when the Ramayanam and Mahabharatam have gone before.' He speaketh to every Christian labourer, to labour in sowing the seed of the kingdom, to sow beside all waters, to be instant in season and out of season, to go everywhere preaching and teaching the Word. He speaketh words of gratitude to all the faithful men who, heedless of opposition and despite many discouragements, still hold that the Bible will in every place bear witness to God, and lead men to the Saviour ; and who, full of hope, diligently seek to send it to the four corners of the earth, amongst all nations and people and tongues."

IV.—Notes of the Month.

1.—ARRIVAL OF MISSIONARIES IN ENGLAND.

Mrs. HILL, wife of the Rev. S. J. Hill, and three children, from BERNAMPORE, North India, August 8th.

The Rev. C. F. MOSS and child; Mr. and Mrs. JAMES BARKER and family, from MADAGASCAR, August 24th.

2.—DEATH OF MRS. ABBS.

We have noticed with regret the announcement of the decease, on the 23d June last, of Mrs. ABBS, wife of the Rev. John Abbs, of KIRBY MOORSIDE, Yorkshire, formally a missionary in connection with this Society, and labouring at PAREYCHALEY, South Travancore.

When in the year 1859, after twenty-two years' labour, necessity compelled her, and on her account Mr. Abbs, to retire from the work, her heart was as much in love with it as at the beginning of her course. God had prospered the work of their hands; many who had been worshippers of other gods had been led to serve the living and true God, and to wait for His Son from heaven. "Many daughters" among the heathen have arisen to call her blessed, and in the day of the Lord Jesus will appear as the evidences that her "labour was not in vain in the Lord."

3.—DEATH OF MRS. ROBINSON.

Many friends of the Society will have observed with interest, that one of the Home Secretaries, the Rev. ROBERT ROBINSON, has during the past month been called to suffer the most painful bereavement known to a Christian household. Mrs. Robinson had been for some time an invalid; but during the month of August her health failed rapidly, and she died on Thursday, September 19th. She was the centre and the strength of a most affectionate and happy household: and as a pastor's wife and as a Christian friend, she was held in loving regard by all around her. The Directors have expressed their warm sympathy with their valued friend and colleague in his painful loss; and they are persuaded that the feeling will be shared by a large number of the Society's friends throughout the country.

4.—DEATH OF MISS DAVIES, OF DARWEN.

In common with a large circle of friends in Lancashire, the Directors have been called to sympathise with the Rev. T. Davies, of Darwen, in the sudden and painful decease of his daughter, who was drowned while bathing, at Barmouth, in North Wales. Miss Davies was twenty-one years of age, and was greatly beloved by all who knew her. She was a good Latin, German, and French scholar, and had passed several scholastic examinations with credit. Her musical attainments also were of a high order, but she was specially distinguished for her piety, her marked amiability, and for her earnestness in all that concerned the salvation of souls. It was hoped that, early in the coming year she would proceed to Madagascar as a missionary's wife; and the highest expectations were formed as to her career of usefulness. But such was not God's will, and, after a brief interval, she has followed her excellent mother to the higher service of the heavenly world.

IV.—Contributions.

From 10th August to 16th September, 1872.

LONDON.		Legacy of the late James Sturm, Esq., per John Mills, Esq. (on account) ..	100 0 0	Ipwich Tackett Street. A Friend, by Mrs. Hollis ..	5 0 0
.....	1 0 0	Legacy of the late W. Hamlet, Esq.	90 0 0	Jersey. Auxiliary	31 6 0
Esq.	5 0 0			Kendal. Auxiliary, for Moffat Institute	10 10 0
.....	2 0 0			Leeds. Auxiliary	30 0 0
Mr. Robert, Esq.	100 0 0	COUNTRY.		Do. for Widows' Fund ..	5 0 0
J., Esq., per S. J.	100 0 0	Acton Burnell. J. T.	1 15 0	Do. for Mrs. Mawbey's Sch	5 0 0
Isacs, for Rev. J. New Church, outh Africa.....	5 0 0	Bedford. Collected by Miss Smith and Mrs. Everett for Mrs. Corbold's School..	5 0 0	Lytchett Minister	2 14 6
Mrs., for school himanga, Mada-	1 12 0	Bishops Stortford. Woodham Booth, Esq., for Madagas-	10 0 0	Manchester. A Friend	100 0 0
Esq.	3 0 0	Brighton.		Mellourne, Derbyshire.....	5 14 10
Esq. and Friends, Rev. F. Wilkin- day-school, Quilon.	3 10 0	Mrs. W. C. Dyer, for Widows' Fund	4 0 0	Newport, Isle of Wight. Alfred Coleman, Esq., for Moffat Institute	1 12 6
Rev. R. Robin- son, Guinea.....	10 0 0	Queen square	31 1 7	North Malvern	17 1 2
Lord with		Bristol. J. Mannatyn, Esq., for Training Converts in Madagascar for Evan- gelistic Work	21 0 0	North Shields. Auxiliary ..	11 9 10
first fruits of all cruise — Prov.	5 0 0	Burnham	2 9 6	Preston. Auxiliary, Knowle Green	3 0 0
Mrs. Cullen	5 0 0	Birmingham. Auxiliary....	246 9 6	Do. Poulton-le-Pyde	0 9 6
ry, Esq.	5 0 0	Creaton	0 11 6	Do. Legacy of the late Rev. H. Slater.....	19 19 0
.....	10 0 0	Cleicland. District Auxiliary	27 0 0	Rochdale. Providence Ch.,	17 4 0
Miss	0 10 0	Cockermouth. Auxiliary....	39 2 5	Ramshotton. Park Church..	9 11 6
W., Esq.	1 1 0	Cumberland. Auxiliary	63 4 6	Scarborough. Bar Church ..	41 7 1
oad street	9 17 5	Chulmleigh	4 9 8	Do. East Borough Ch.,	
etc. Collections	7 0 0	Darling. Auxiliary	11 12 9	Do. collection	16 18 0
Dr. Harnsey, for Rev. F. G. G.	10 0 0	Denton, near Grantham. Mr. J. Caborn	1 0 0	Do. South Cliffe Church	45 0 0
S. E. Hill	0 5 0	Douglas, Isle of Man. Col- lections, Finch Hill Church	13 10 0	Sheerness. R. G. Hobbes, Esq.	1 1 1
el	0 16 6	Ewer. Auxiliary	100 0 0	Sheffield. Legacy of the late Francis Jones, Esq., per Mr. Joshua Smith	654 7 8
hopel. Poplar. Auxiliary	4 14 9	Faulmire	7 8 0	Southampton. Legacy of the late Mrs. Mary Baker	300 0 0
pt's Congrega- tion. My Col-	5 0 0	Faversham Ladies' Working Party for Female Educa- tion in the East	16 9 3	Southport. Auxiliary	180 0 0
.....	9 4 6	Gravesend. Princes Street Auxiliary	32 9 0	Spalding	17 0 0
e Chapel May	20 0 0	Godalming.....	46 12 2	Stoke-upon-Trent. For Wi- dows' Fund	1 1 0
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Yours very faithfully
S. Lamont Williams

THE
VANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

NOVEMBER, 1872.

Christian Tolerance.

: true nature and just limits of Christian tolerance furnish a problem which the course of modern thought has brought into the foremost rank among the questions of the day. It is no verbal disputation or logical dilemma, to which practical Christians can afford to give the go-by, leaving it to the curious and idle. It is a most practical question—both with regard to differences of creed amongst Christians, and with regard to Christian error. It is difficult to say in which direction mistaken views are most dangerous: for they lead in one extreme to the inhuman must we say *too* human? wickedness of persecution; in the other, to the denial of any certainty in religious truth, any boundary between truth and error.

Within the last few months we have had some startling illustrations of either extreme. We have seen an archbishop angrily called to book for having spoken of certain Hindoo gentlemen and Burmese nobles as "solite heathen," and advised to acquaint himself with heathen literature—for which the praise of perfect tolerance is claimed—before he dares to think Christianity superior to Paganism. On the other hand, we have seen the streets of prosperous and busy Belfast swept by the storm of actual civil war, while two factions, Protestant and Catholic, both claiming to be the champions of Christ's Church and doctrine, vied with one another which should show the most flagrant disobedience to Christ's precepts and the most shocking absence of a Christian spirit.

The truth must lie somewhere between these extremes. It is very necessary that we should be able clearly to see where it does lie, and to state our views and practice accordingly.

Christianity, in fact, has both a tolerant and an intolerant aspect. That it has a tolerant side was very little understood by Christians themselves three hundred years ago—when all England was plunged

into mourning at the news of the hideous massacre of the Huguenots; when, thirty years earlier, a fair, fertile district in the south of France was turned into a desert, twenty villages or towns burned, and between 3,000 and 4,000 innocent Waldenses—men, women, and children—massacred; when even Calvin, though he interceded with the magistrates to give Servetus an easier death than burning alive, yet believed, as almost all men did, that it was the duty of the State to put blasphemers to death. A mighty revolution has taken place since then. No government would dream of repeating the crimes of three hundred years ago; and probably not one English Protestant could be found to say that Calvin and those who thought with him were right. We well know that our Master would say to all who think thus to do Him service, as He said to the disciples who were for calling down fire from heaven on the Samaritans, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save."

Yet Christianity has also what for plainness I venture to call its intolerant side. We cannot truly understand or exercise Christian tolerance, unless we also understand and sympathise with that sense of the boundless importance of truth, and the deadliness of error, which pervades the whole teaching of our Lord and His apostles; and that intensity of personal conviction which forms the very backbone of Christian faith.

Consider what are the fundamental assumptions on which the Gospel takes its stand. First, that all who do not know God are in a state of mental and moral darkness. Secondly, that all who do not love God are in a state of sin—transgressing the most essential law of their own nature and of human society. Thirdly, that this darkness and sin are the actual condition in which the Gospel finds mankind. Setting out with assuming these three facts, the Gospel bases on them its positive teaching:—First, that Christ, and Christ alone, is the Revealer who makes God known, and the Mediator who restores us to love and obedience; and, secondly, that those who refuse light and salvation through Christ, and choose darkness and sin, are doomed to hopeless ruin, and "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

Now these are not subordinate doctrines of Christianity, about which men may doubt and differ, and yet be good Christians all the while. They are its very foundation and substance; which, being taken away, Christianity might indeed have in it some portions, more or less, of truth, but as a revelation and as a religion it must be false. And certainly no one can have a right to call himself a Christian merely because he receives certain fragments of Christian doctrine, rejecting Christianity itself.

Men are lost. Only truth can save them. Those who continue ignorant continue unsaved ; but those who reject truth are doubly lost. "This is the condemnation, that light is come into the world, and men loved darkness rather than light."

Men are lost. Only love can save them ; for the central truth which brings salvation, and in obeying which the soul is purified, is the message of Divine love. "We have known and believed the love that God hath to us." "He that loveth not, knoweth not God ; for God is love."

Men are lost. Only Christ can save them ; for it is in Him that the truth and the love of God are manifested. "No man hath seen God at any time : the only-begotten Son, who is in the bosom of the Father, He hath declared Him." "Hereby perceive we the love of God" (St. John simply says "the love"—as though there were no love but this), "because He laid down His life for us."

Christianity is, then, by its nature intolerant of those evils to which it is opposed. As truth, it can make no terms with error. As love, it can swear no truce, but is sworn to deadly war with sin ; for love is law and the fulfilling of law, and sin is the transgression of law, and the parent of hatred, wrong, and misery. As the work of Christ it can admit no counter claim of authority. Christ did not come to discuss the works of the devil, allowing it as an open question, with much to be said on both sides, whether they shall be tolerated or not ; but to destroy them. He does not say, "It will be better for you to repent ; but still, if you will not, God is your Father, and all will come right at last." but, "Except ye repent, ye shall all likewise perish."

Christianity is intolerant, as light is intolerant of darkness, which it annihilates ; as Spring sunshine is intolerant of the dull bareness and desolation of Winter, which it banishes, replacing it with the beauty and fulness of freshly budding life ; as liberty is intolerant of bondage, health of sickness, wealth of poverty, neither of which can subsist with its opposite.

In a word, Christianity is earnest, and practical. The Gospel of our Lord and Saviour is not a system of opinions, views, theories, which men may hold or reject or leave undecided, and life go on just the same ; but a remedy for evils of which mankind are dying. "Thou shalt call His name JESUS, for He shall save His people from their sins."

There are a vast number of persons—nominal Christians as well as non-Christians—to whom this practical, earnest decisiveness of the Gospel is its most odious feature. If we could smile and say to them— "We believe, for our parts, in the Bible, in the Deity and atonement of our Lord Jesus Christ, in reconciliation with God and eternal life

through Christ: you take different views. What does it matter? We shall all emerge into light, and be happy together at last"—this they would call liberal, truly enlightened, the language of generous charity. But if we avow our conviction that "he that hath the Son of God hath life, and he that hath not the Son of God hath not life"; and that "he who believeth not is condemned already"—then we appear to these persons bigoted, self-opinionated, narrow-minded, foes to free thought, out of harmony with this enlightened, progressive age; utterly lacking, they will even tell us, in Christian charity.

No, not in *Christian* charity! Wanting, it may be, in that kind of charity which will calmly see a man drowning, and smilingly say to him—"I trust you will suffer no serious inconvenience; I believe the ground is quite as firm at the bottom as on the bank." The Lord Jesus and His apostles have given no example of such charity. Their charity is that of the man who plunges in, at peril of his own life, to rescue the drowning wretch; and who holds back with friendly violence and urgent protest the rash adventurer:—"You must not! The weeds are long and tough and matted; the current is powerful; it is death to venture!"

The intolerance of bigotry is the intolerance of selfish pride, wishing to make others bow to our opinion, our party, our authority, or that of our leaders. The intolerance of Christianity is the intolerance of love. Its message of God's love to His sinful, lost, wandering and revolted children is the Divine sign manual, unmistakably distinguishing the Gospel from every religion which man has patched up for himself. This love it is which kindles on its lips a fiery intensity of denunciation against falsehood and sin—the master-evils whereby men are ruined and destroyed. St. Paul's words, thrilling and glowing with intense personal conviction, while radiant with inspired authority, tell how widely different a thing from Christian charity is the latitudinarian impartiality of indifference, which is tolerant of error only because it has no zeal for truth. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

What, then, is not tolerance a Christian virtue—a distinguishing feature of true Christianity? Assuredly, true tolerance is the child of Christianity, for it is another name for love—love of truth, and love to men. Wherein, then, does this tolerance, so widely different from what often usurps its name, essentially consist?

The true idea of Christian tolerance is to be gathered (I conceive) from the following three peculiar and prominent characteristics of the Gospel, as taught in the New Testament Scriptures.

First.—The ABSOLUTE PROHIBITION of COMPULSION in every form, and of all that is akin to compulsion, in the propagation and maintenance of truth. The kingdom of truth and love is to be spread by the power of truth and love only. They who would call down fire from heaven, and they who would smite with the sword, on its behalf, know not what spirit they are of, or what work they have to do. The tares must not be pulled up, even if we could be perfectly certain which are tares and which are wheat. If Christ's kingdom were of this world, then would His servants fight; but now is His kingdom not from hence. It is not merely that temporal governments are forbidden to meddle within the province of religion, but that the means at the disposal of temporal governments are null and void within that province. If men could be brought truly to repent and believe the Gospel by fining and imprisoning them, it would be a merciful and righteous thing to do so, and our Lord would from the outset have chosen magistrates for missionaries, and emperors and kings for apostles. All the sad and shameful history of *Christian* persecution—from the gigantic iniquities of the Inquisition, and the wholesale massacres of Jews, Albigenses, Hussites, Lollards, Huguenots, Vaudois, down to the smoother-faced civil tyranny of Acts of Uniformity, Five-mile Acts, Test and Corporation Acts, and the like—has borne witness for above fifteen hundred years to the wisdom of our Lord and Master, in utterly forbidding to His disciples the use of weapons they have yet been so ready to seize, so reluctant to lay down.

When we consider how natural it is to be angry with people for differing from us, and how reasonable it looks that the magistrate, whose duty it is to put down wrong action, should also restrain that subtlest kind of wrong action—wrong thought and speech—this distinguishing character of the Gospel is no feeble evidence of its super-human origin.

Secondly.—The CLEAR DISTINCTION drawn in the New Testament BETWEEN ERROR AND THOSE WHO ARE THE VICTIMS OF ERROR. The doctrine of God's perfect hatred of sin, joined with infinite love to the sinner, is another Divine autograph on the pages of the Bible. Our instincts point quite the other way. We naturally identify the criminal with his crime, and the partisan of error with his creed. This is at the bottom of all sectarian bigotry. Christian tolerance requires that we speak the truth in love; that we make war on error, not on the persons who hold it; that we show to them personally such respect, sympathy, courteous kindness, and patience, that he who is of the contrary part may be ashamed, having no evil thing to say of us.

Thirdly.—The setting up of LOVE TO CHRIST AS THE CORE AND TEST OF CHRISTIAN UNITY: love being explained to mean personal adherence

and faithful service : having Christ's commandments and keeping them. "Grace be with all them that love our Lord Jesus Christ in sincerity!" The hearty practical recognition of this great canon amongst all Christians will be the death of sectarian animosity. It demands the surrender of all exclusive pretensions, such as those of the High Churchman on the one hand, and of the Plymouth Brother on the other hand ; but not the sacrifice of any conscientious conviction of truth, or the abatement of our zeal for truth, so long as we heartily recognise the liberty and loyalty of those who bow as we do to Christ's word, but interpret it differently. Both love and conviction, to be genuine, must be free.

With these three main principles as our guide, we may gird ourselves to the practical solution of that most difficult of problems,—How to be zealous for truth without bigotry, and intense in our convictions while humbly mindful that we are not infallible.

EUSTACE R. CONDER.

Short Essays.

By J. S. E.*

(Continued from last number.)

XLVIII.

EVERY one knows how a train of thought may be started by a casual word or passing incident, which, through the association of ideas rapidly linking one thing to another, may, in the twinkling of an eye, transport you to the other side of the world, the times before the flood, or to the starry heavens ! I observed the other day a number of bills posted side by side announcing that sermons would be preached in such and such a place, by so and so, and collections made after the several services. It so happened that the places and preachers belonged to different religious bodies—Episcopal, Presbyterian, Wesleyan, Baptist, Independent, and even an "Iron Room." In a moment I was at Corinth, Philippi, and Antioch, walking about the streets to see if I could find any similar placards advertising sermons by Paul or Barnabas ! Of course we cannot conceive that in apostolic times there was any thing of the sort ; but we are so familiar with such things now, that we never question their

* These letters, which have a meaning, were adopted by the author when he consented, at our request, to contribute to our pages. They will continue to be used to the end of the year. After that they will probably be superseded, if, as we hope, the "Short Essays" will go on through another volume. It is enough to say, at present, that our readers must by this time be aware that J. S. E. stand for
T. BINNEY. EDITOR.

propriety, or think of them as indicating how we have drifted away from the patterns and precedents of the first churches. The fact is, that it is utterly impossible to take the New Testament and to say, with respect to church customs and arrangements, "We will do, or *not* do, exactly what we find here, or *don't* find." I once saw a number of persons kiss each other while taking the Communion, because they thought that St. Paul had enjoined this form of salutation, and that it ought to be *literally* obeyed! I remember a young minister being requested by his deacons to draw up a number of rules for the guidance of the church. They were to be taken directly from the Scriptures, and were to bring the society into exact harmony with the model of a primitive community, according to apostolic precedent and law. He took the men at their word, and drew out from St. Paul's letters—including the Pastoral Epistles, those to Timothy and Titus—a series of rules, which when produced very much surprised his friends, as they contained many things they had never thought of, never realized as actual parts of primitive church order, or as requiring to be put into practice in these our times. They were probably right; but the incident is an illustration of the fact that those who are professedly most intent on following apostolic precedent, and conforming to "the pattern shewn them on the mount," do not do it with any thing like literal exactness. The fact is, we have to do with principles and ends, not merely with forms and methods. Different churches may be equally apostolical though, in seeking to secure the same spiritual results, they act on and carry out the same general principles, but under different forms of procedure. Hence, modern circumstances may justify us in not doing some things which the first churches did, and in doing others of which they knew nothing, and which might rather surprise them if they were here to witness.

XLIX.

With respect to different forms of church government, it does not seem that there is any great evil in their existence. What is to be lamented is, that any one should be advocated on the ground of its being exclusively authoritative and Divine, and those that differ from it regarded as perilous to their adherents. To suspend salvation on the *form* of the fold—to affirm that any that differ in construction from our own cannot include *sheep*, or only here and there one, by special favour or a happy accident,—this is surely not in harmony with the spirit of Him who rebuked His disciples for want of cordiality towards some who cast out devils, merely because they "followed not with them." It is not at all certain that all the apostolic churches were constituted exactly after the same model. There might be among them "differences of administration," though the same spirit. He who cared not about the

Gospel being preached "even of envy and strife," so long as it was preached, was not a man to have attached importance to any modes or forms so long as spiritual results were secured. Books have been written by the advocates of different systems of church government to show, by clear and distinct proof-texts, that theirs was the only one scripturally sustained. Each of the advocates did this, and could select and arrange the several passages on which he confidently rested his case—a rather strong presumption that each really had something to rely upon, and that either from things differing in different churches, or from the progress of development within the apostolic age itself, facts and statements are to be met with in the New Testament which, separately taken, may constitute a basis on which different theories might plausibly be based.

L.

Supposing an Episcopalian, a Presbyterian, and a Congregationalist to have written their several books, as just indicated, I can conceive of a person reading them over, laying them down, and then saying to himself: "These systems are all right and all wrong—though right and wrong in different degrees. There is something in the record in favour of them all, but the book is not the exclusive property of any. There is more perhaps in support of each than the thoroughgoing advocates of the others will admit. There is more of Episcopacy than is quite palatable to the Presbyterian and the Independent; there is more of Presbyterianism than the Independent and the Episcopalian can easily digest; and there is more of Congregationalism than either the priest or the presbyter can manage to get rid of. Now, while I have my personal convictions of what, in my view, is most accordant with primitive usage, and most agreeable to the spirit of the Gospel, and most adapted to universality, yet I believe that all the systems, if worked by spiritual men, and for spiritual purposes, will be acceptable to God, their societies *churches*, and their advocates and adherents 'heirs together of the grace of life.' Each 'holding the Head,' and striving 'in godly sincerity' to serve Him, and, while seeking to do so in that mode believed to be best, looking out with an eye of delight and a heart of affection on those who, in *their* way, are trying to do the same—cultivating intercourse and communion with them—and constantly saying in their salutations and their prayers, 'Grace be with all them that love our Lord 'Jesus Christ in sincerity'—such men, *whoever they might be*, and such societies, *whatever was their form*, would have nothing about them of a schism or a sect. So, at least, I feel and think, all the warnings and fulminations of bigots notwithstanding."

LI.

Last month something was said about congregational singing; a great

deal might be said about public prayer and congregational worship. I may go into this subject by and by ; at present I introduce it by the following short colloquy, which once passed between two friends of mine, whom I will name respectively A and B.

A. I have long been of opinion that if the worship of our churches was conducted in a different place from the pulpit, that single circumstance would of itself have many and important results. Let the worship remain just what it is—reading and prayer conducted exclusively by the minister ; yet, if he stood somewhat lower than in preaching, and thus, as it were, spake *with* the people, and as one of them, unto God, it would be, I believe, beneficial in its influence both on him and the congregation. It would give to the worship greater importance by attaching to it a more distinct character, and giving it a completeness in itself. There would be a relief, too, to the minister in the mere change of position from the desk to the pulpit ; and there would grow up in the minds of the people classes of feeling appropriate to each part of the service. The proper and specific idea of the pulpit is, that *from it the people are to be addressed*. The minister goes into it to preach ; that is his object, and everything that takes place after his entering it and until he does preach is a parenthesis—something that comes in between his taking his position and fulfilling his function. It is too often endured as a delay, not enjoyed as a delight. I could wish to separate the pulpit, with all its associations, from the worship of the Church. I think the people would then listen to the prayers less in the spirit of “hearers” than many of them do at present. This would be a blessed preparation for hearing when the proper time came ; and the state of mind proper to hearers, as such, would come into action *then*, and *not before*.

B. You seem to expect great results from very small things. But perhaps you think that your change of position would affect our ministers also, and lead some of them more literally to pray than they often do ?

A. Yes, I think so.

B. Perhaps you would like surplices and gowns — a change of dress for the minister, as well as a change of place ?

A. No, I care nothing about that—at least, nothing about *differences and changes* of dress. Some sort of official gown I not only have no objection to, but I rather prefer. There is a decent propriety, I think, in the Presbyterian churches, in not only the minister, but even the preacher, having his official dress. I confess I don't like to see a man go into the pulpit as an auctioneer goes into his rostrum ; or as a lecturer ascends the platform, and comes before an audience. But Dissenters have no idea of a congregation being anything *but* an audience. *Hearing* with them is everything. In fact, they have little else to do.

LII.

A friend of mine lately wrote to me : " I sometimes think it would be well if there were occasional recognized silences in our worship, brief *selahs*, pauses between praise and prayer, in which the soul might rest and gather itself up for fresh devotion, as a bird in its flight alights for a moment on branch, mast, or rock, and then soars again with a new vigour. That portion of the Church which values the uses of silence cannot be altogether mistaken." I may say for myself that I have sometimes, on special occasions, requested a congregation, between a lesson and a prayer, to spend a short time in silent devotion. It was felt to be solemn and impressive.

Pilate's Wife.

PILATE had ascended the judgment seat to hear and ratify the decision of the people between Jesus and Barabbas, when a servant brought him a message from his wife : "*Have thou nothing to do with that just Man, for I have suffered much this day in a dream because of Him.*" Her mind was full of irrepressible forebodings that a great injustice was likely to be committed against the Prisoner whose fate was in her husband's hands. It is not to be doubted that she had, in some way, become acquainted with the character of Jesus. From the time of His arrest her thoughts had so turned upon Him that her sleep had been disturbed by painful dreams, wherein His figure and fate were foreshadowed. It is a very remarkable fact, that when all the disciples had fled, and the oldest of them had boldly denied the Master, and no friend durst say one word for Him, this strange, heathen woman was the only person to plead His cause and declare His innocence. She stands in the background, behind the larger figure of her weaker husband, and hidden by the multitude of notable people who thirsted for Jesu's blood, but very lovely in her righteousness and gentleness. Probable traditions declare that she became an avowed disciple of Him whom her husband delivered to death, and the Greek Church has written her name in the calendar of saints.

The effort which Pilate's wife made to save Jesus, though it was unsuccessful, was by no means a vain one. In the light of her message we see how gracious influences were operating to dissuade Pilate from injustice, and to restrain him from the guilt he finally incurred. Pilate revolted at the idea of surrendering Christ to death. He knew how unjust and outrageous it would be. He tried in crooked ways to avoid so doing. He weakly expostulated, and offered a substitute to appease the wrath of the people. Then came the startling remonstrance and

arning of a good wife. It was like an omen, and conveyed a supernatural suggestion. How often, in critical moments, when standing resolute on the verge of decision, some clear, friendly voice, speaking gently and positively, breaks the spell of doubt and sets us free to proceed aright. To Pilate, already recoiling from crime, a good wife speaks, and through her, a good God speaks in warning, and his guilt was so much the greater for having received and disobeyed this message, in which the restraining power of Divine grace was conveyed.

This incident reveals the fact that Christ was not without His triumphs even in the darkest hours of His humiliation. When He hung upon the cross, and all His power and glory seemed to have been stripped from Him, one of the wretched malefactors in whose company He suffered suddenly testified of Him and found life in His words. So during the awful days immediately preceding His crucifixion, when He stood friendless among enemies, a Roman lady appears to testify that He is indeed a "Light to lighten the Gentiles." It is a significant fact, that in all the seasons of Christ's greatest external weakness, and at the lowest ebbings of His apparent influence, the evidences of His real power, and the witnesses of His saving spirit, made their appearance in unexpected quarters. Thus has it ever been in the history of the Church. Persecution has wasted the foliage, broken the branches, and spoiled the fruits of this "Tree of Life," but has never destroyed the vitality of its root. The power of Jesus is ever manifesting itself in the strangest forms and most unlikely quarters, when it seemed to have been hopelessly broken. While Pilate sits on the seat of judgment, about to deliver "that just Man" to the fury of the priests, the wife of Pilate utters her testimony, and from his own household there shines forth the one single ray of light upon the scene of darkness and horror. Thus Jesus triumphs in the hour of defeat.

The message of Pilate's wife reflects a light upon her personal character, and shows us something very noble and beautiful in it. She was a Roman of principle and courage. She possessed a high honour of justice. She had looked more clearly into Christ's character than her husband, because her eye was single.

"That just Man." That was her conviction. Then nothing could justify His condemnation. The fear of God was in her heart, and a supreme respect for righteousness. Hence her message was finely conceived and bravely interposed. It uttered a spirit of simplicity as opposed to a spirit of policy. In her is the pious spirit; in her husband is the prudential spirit. She treads the straight path of principle; he, the crooked ways of policy. She said, "It is wrong, and that suffices;" he said, "It may be necessary." Had Pilate possessed his wife's simplicity, honesty, and courage, that Prisoner in his hands would never have been surrendered to the Jews. She was truthful; he was not. She could never have asked

his sceptical question concerning truth. That was the difference between husband and wife.

It is this same difference which one perceives now among people, and by which they are distinguished as pious or politic. How can we too highly estimate the value of that upright, downright, onright character which knows no profounder prudence, no more promising policy, than to act promptly and forwardly upon positive convictions of what is right and just—which has not learned to question the instinctive assertions of the moral sense, and which exalts the claims of truth high above all considerations of self-interest! This is simplicity of character. It is the ground of all graces and virtues. It is what is especially needed just now in all departments of society and business, and in all the intercourse of life. It brings its possessor, be it noticed, into close sympathy with essential Christian truth, and enables him to discern and appreciate spiritual things. For the Holy Ghost is the "Spirit of Truth!"

Pilate's wife discerned Jesus as peculiarly the just man, and both perceived and appreciated His singular virtue and sanctity, because she had this simplicity of character. She had an eye and a mind for the truth, and the truth was revealed to her and in her. She stands forth in striking and beautiful contrast with her vacillating and sceptical husband, who, for the lack of her simplicity and fidelity, could cross all his compunctions of conscience, set aside his brave wife's timely warning, and basely surrender to scourging and crucifixion the Man in whom he could find no fault at all, and who filled his soul with awe and wonder. The wife and her husband! She, with her brave dissuasion, cutting right down through all sophistries and perplexities with one stroke, "that just Man!" He, basely surrendering an innocent man to death for fear of the Jews, and then weakly washing his hands of responsibility!

One other thing. Let it be fairly recognized that Pilate, *in his official station*, was encompassed by temptations which his wife could not, and *should not* have felt. Many considerations would throng in upon him of a very perplexing and trying nature. Had his wife been equally encompassed with political solitudes and involved in political perplexities, her virtue might have been sorely tried, and possibly also corrupted. It is better for woman, better for man, better for all persons and parties, for all reasons, that she shall continue to be a non-participant in political affairs. Let her not be forced into the temptations of official life, where much of her delicacy of moral perception would certainly be lost, and most of her power to restrain and purify the conduct of men would be surrendered. If we must have Pilates, let us still be able to have the wives of Pilates unspoiled by the rough contacts of active political life. Let us still be able to bring forth in the quiet places of domestic life these sweet and holy powers of womanhood, whose indirect influence upon the

administration of public affairs now far exceeds all popular estimation, and will ever far outweigh all the possible advantages of their direct activity in such affairs. God grant that the day may never dawn when the women of our land shall find themselves no longer secluded from the fierce tumults of political life, but exposed to all the temptations through which men so perilously pass; and no longer able to speak to men in any surer tones, and sweeter keys, and loftier strains, and nobler persuasions than are continually heard in the rush and roar of public life; and when the still, small voice that now sends forth its messages of pure counsel and holy warning from the sacred seclusion of peaceful households, more powerful than the wind, thunder, and storm of the street and the convention, shall be no more heard in the land.

E. P. PARKER.

The Modern Pulpit.

Is it true that the Press has supplanted the Pulpit, and become the great teacher of the age? The freedom of the press is only second to the freedom of speech, and both enter immediately into our idea of a free people. Nor could we have a more significant evidence of the progress of society in intellectual enlightenment and moral sentiment than the change which has come over the press in the spirit of its dreams. As a general rule, it can no longer be said to be either licentious or profane. No writer may now presume on the tone, temper, and style which obtained some twenty-five or thirty years ago in our public journals and periodical literature. The spirit of regeneration has been at work among all classes, so that it would be deemed unpardonable to offend against those charities and chastities, decencies and decorums, which regulate our intercourse with each other. A fact this of no common significance; and taking the press as one of the most powerful organs which now exist for the good of society, we applaud to the echo its independence—its bold and articulate utterances on every question, whether social, political, or moral, affecting the condition of the people—its attachment to the constitution, and those unrivalled institutions which give dignity and glory to our land; but it can never assume the functions of the Sacred Desk. The great mysteries of our Faith belong to a higher region of thought and development, and claim a canon of interpretation common to nothing else. The public press may deal with religious questions, but it is not fitted for the exposition and application of Christian doctrine. For is it possible to lift up the press to the level of the pulpit. There is all the difference in the world between written speech and the words which fall from lips touched with holy fire. There is something in the

living form of the living man, in the ever-changing yet impressive play of the features, in the effect of a masterly elocution, in the thrilling modulations of the voice, in the flash of the enkindled eye, in the sympathy awakened between speaker and hearer, and in the inspiration which comes from a soul filled—nay, glowing and burning with Divine ardour, which the printed sheet can never possess. To attempt, therefore, to exalt the press by lowering and depreciating the pulpit, betrays equal weakness and ignorance. The press has its mission and its ministry; but it is not the mission and the ministry of the pulpit. While the pulpit is at liberty to take up every subject which comes within the province of the press, it claims for itself a higher vantage ground, and treats of themes of infinitely greater weight and moment.

It has been said, that the pulpit has lost or is fast losing its hold on men of culture and the better educated classes of the people, and that our modern thought is in advance of our Christian disclosure. Never was assertion more gratuitous. Of what moral or spiritual truth is the world now in possession of which we have not at least the germ in a far more perfect form in the Christian Volume? Say what we will of modern thought, instead of being in advance of Revelation, it is immeasurably behind it, while Revelation opens before us an illimitable field of research, replete with facts and phenomena and mysteries which challenge the highest reach of created intellect. Men of colossal intellect have in every age been found on the side of our Christian Faith; and never was the Church possessed of more intellect, or intellect of a higher order, than now; so that for men to be running to and fro prating about the decadence of religion, or of Christianity losing its influence because it has not yet overcome every form and force of evil in the world, is about as insane a thing as to find fault with the sun, since in pouring forth his effulgence his revealing beams have not chased away everything obnoxious and impure from the earth. How is it that those great empires which were the seats and centres of the earliest civilization have, in the absence of the Christian element, not only made no progress either mentally or morally, but have positively retrograded and declined? What is it that has lifted these western nations into their present proud position? What has given to England her name and her empire in every land? What is it that has inspired the American Republic with that life and energy which she is now revealing? What brought to an end the nameless traffic in human flesh and blood? What sundered the chain of the slave and set him free? What is the power now at work in the East breaking down caste, and shaking the temple of idolatry to its very foundation? What interposed between the trodden-down Hottentot and his proud oppressor, or asserted his manhood in the face of those who regarded him as nothing more than the connecting link between the

brute race and the human species? What has brought about that wondrous transformation which has been effected among the inhabitants of the far-off islands of the sea? What introduced the new era in art and science and philosophy? What is it which is now working out the social organization and moral elevation of the world? Granted, that the influence of Christianity is still limited and confined; yet Christianity is the only power into which we can resolve these results; while her past achievements become a grand prediction for the future of humanity and the world.

The principles of Christianity are all influential, practical principles; and it is with this practical aspect of our Faith that the modern pulpit has to deal. Treat the written document as we may, all that constitutes the very essence of Christianity existed before the Book, and is independent of it. We believe the record to be true; but its contents are not true in virtue of their being in the record, but they are in the record because of their antecedent truth. Now no man is qualified to fill the pulpit in the present day who has not a firm and unwavering belief in Revealed Truth. Can it be that there are teachers who do not know what to preach because they know not what to believe? Are there no ultimate truths; or, are these men ignorant of their existence? Are there no Christian doctrines resting on incontrovertible facts; or, do these men repudiate the doctrines and the facts on which they are founded? Are there no Christian virtues and duties springing out of Christian doctrine as the fruit from the bud and the blossom, or do these men find them so inseparably wedded together, that they cannot teach the one without teaching the other; and, therefore, they prefer to be silent on both? Why, then, aspire to the office of a public teacher? Have these men found no basis of belief—no clearly ascertained truth? "We believe, and therefore speak." If we have no fixed opinions—no deep-rooted convictions—if we are the subjects rather of doubt than of certitude, very feeble will be our voice, and very inarticulate will be our utterances. Our tongue will cleave to the roof of our mouth, and everyone who hears us will be keen enough and quick enough to discover that we falter and fail in our speech, because we have no real faith in objective truth; or that truth is so modified and attenuated in statement, and uttered with such reserve, as to rob it of its life and power.

We do not hesitate to affirm that much of the scepticism and the unbelief of our age is to be traced to the teaching which obtains in the pulpit. Whenever the religious instructors of the people begin to speak of "phases of faith," and "certain aspects of Christian doctrine," there will soon follow something more and something worse than a partial eclipse of truth. If they are not prepared to accept for themselves the

positive teaching of our Lord and His apostles with a loving and confiding heart, and as positively re-assert it in the audience of those to whom they speak, then the pulpit is about the last place that they should fill. St. Paul says of the Gospel which he preached, that it was the wisdom of God and the power of God unto salvation. Of this gospel, the Cross of Christ formed the soul and centre, and yet over this Cross, in which Paul gloried, they would draw a veil. If they do not positively deny, they carefully conceal, the sacrificial character of the Saviour's sufferings and death. They are silent as regards the bearing of the atonement as well on the moral administration of God as on the present recovery and final destiny of our race. They speak with bated breath on the sinfulness of man, on regeneration and the work of the Spirit in renewing and transforming our fallen nature. Such a ministry cannot be but powerless. It may be learned, it may be intellectual, it may be eloquent; but it lacks animation. It has neither life nor soul. It differs in *toto* from the teaching of Christ and the Apostles.

ROBERT FERGUSON.

(To be concluded in our next.)

Dr. Philip Doddridge and the Town of Northampton.

PART I.

NORTHAMPTON and Doddridge are so closely associated that the mention of the former necessitates a thought of the latter. It is no uncommon thing to meet persons who are chiefly interested in the town of Northampton because of its connexion with the amiable doctor; though when separated from his name the place is by no means barren ground either for the topographer or the antiquary to visit. The one may investigate ancient earthworks and Danish remains; the other may dig up Roman coins and sepulchral urns.

But leaving the shades of archæology we turn to our subject, Philip Doddridge, who commenced his ministry early. The opening months of his first pastorate were saddened by the untimely death of John Jennings, president of Hinckley Academy, who died without leaving a successor to continue his work, though his dying wishes were that that work should be taken up by Doddridge. At the era of the Revolution, Nonconformists had nothing resembling that organized plan for training ministerial candidates they now possess, and consequently youths intended for pastors were placed with private tutors who conducted classes through what they called University learning. In 1708 one of these old professors—Dr. Benyon—died at Shrewsbury, and a son surviving him strongly desired to re-establish the institution; but he also died before maturing his plans. He lived just long enough to correspond with Doddridge on the proposed undertaking, who, in consequence, drew a sketch of what he considered an efficient system; and it was through this business that Watts and Doddridge became acquainted.

The poet, with several others, urgently persuaded their brother of Kibworth to establish a college himself, but inheriting a large share of modesty, Doddridge shrank from assuming so important an office. At this date, and without relinquishing other duties, Doddridge accepted a lectureship at Harborough, and Some, the pastor there, enthusiastically promoted the revival of the college, and even procured, unknown to his colleague, several students with whom to commence in earnest. The wishes of many friends of religion and of Doddridge were realized, when at Midsummer, 1729, the institution destined to become associated with so many eminent names was opened at Market Harborough.

The success Doddridge ultimately achieved must be largely attributed to indefatigable industry. Seldom finding pleasure apart from work, he now laboured hard to establish the academy, which he based on the model of the one wherein he received his own education. The revival of the college was decided on by a conclave which assembled at Lutterworth in April, 1729; and though, as it repeatedly happens when great results are destined to follow, the beginnings were humble, the number of students gradually rose to thirty-four, Doddridge having educated in all four hundred youths, of whom one hundred and twenty engaged in the ministry. All parties regarded him with confidence—Episcopalians, Presbyterians, Independents, and others having attended his classes.

The pastor was now established at Market Harborough, where all progressed prosperously until the removal of Thomas Tingey from Castle Hill Chapel, Northampton, unexpectedly unsettled all previous arrangements.* As a preacher Doddridge was in the ascendant; and the people at Northampton were extremely anxious to secure his services. But he did not lightly entertain proposals of change, having already missed several opportunities of advancement. He was, besides, somewhat unpopular among a few uncharitable members of his own Body.†

Doddridge's Harborough connexions stoutly opposed his leaving them. Very carefully were the arguments for and against removal weighed; for the supposed advantages were very equivocal. Though bearing a name for piety, the congregation at Castle Hill was not blessed by much education. The majority were lamentably ignorant, and through lack of cultivation their weakened judgment but obscurely comprehended the simplest matter. Thus

* Tingey succeeded Thomas Bradbury at Fetter-lane, and he had already risen into popularity in London when he died, eight months after his settlement.

† In illustrating this remark, a circumstance may be narrated which occurred shortly after Doddridge's settlement at Kibworth. A pulpit at Hertford being vacant, Dr. Clarke recommended his friend. Two stern-featured delegates were commissioned to go and view the state of affairs at Kibworth, and to carry word home of the pastor's capacities and doctrinal soundness. In their ignorant simplicity these messengers were astonished both at what they saw and heard—*e.g.*, the Ten Commandments were conspicuously written on the chapel walls, and the minister was addicted to a custom savouring strongly of Popery, *viz.*, the using of "a form called the Lord's Prayer," to which a clerk responded "Amen." From such a scene the Hertford simpletons hastened as from a nest of malignants, and Doddridge received no invitation.

Doddridge testified : " If there be anything in my preaching which is above the lowest taste and genius, it will certainly be lost to nine parts out of ten of that auditory."

It happened providentially that the Kibworth institution was refounded just when a vacancy occurred in the Northampton pastorate. After listening to much conflicting advice and experiencing many misgivings, Doddridge finally removed at Christmas, 1729. The care inseparable from the change was supplemented by anxiety on behalf of the Jennings. The loss of their lodger threatened to be fraught with inconvenience to the family ; but while the matron made no show of concealing her chagrin, her boarder was troubled by matters widely removed from a landlady's vexation—"Miss Jennings looked upon me with a silent scorn and indifference which pierced me deeper than any reproaches would have done ; for she was then incomparably the dearest object I had in life." At this conjuncture the young divine fondly hoped ultimately to persuade Miss Jennings to share his Northampton home, the obstacle being inequality of years. Some ingenious writing tended to prove that seventeen and thirty could happily coalesce ; but neither art nor reasoning prevailed. While thus severing himself from the connexions who had gathered around him at Harborough, Doddridge passed through a severe mental conflict : " I never spent any days in my life in such deep, bitter, uninterrupted anguish." Some dear hopes were shattered, and " nothing could be more steadily and composedly cruel than Miss Jennings's behaviour." It was not wonderful when this experience, including as it did a thousand other worrying circumstances, occasioned utter prostration, and the severe illness which immediately succeeded his beginning housekeeping was a natural result of the ordeal he underwent. Perhaps in his attachment to Miss Jennings we see Doddridge at his weakest. In the summer of 1730 her admirer's disappointment had a compensation, when during a Worcestershire tour he met with Mercy Maria, who in December of the same year became Mrs. Doddridge. Just before their union, small-pox desolated Worcester, and the bridegroom-expectant was affectingly apprehensive that his prize would be snatched away. Such things open afresh our springs of gratitude for Jenner's grateful discovery.

On recovering from his affliction Doddridge manfully endeavoured to forget his sorrows by bracing himself for work. Ordained on the 19th of March, he continued throughout life to observe that day as a solemn festival. He now occupied a worthy sphere, and one wherein his genius and industry would be likely to redound to the honour of the Church and to the good of the world. Each day came only to find him employed in an ever revolving circle of labours, and the sum total of work accomplished in the twenty-two years of his life at Northampton rarely finds a parallel. There can be no reasonable doubt that his career was cut short by a rather reckless procedure. He restricted his nightly rest to six hours, and from sunrise till bedtime only allowed himself the briefest breathing spaces. Even while dressing of a morning he required a student to read aloud. In the truest sense he lived fast. His short course of fifty years was crowded with grateful actions ; and his published writings continue to be prized by posterity.

As a tutor Doddridge diligently prepared his lectures and sermons, and

anxiously promoted the progress of the students. Unlike most similar institutions of the present day, the college at Northampton was too narrow to accommodate all those who attended the classes, and so several youths lodged abroad. The regulations of the college were wholesomely strict. In summer all rose sufficiently early to assemble in the lecture-room at six o'clock. In winter they met at seven; but in either season any infringement of prescribed rules entailed some salutary penalties. At family prayer the Hebrew Bible was read into English. As regards the lectures which the tutor prepared for his classes, all may examine them in his published works; and probably not a few will condemn the rather incautious liberality of their gifted author. One other part of the curriculum received particular attention as a part of education meriting more attention than it usually commands—the students were directed in their course of reading. They were continually being counselled about the books they should read, besides receiving other advice in the pleasantest strain. We find that on meeting their lecturer the students were required to prove their mastery of the previous discourse, and also its references. While any lecture was proceeding they might, if they wished, propose any question; and the doctor never went on speaking unless all showed signs of catching his meaning. Especial care was taken to discourage any tendency in the direction of bigotry, or even towards the slightest unfairness in judging others. Undoubtedly this excessive charity amounted to a fault. A too tender treatment of theological schemes commonly regarded as heretical weakened, it may be feared, the pupils' prejudices against them, and, concerning a number of them, opened the way to the embracing of tenets which the tutor himself would have warmly condemned. Yet it must be remembered the academy was not exclusively a ministerial school. Any youth whose circumstances allowed could benefit by the advantages offered; but those who studied for the Christian ministry were their principal's especial delight, and on such he bestowed peculiar pains and founded his dearest hopes. A part of the young men's discipline consisted in conducting cottage services in the villages around Northampton. They were also encouraged to seek their tutor in private, either to ask advice or to lay bare their difficulties. On the occasion of his receiving the distinction of Doctor of Divinity the students presented a congratulatory address, when "he thanked them for their compliment, and told them that their learning, piety, and zeal would be more his honour, and give him ten thousand times more pleasure, than his degree or any other token of public esteem."

It affords a lamentable though an instructive insight into the ignorance of that era to learn that a large proportion of young persons in a congregation like the one at Castle Hill grew up without a knowledge even of the alphabet. Keenly sympathising with children who suffered such cruel wrongs, Doddridge established a charity-school, his friend and preceptor Samuel Clarke having already taken the initiative. This occurred in 1737, and happily the good example proved infectious, the contagion spreading to Leicester and elsewhere. Doddridge rejoiced at placing himself in the van of any movement promising to honour God and benefit mankind. He took a share, and a large one, in founding the Northampton hospital. Associated with this charity is an occurrence which shows what an unflinching testimony

Doddridge bore to truth and honesty on all occasions. At a banquet, given in aid of the hospital, Lord Halifax presided with becoming decorum; but after dinner, when a gentleman present proposed an unsuitable toast, the doctor immediately left the company. This bold action naturally attracted the notice of all, the chairman meanwhile remarking, "There goes a Christian and a gentleman."

In the first half of the eighteenth century religious and political parties were widely separated. A great gulf of deadly animosities divided one party, with their enthusiasm for the House of Brunswick, from the Jacobites and their truckling to the exiled Stuarts. In such times, and amid such surroundings, it could not have been expected that Doddridge would escape molestation. Sometimes prompted by political zeal, and perhaps oftener moved by religious bigotry, certain of the gentry and their Jacobitical sympathisers encouraged those insults which the vulgar offered to the better disposed. While assuming different forms, these grievances were commonly traceable to Jacobitical sources. To such opponents were sometimes added pretended allies, who proved more dangerous enemies to Doddridge and his friends than the declared foes of another camp. They accused the pastor of insincerity in his profession, besides representing him as a pious trimmer. Then he had scarcely become established at Northampton when one referred to him in a sermon as a fellow keeping a grammar-school who must necessarily be put down. The work of the good doctor was thus an eyesore to many uncharitable persons. Incentives were also used to arouse the passions of the vulgar; for in the winter of 1733 the doctor was threatened by revengeful mobs, which surrounded his house in an alarming manner. When affairs in the town assumed this dark aspect, the Jacobites indulged in some extra insolence, considering their opponents' discomfiture in Northampton as certain. Meanwhile, Doddridge received letters of sympathy from all parts of England, and at the end of a few months his troubles were ended. While detained in London by this prosecution, he found a welcome among the best society, who were just then perplexed about choosing a successor to Dr. Calamy. These holidays were divided between preaching in London and much profitable visiting, the pleasure of all being damped by the mortal sickness of his only sister, Mrs. Nettleton.

G. HOLDEN PIKE.

The Triumph of Truth in a Romish Bishop.

A VERY remarkable book has recently been published, by W. Hertz, of Berlin, which we wish to bring to the notice of those who would comprehend the inner workings and tendencies of the Roman Catholic Church—"The Autobiography of Count Leopold Sedlnitzky von Choltitz, Prince-Bishop of Breslau." The name Sedlnitzky, originally *Sedlnice*, represents one of the oldest and most illustrious families of Moravia—a family which for more than three hundred years has been conspicuous in Church and in State, in letters and in arms. The father of Count Leopold possessed a large estate in Geppersdorf, in Austrian-Silesia, and was a man of wide influence in

civil and ecclesiastical affairs. Being a devout Catholic, he was recognized as the patron of the Romish Church in his province, and his house was the favourite resort of ecclesiastics from a wide circuit. Leopold's mother and grandmother were so constant and fervent in their devotions that one or two priests from the neighbouring cloister came daily to celebrate mass in the family chapel; priests were employed also as tutors of the children. Thus the boy was brought up in the atmosphere of a religion the doctrines and ceremonies of which were associated with his earliest consciousness of parental love, and with the constant influences of home-life.

With all this religious zeal in the household there was nothing of harshness or of bigotry. The spirit of love, gentleness, and charity marked the lives of the parents, and the priestly tutors were, for the most part, men of kindly feelings and liberal views. Young Leopold was strongly attracted by the worship and sacraments of the Roman Catholic Church, and by the zeal of her clergy in caring for the poor, the sick, the young, and the afflicted,—all which was quite in contrast with the baldness and coldness of the Protestant worship, and with the seeming indifference of the Protestant clergy to the welfare of their flocks; for this was at the time when the faith of the Protestant Church in Germany was crippled by Rationalism, and its zeal was chilled by Formalism.

Thus consecrated in his youth to the service of the Church of his fathers he left the tutors of the family and the gymnasium to pursue a course of philosophy and theology in the University of Breslau. Here he first came in contact with speculative opinions and dogmatic controversies—with the claims of tradition, and of the exclusive grace of the Church of Rome. Born in 1787, he was but seventeen years of age when he entered upon the university studies, which occupied him from 1804 to 1810; but, although too young to master some of the scholastic subtleties of the course, he possessed in his own nature two healthful counteractives to their dangerous tendencies. One of these was the spirit of love, which he had inherited from his parents and had seen exemplified in their lives; and the other, a delight in communion with Nature as the perpetual witness for an almighty and all-bountiful Creator. Happily, also, he came under the influence of one teacher who led him back to the simplicity of the Church in apostolic times, and to the New Testament as the source of authoritative truth. The development of his personal faith during this period, as he describes it, was through an experience of inward grace and of Divine guidance which plainly marks him as a child of God. The love of God was to him the essence of the religious life; but finding within his heart sin, darkness, impurity, self-will, he realized the necessity of the new birth in order to this love. But for this, again, he had need of the grace of God; and in that grace, as revealed in the Gospel, he found the highest expression of God's love toward men manifested in Christ as the Redeemer from sin. And this brought him to an experience of faith, not as resting in words or in outward authority, but as binding the soul to a life in God, through its deep inner appropriation of truth and love. Having gained this elevation of spiritual experience, he looked over Christendom with a broader view, and saw that all who had this inner life of faith and love, who lived in God and for God, must be His children indeed—the

members of His true and living Church. The study of Pascal, Fenelon, &c., and a personal acquaintance with some of the best spirits in the Protestant communion, awakened in him an intense longing for the union of all confessions in the love of God.

In this spirit he entered into priestly orders in 1811, and became connected with the Domkapitel of Breslau. But just at this time began that reviving of the Jesuit order, and that extension of its power which now threaten such disturbance to Germany and to the peace of Europe. Count Leopold saw with sorrow and apprehension the spread of a worldly spirit and policy in the Church, and laboured with speech, pen, and example to counteract this by a higher spiritual life. The study of Church History, which he now pursued with special interest, exposed to him the evils and perils of the temporal power of the Church, and caused a deeper longing for a return to apostolic simplicity. Notwithstanding his pronounced opposition to the Jesuits, such was the spiritual tone of the Catholic Church in Silesia at that time, and such the respect for his learning, his wisdom, his piety, and his amiable spirit, that in 1835 Sedlnitzky was appointed Bishop of Breslau. With deep diffidence and much hesitation he accepted this post, with the avowed purpose to use it only for the furtherance of Christian truth and love.

Hardly was he seated in his chair, when the Jesuits, finding that they could not turn him to their purposes, began to undermine his authority by secret machinations, both in Breslau and at Rome. Pope Gregory XVI. was induced to intermeddle with the secular affairs of Germany, and to usurp for the Holy See powers which had long rested with the State. By mild yet firm remonstrances the Bishop of Breslau sought to turn his Holiness from a course so dangerous to the peace of both Church and State; and by discourses, pamphlets, and a voluminous correspondence with leading personages, he sought to hold his diocese to the time-honoured course of spiritual labours and rewards. But he was a man of peace, by nature and from principle averse to controversy; and finding that his endeavours toward a high spiritual life within the Catholic Church, and a fraternal co-operation with all believers, could make no head against the policy of political and secular aggrandizement, he resolved to seek a more quiet and more promising field of labour. Three courses were open to him. First, to suppress his own convictions, and submit to the new usurpations of the Papal See; but he was too honest for this. Secondly, to maintain a hopeless warfare with the Pope and the Jesuits; but he was too mild and amiable for this. Thirdly, to withdraw from a post that no longer gave the promise of usefulness with which he had entered upon it. This last he resolved upon, and in 1840 he unconditionally resigned his office, and retired into private life. He took this step in obedience to his convictions of duty to Christ and to the cause of truth.

The Bishop had been strongly attracted toward the "Brotherhood" of Count Zinzendorf, and while yet in office he had visited their communities, and was much impressed with their sincere and humble piety, their spirit of Christian love, and their self-denying consecration of their persons and their property to the service of Christ. He said openly that he thought in many things their simple communion was nearer to the apostolic model of a church

than the Papal organization. Still, upon laying down his office, he did not see his way clear to enter the Moravian Brotherhood ; but, like Father Hyacinthe, he clung to the Catholic Church, as something distinct from the Papacy and the Jesuits. He removed to Berlin, and here gave himself quietly to works of Christian beneficence.

His intercourse with Drs. Dörner, Kogel, and others of the best minds in the Evangelical Church of Prussia, and his own studies in the Word of God, led him to recognize in the fundamental teachings of that Church a close agreement with the apostolic faith ; and at last he entered openly into its communion. Believing that the cause of evangelical truth in Germany had need of able and eloquent preachers, he founded, from his own means, scholarships, or a house for the training of students in theology ; and his investments for this purpose have so risen in value that from fifteen to twenty students yearly enjoy the fruits of his beneficence. Last year, at the advanced age of 84, this good man entered into his rest, respected, beloved, and lamented by a wide circle in the Evangelical Church. I have heard his name spoken with reverence and affection by ministers, professors, students, and men high in public life.

His story shows that a true faith may still grow and ripen within the Roman Catholic Church, but that the *Romanizing* tendencies of that Church are now too strong for a gentle, loving piety to have its normal influence.

D. R.

The Changed Conditions of Society.

THERE can be little doubt that we are beginning in England to tread the path on which they have already travelled far in the United States. Living is becoming permanently more expensive, and all prices are taking a higher range. Until incomes get adjusted to the new scale, it will be a hard matter for those whose salary is fixed and moderate to live with their accustomed comfort ; and while the process of re-adjustment is in progress—and it is a long matter—there will be much domestic and personal suffering and distress. The broad reason of the advance in prices is simply our prosperity. We are greatly richer as a people than we were twenty years ago. The consuming capacity of the middle and lower classes is immensely increased, and in the scramble for the desirable commodities which the world has on sale, the price inevitably goes up. The question is agitated among the learned in economic science whether the advance is mainly due to the immense expansion of our commerce, or to the enormous influx of gold. The truth is that the two causes conspire to produce the result. The influx of gold may not have been the efficient cause of the advance, but it is the necessary condition. Without the flood of gold which Australia and California have poured in upon us the rate of expansion which our commerce has attained would have been impossible. There are two parents to every child. There are two main factors in every great organic change in the social condition of a country or of the world. And neither can be effectual without the other. While the energy and science of man were laying the

train for that great outburst of the industry, the inventive skill and the locomotive activity of the civilised races of the world, which is the conspicuous and remarkable feature of our times, an Unseen Hand was guiding men to those stores of gold which had escaped the eyes of the keenest searchers in past generations, and thereby preparing the way for that enormous expansion of the circulating medium without which our intense industrial activity must have remained barren of its richest and most precious fruits.

We have not room to go into the subject in detail, but it would not be difficult to show that every great step of organic progress in the history of the civilised world has been heralded by a great influx of gold. This has happened in our times. Neither the gold nor the commercial activity is to be credited with the progress, if progress we are to call it; but the two working in concert, and leading us out into a larger, freer, but alas! also a more anxious and burdened world.

If progress we are to call it! Is this progress in any high Christian sense which we see around us? Higher prices, keener competition, more costly and luxurious living, more manifold wants, confusion of classes and orders, contempt of authority, unbridled freedom of thought, speech, and life. Well, there is much, very much, in the aspect of our times which does not look like progress—which looks more like progress the wrong way, as some of our sad prophets tell us—which is not unlike that picture of the last times which lent a deep tinge of sadness to the previsions of Paul the aged, and which his latest epistles have bequeathed as a warning to all time. But we imagine that in every great era of progress the same signs to a large extent present themselves, and the same sad previsions might with great colour of reason be indulged. In a world like this there is always a dark side and a bright side to every forward movement. Evil things move on as well as good ones; and it needs a keen eye to discern to which side the scale inclines.

But there is one very conspicuous feature of the present social movement, which in the judgment of Christian men ought to determine its essential character. It is lifting the great mass of the population, the indiscriminate mass of the poor, to a higher social and political level, and is giving them, not spasmodically, but permanently, an influential place in the management of the world's affairs. The workmen, seeing the remarkable prosperity of the country, have determined to conquer their share of the fruits. In every business, in every handicraft, there have been strikes or threats of strike for the purpose of forcing limitation of hours of labour and increase of pay; and on the whole the strikes have been attended with very remarkable success. Wages have gone up and hours of labour have been curtailed. The working folks in England, and in a measure all over the Continent, have now means of comfortable living and leisure for enjoyment and self-improvement, which have hitherto had no parallel in the history of the world. But it would be a great mistake to suppose that this improved position of the workman is due entirely to his own firmness of will in fighting the battle against the masters. It really grows out of the general movement of the times. A very high authority, one of the largest employers

f labour in Europe, in an able book just published maintains that had the workmen been content to be quiet and to wait the progress of events, the competition of the masters would in time have secured for them all the advantages which at great cost of suffering they have conquered for themselves.

The advance which they have achieved may or may not be in its first fruits a benediction. The signs at present seem to show that it will be the reverse. The general rise in prices touches the workman of course as well as his employers. He has more to spend, but it purchases less. In America Mr. Welles, in a very able report, concludes that as regards comfort the labourer of to-day with his greatly increased wages is worse off rather than better, as compared with his condition twenty years ago. It may be that a similar result will be realized in England. There are those who anticipate with a kind of glee, and who hope to see the labourer punished for the trouble into which his strikes have plunged society, by an increase in the cost of living which will leave him in the end a poorer man. But there is a good deal of delusion abroad as to the influence of increase of wages and shortened hours of work on the price of commodities. The same high authority to which we have already referred quotes a very formidable array of facts to prove that the influence is far less than is generally supposed. MM. Dolfus, of Mulhausen, found that their men did five per cent. more work in an eleven-hours' than in a twelve-hours' day. At the beginning of this year Messrs. Ransome and Sims reduced their hours from fifty-eight and a half to fifty-four a week. They find that it takes fifteen per cent. more power to keep their machines going than it did before. On the North Devon Railway the labourers were paid at first two shillings a day, and afterwards three shillings a day. The work was done more cheaply at the latter rate than at the former. A London bricklayer at five shillings and sixpence a day was found to lay more bricks than two country bricklayers at three shillings and sixpence a day. Such facts could be easily multiplied. Of course there is a limit, and the workmen in their new zeal for short hours need to be warned not to overstep it; but as far as matters have advanced at present, there is no reason why more work should not be done more profitably to the masters under the present arrangements, than under the long-hour system which it has replaced.

Other and more potent causes have combined with the strikes to produce that general advance of prices which is so serious, and to some—to many of our readers, I fear—so menacing a feature of our times. The workmen and their families are becoming consumers on a large scale, and help to produce the dearness under which they suffer. But the first thing which will strike them will be that they have more money passing through their hands. They will think themselves richer, without considering at first how much their money will buy. Now we shall be very unjust, and very forgetful of the painful experience through which the higher classes of society have gradually fought their way to a more sober, orderly, and Christian mode of life, if we expect our friends of the working class to bloom into wise, provident, and high-minded men and women, under the first glow of their new-found prosperity. On the contrary, their first strong temptation will be to abuse it. They will work less, probably, and drink and dissipate more; and they will tempt all

who watch the experiment to say that they had far better go back to lower wages and longer hours. My object in this paper is to entreat all who may be tempted to this judgment, to consider whether this is a Christian way of looking at the subject. Every class of society, when it has achieved its emancipation, has been guilty of serious follies and excesses. Every class in turn has had to learn self-respect and self-control by long and bitter experience. It has been the work of generations; and can we expect the least educated class of the community, advanced suddenly to a position of considerable prosperity and power, to put on wisdom and temperance in a year? We must remember the habits of what are called the upper classes of society little more than a generation ago, and be patient and hopeful if the labouring class takes some time to rise into a higher habit of life. Little by little the sheer force of public opinion, (which has been created and nurtured by Christian truth, however little some of its leaders may be disposed to honour "the rock from which they were hewn, and the hole of the pit from whence they were digged"), has branded and finally banished intemperate habits and profane language from the cultivated classes of society. The same force is at work slowly but surely in the lower stratum, and we have no right to despair of the near advent of the time when vices, now all too common and almost matters of course in great classes of the poor, will be branded with the same ban as drunkenness and profanity in our own social sphere. At any rate, the very worst cure for the wanton, wasteful habits which a sudden advance in wealth and influence too constantly generates, is a return to the poorer and narrower life of the past. Bondage is no remedy for the license into which new-born liberty is apt to run. The whole intellectual and moral force of the educated classes ought to be spent in the effort to make the labouring class understand the true uses of the prosperity which has overtaken them; to lead them to care for better homes, cleaner surroundings, flowers, books, and intellectual pleasures; cultivation for themselves, education for their children, and the duty of helping those yet below them to a higher level of personal, domestic, and social life. Here is the noblest field for Christian ministry; and if the work seems hard and long, let us remember the history of our own class and of the upper class of society, and await patiently the slow but sure action of that spiritual force of which Christ is the fountain, and whose work for society will never be accomplished until the very poorest of the poor classes is saved.

J. BALDWIN BROWN.

Household Treasury.

A PAUPER'S DEATH-BED.

ONLY an almshouse, that was all. Standing towards the outskirts of the town, so that there was even a little stretch of land running down in the rear, not yet built over by brick walls, but planted with grass and vegetables. That was the poor-farm—at least, so called; though it seemed rather an odd sort of compliment to the paupers than as a statement of fact, for the whole did not measure three quarters of an acre, and the little portion cultivated required

no more care than old Ben, the patriarch of the little company, stiff with rheumatism and tremulous with palsy as he was, could give it.

And it must always be Ben. No one among the rest ever thought of venturing to touch so much as a stray weed, any more than they would have thought of going in advance of the parish doctor, on his occasional rounds through the establishment, and feeling the pulse, or prescribing the medicines of the sick.

For wasn't it Ben's profession? No one need suppose for one moment that he had always been old Ben of the poor-house. How he would have straightened himself up, forgetting the rheumatism in every joint, to tell them that he was a gardener—that he had always been a gardener—and would never be anything else! Had not the good Lord Himself declared that He was a Husbandman, and walked in the garden of His spices? And as for his own work at present, although he had been the best years of his life among the rich, with his conservatories, and his graperies, and gardens in charge, and now had only to raise and gather a handful of something fresh for the pauper's table, what then? Was he not a gardener still, and did not the same good Lord, when He was here, gather His sheaves mostwise among the poor?

That is what Ben would have answered, and then he would have buttoned on his blue frock and marched down the path to his little kingdom, with rather an uncertain tread, it is true, but striking his spade upon the gravel stones at every step as proudly as if it had been a sceptre indeed.

But there came a day when there was no footstep on the path. A glorious, mellow autumn day, when the air seemed golden around you, and the hills, away beyond the water, on the other side of the bay, lay in a purple haze. There had only been room to plant three or four perches of potatoes in the little garden, and the cabbages had been planted between the apple-trees; but the vines had run their long, creeping arms over every inch they could beg from their neighbours, and now there were gleams of red and yellow peeping out from under the withering leaves, and the apples were ripe, and ready to fall in the breeze. Where was Ben? Something must have kept him. Yes, and something stronger than the rheumatism or the palsy, a touch that would not let him go.

All that bright day and all the night he was tossing on his bed in one of the little rooms that had been roughly finished in an outer passage of the rambling old building. Sometimes there was a strange light in his eyes, and sometimes they drooped heavily for hours; then they would open with a startled look, and he would try to get up hastily from the bed.

"They are waiting to be gathered," he would cry, "all waiting: let me go and get them in;" and then, as he fell back again upon his pillow, "but I say, let no one touch them until I come."

Day after day passed on, and still Ben lay there with the same cry, "They are waiting, I say—the winter things—they are waiting to be gathered, and the sun shines clear. Let me go! But I say, let no one touch them till I come!"

There was no change from that, unless he either slept, or, looking earnestly at the faded squares and angles of his patchwork quilt, would suddenly

smile as his dreamy eyes fancied they saw his garden beds at last. Then he would reach out towards them, and try to gather them into heaps, picking at them with uncertain but busy fingers for hours together.

"He'll go!" whispered the sister pauper, who held the flickering candle while she measured his medicine at the side of the bed. "I never saw one yet begin at that, that their time wasn't come. We might just as well drop water out of this bottle for all the power 'twill have on him. It's small use for man setting up his devices when once the Lord's summons is gone forth. I knows that!"

"Dear, dear," said the other below her breath, "but it's a great thing when that time comes;" and the two old women shook their heads as they gazed down at Ben, still busy with his gathering, afraid to say more lest they should do harm in breaking the midnight silence of the room.

But they might have spoken as freely as they liked, Ben did not hear; he was smiling as he drew the brown and green and yellow patterns closer together; he did not even see that they were standing there. He only saw the fancied fruits of his summer's care and toil, garnering at last under his hands.

When the first ray of dawn broke through the gray cloud that was going to warm into crimson and glory with the rising of the sun, old Sue was asleep in the great hollow-backed chair where she had proposed to watch by Ben; the flickering candle had burned itself out, and so had the fever in the old man's veins. When Sue, roused by the light creeping in at the window, started up, and looked over to the bed, Ben's eyes were open and turned quietly upon her; his hands had ceased their busy motion, and were folded peacefully before him. He smiled when Sue looked up, and beckoned her to his side.

"Sue," he said, "you can bring them in—the winter things. Anyone may touch them. They need not wait. It is I who am waiting—waiting to be gathered in!"

That was all he said, as through the day one after another of the paupers stole softly in, hearing that the old look had come back into Ben's eyes, and longing for one more kindly glance before it should be too late.

"Waiting, waiting," he would always say, as he smiled gently upon each one, "waiting to be gathered in;" and sometimes he would add, "Something keeps the Husbandman. I am ready, and the sun shines clear. But He will come. He has watched and watered and tended me ever since I stood in His garden, and He will not leave me out until the frost!"

And so the sunshine crept slowly across the room, until its rays grew red again with the evening, and slowly darkened into twilight, and still Ben's hands were folded, and his eyes looked tenderly and peacefully at all who came into the little room. Then old Sue came once more, and stood by the bed, dropping the medicine into her little cup.

"No, no," said Ben, as she put it to his lips, "that's not for me. I am waiting, waiting—waiting to be gathered in! Something keeps the Husbandman, but let no one touch me till He comes!"

Sue put it away, and took her place in the hollow-backed chair again.

She grew drowsy and looked sleepily at the bed. Ben was smiling still,

and she heard the same whisper, "Waiting, waiting to be gathered in." So he drew an old footstool under her feet, and laid her head against the chair. He did not go to sleep—oh no! No one ever watched the sick more faithfully than she, and it was no more than a quarter by the old clock in the hall, so she would have told you. But when she opened her eyes the eastern sky was glowing once more, and Ben was gazing earnestly upon it.

Suddenly a radiance brighter than the morning shone upon his face. Sue gathered herself up hastily, and without stopping to knot the gray hair that had fallen down in her sleep, crept over to the bed.

Ben did not seem to see her. He was clasping his hands, and crying out, 'Now He comes! The good Husbandman. And He does not even thrust in a sickle! He gathers me with His own gentle hand! I am ready, and the sun shines clear! Let me go!'

By the time Sue had made her way to the matron's door and brought her back to Ben's room he was gone. The sun had passed the crimson cloud, the sky was growing blue once more; the smile was still on Ben's face, but he was not there. Gathered in!

"Waiting!" said the old woman who had held the candle for Sue. "Dear, dear, and what are we all doing else? What are any of us doing here but to wait? Dear, dear! But it was not long for him!"

"Long enough," said Sue, shaking her head. "He had lived into the evening of his days."

"And the evening and the morning were the first day," said the matron slowly. She did not know why she said it, but the words came to her mind. Then she left the others with Ben, and bustled away to send word to the authorities that a pauper funeral must be attended.

Z. A. R.

A PASTORAL SKETCH.

A YOUNG man, the son of a former member of one of the churches in H., in this county, had come home to die. Slowly, and with comparatively little suffering, his life was ebbing away. I called on him several times in the course of the winter, and found him ready and free to converse on personal religion; at times talking (or rather whispering, for he had lost his voice) like one "not far from the kingdom of God," at other times seeming to be perplexed with speculative difficulties. On the whole he had not appeared to me to make much substantial progress, and I was becoming troubled and discouraged about him.

A few weeks later the religious interest, which had already very powerfully affected other parts of the town, began to make its influence felt among us also. The profound attention given to the familiar Gospel truth on the Sabbath pointed to the expediency of multiplying our religious meetings, and they were held accordingly from day to day, and often in the afternoon as well as the evening. The presence of the Divine Spirit was reverently recognized by every Christian heart. On a certain Monday evening in March I had appointed two district prayer-meetings, in different parts of the parish, both of which it seemed to me advisable to attend. Going first to the upper one, I addressed those present on the admonition of our Lord,

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein;" and then withdrew and went to the other. As I took my place quietly among the worshippers, a brother arose, and told some of his religious experiences so much in harmony with the topic on which I had just been speaking, that I was induced to mention the circumstance, and to repeat some of the suggestions of the subject. Resuming my seat, I noticed just before me, sitting in a rocking chair near the stove, wrapped in his dressing-gown, the young man referred to above. He lived but a few yards off, but was now so feeble as to be able to walk only a very short distance with the help of others. It was a clear, cold, wintry night, and his friends had tried to dissuade him when he proposed attending the meeting; but an irresistible impulse, as it seemed, prompted him to make the effort. He sat very silent and thoughtful. Prayer had been offered for one and another, and just as the meeting was about to close, I felt moved to rise and utter a brief petition expressly in his behalf. Then, as the people separated, I went to him and said a kind word. Pressing my hand, and with a beautiful, loving smile, he feebly whispered in reply, a word at a time: "I—hope—I—have—received—the kingdom—of God—as a—little—child!" There, in that little company of worshippers, had he humbled himself, and given his Saviour a trusting, grateful welcome.

It was no transient feeling. From that time a holy peace possessed him, amid all the increasing distress of his disease. In view of his visibly rapid decline, it was thought best to yield to his wish as to making open confession of his Christian hope, and partaking of the sacramental supper. Shortly after, along with a few intimate Christian friends who were admitted to his sick room, he joyfully avowed his trust in Jesus, and was welcomed as a disciple to His table.

One month from that day he was called up higher. "The earthly house" wasted daily; "the inner man was daily renewed." Life was consciously vanishing, but its fading awoke no fear. Just before he died, his mother, who had gone into an adjoining room for a moment, caught the summons of his whistle (for, singularly, though unable to speak except in a broken whisper, he could *whistle* easily and clearly), and returning heard him whistle the tune of "Martyn," to which she had been used to sing the hymn, "Jesus, lover of my soul;" and he asked her to sing it, and so, almost with the confiding prayer on his lips, "Oh, receive my soul at last!" he fell asleep.

"As a little child" he came to Jesus, and became an heir to His kingdom. Thus—and in no other way—can we too "in any wise enter therein." D.

THE LITTLE BOOK.

MORE than a year ago, as the writer was seated in the cars going west, a pleasant voice sang out, "Papers, sir? morning papers, lady?"

There was nothing new in the words, nothing new to see a small boy with a package of papers under his arm; but the voice so low and musical, its clear, pure tones mellow as a flute, and tender as only love and sorrow could

nake it, called up hallowed memories. One look at the large brown eyes, the broad forehead, the mass of tangled nut-brown curls, the pinched and hollow cheeks, and his history was known.

"What is your name, my boy?" as, half-blind with tears, I reached out my hand for a paper.

"Johnny ————" the last name I did not hear.

"You can read?"

"Oh, yes! I have been to school," glancing out of the window to see if there was necessity for haste.

I had a darling boy once whose name was Johnny. He had the same brown hair and large, tender, loving brown eyes; and perhaps it was on this account that I felt like throwing my arms around his neck, and kissing his thin cheek.

There was something pure in the child standing modestly there in his patched clothes and half-worn shoes; his collar coarse, but spotlessly white; his hands clean, and well moulded.

A long, shrill whistle, and a short, peremptory call, and Johnny must be off. There was nothing to choose. My little Testament, with its neat binding and its bright gilt clasps, was in Johnny's hand.

"Will you read it, Johnny?"

"I will, lady; I will."

There was a movement: we were off. I strained my eyes out of the window, but I could not see him; and shutting them, I asked God's love and care for this destitute, tender-voiced boy.

A month since I made the same journey, and passed over the same railroad; and what was my surprise to see the same boy, taller, healthier, with the same clear, calm eye, and pure, clear voice!

"I have thought of you, lady; I have hoped to see you; I wanted to tell you it is all owing to the little book."

"What's all owing to the little book, Johnny?"

"The little book has done all. I carried it home and father read it. He was out of work then; and mother cried over it so much, that I thought it must be a strange book to make them cry so. But it is different now; and it's all owing to the little book. We live in a better house now, and father don't drink; and mother says it will be all right again."

Dear little Johnny! his bright face all aglow, his eyes bright and sparkling, and his face looking so happy!

Never did I crave so for a moment of time. But no; the cars moved, and Johnny was gone.

"It is all the little book," sounds in my ears—the little book that told of Jesus, and of His love to poor sinners. What a change! A comfortable home, no more a slave to strong drink, hope was in the mother's heart; health mantled the cheeks of the children.

Would that all the Johnnies who sell papers, and have fathers who drink, and mothers who weep over the ruin of their once happy homes, would take to those homes the little book that tells of Jesus.

Poetry.

THE REST OF FAITH.

WHY vex my heart on what I need not know,
 Or search for that I may not hope to find,
 While restless thoughts still urge me to and fro,
 With dull, uneasy mind ?

Shall I pursue some dangerous, hidden way,
 Or strive to pierce a darkness vast and deep,
 Till doubts and fears assail me, or delay,
 And shut me from the calm, effulgent day,
 While I but dream or sleep ?

While mysteries compass all my outer life,
 Still greater mysteries do I find within ;
 The good and evil in tumultuous strife,

 And th' inconstant will :

Myself, not e'en myself can comprehend ;

 In vain I drop the plummet in this sea :

Shall I reject my Lord, deny my Friend,
 Since *all* His ways are not revealed to me,
 Or I know not their end ?

E'er since began my life its common round,
 As day succeeded night, or night the day,
 My toil or rest have I not always found

 In God's appointed way ?

I am no waif upon a rushing stream

 For winds to play with : predestined ends are mine,
 With knowledge of a love complete, serene,
 And watch and guidance of a power Divine,
 Eternal and supreme !

O gracious Lord, who from the wise dost hide
 That which to little ones Thou wilt make known,
 Keep Thou my heart untouched by human pride,

 And make Thy will my own :

Ev'n as a child leans on its mother's breast

 In sweet, confiding love, contented there,

So let me lean, so be my faith expressed,

 Unvexed with doubt and undisturbed by care,
 And leave to Thee the rest.

A. D. F. RANDOLPH.

Obituary.

THE REV. JOHN HARRISON, LATE OF BASSINGBOURN, CAMBRIDGESHIRE.

MR. HARRISON was born December 9th, 1809, at Greasborough, near Rotherham, in Yorkshire. His parents removed to Masborough while he was young. Both were members of the Church at Masborough Chapel, under the pastoral care, first of Dr. Edward Williams, and afterwards of Dr. James Bennett. His father was an officer of that Church for many years.

Through the influence of parental instruction and the earnest preaching of Dr. Bennett, John became a true Christian, and joined the Church before he was sixteen years of age.

Soon after he had publicly confessed the Saviour he began to preach in the villages around his home. The youthful preacher was soon encouraged by his pastor and others to direct his attention to the Christian ministry, and, after some preparatory training received from Dr. Bennett, he entered Rotherham College, in September, 1827, while not quite seventeen. Being remarkably amiable and loving, he soon won the affection and friendship of his fellow students, and became a general favourite. At the end of the first year, through close application, his health failed, and he was obliged, for a whole session, to be absent from college. At the termination of his college course, he received a pressing call to settle at Toxteth Park, Liverpool, but this he declined on account of the delicate state of his health at the time. Soon afterwards he received a very cordial invitation from Barnard Castle to become co-pastor with the late Rev. W. L. Pratman, with whom he laboured as a son in the Gospel for some years. He was ordained on the 22nd of May, 1832. While he laboured here, a new chapel was built, in the erection of which he took a deep interest, and chiefly through his zeal and efforts the object was accomplished.

His ministry here was marked by great interest and success, and many through his instrumentality were brought to Christ. After about twelve years of service he accepted a call to Northwich, in Cheshire. There he remained five years, and then he was induced to remove to Isleworth, Middlesex.

At the end of two years his steps were directed to Rendham, in Suffolk, where he continued to labour very usefully for seven years. He accepted an invitation to Bassingbourn, in Cambridgeshire, in the end of 1856, and continued at this post for more than fifteen years. Never did he labour more diligently and earnestly for the salvation of sinners than he did during his residence here, and he had many tokens of success. It was often his joy to welcome into the Church those who were the fruits of his ministry. At length his health began to fail, and for several years he suffered much at times from an affection of the brain. Hence he was unable to throw into his sermons or into the duties of his pastorate that clearness and vigour of thought and judgment which he had been wont to do. But still he loved his work, his people, and his Master; and the consequence was that to the end he retained the respect and affection of his flock. His preaching was very earnest and evangelical. He loved the Gospel, and delighted to proclaim it as the grand and only remedy for man's moral maladies. He was a man of prayer—an exercise in which he evinced great fulness and fervour, and it was evident to all that he was no stranger to the throne of mercy.

His last illness was sudden and affecting. On Sabbath, January 28th, 1872, in the midst of his afternoon sermon, he was seized with paralysis, and he immediately lost his speech, which he never regained. Though he could not converse with his friends, still he was quite conscious, and continued so till within a

short time before his departure. He often gave signs that his mind was full of peace and hope. A short time before his death, when his sister was speaking to him of the many mansions prepared by Jesus for His people, she said, "there is one for *you*." With a sweet smile on his countenance, he replied, "O, yes! O, yes!" Nearer his end she asked him if Christ was still precious to him, and if He was, she desired him to show it by pressing her hand, and this he did in the most significant manner. From the first attack he gradually sank: on Thursday, February 8th, he gently passed away. On Thursday, 15th of February, he was buried near the porch of the

chapel. His friend the Rev. Joseph Stockbridge delivered an impressive address at the grave, and the Rev. G. W. Brown offered prayer. Immediately after the interment a service was held in the chapel, when the Rev. R. Davey read and prayed, and his relative, the Rev. J. C. Harrison, of Camden Town, preached a most impressive sermon from Matt. xxiv. 46.*

The ministers of the Association, members of the various congregations in the neighbourhood, and a large number of the inhabitants of the village, were present to show their love and esteem for the departed.

D. D.

Notices of Books.

Plain Pulpit Talk. By THOMAS COOPER. (London: Hodder and Stoughton.)

We remember the time when working men justified their infidelity by Thomas Cooper's example, and when we thought how vast would be the gain to Christ's cause if he were only converted, and how hopeless it was to expect such a miracle! But God has long rebuked our unbelief, and the present volume of seven sermons is a glorious testimony to the zeal with which the author "now preacheth the faith he once destroyed."

Looking at these discourses as intended for working men, we are surprised at the amount of information they contain. We should have to go far to find a fuller description of the caverns of Palestine, a more realistic conception of the effect of Paul's conversion upon his former acquaintances. Other excellencies crowd upon us as we read on. The sermon on the 'Horrible Pit' is in the style of Bunyan, and not unworthy of the inspired tinker, and that on the "Unsearchable Riches of Christ" comes from a heart glowing with love to the Redeemer. We are surprised that Mr. Cooper should have thought it

wise to introduce so much debating and argument, but we quite readily admit that the author knew better than we what was adapted to his hearers. We cannot, of course, endorse every sentiment in the volume; but we do urge ministers and lay-preachers to procure it forthwith, and to learn from it how to make the Gospel message intelligible and interesting to uneducated but not unthoughtful men.

Reflections on Canticles, or the Song of Solomon. With Illustrations from Modern Travellers and Naturalists. (London: Partridge and Co., 9, Paternoster Row.)

That the song of songs has a wonderful charm for pious minds of a certain stamp is abundantly proved by Rutherford's Letters. Moreover, we think with the author of the present work that the meditative spirit which he seeks to cherish is much needed just now in the Church of Christ. We can also speak highly of his book from many points of view. We regret the absence of a scheme or system of the Song, but gladly bear

*Since published by Messrs. Hodder & Stoughton.

our testimony that the tone is spiritual, the interpretations ingenious, the illustrations most interesting. There are believing, loving souls who will find the whole very helpful and refreshing.

The Epistle to the Hebrews. With Analytical Introduction and Notes. By the Rev. W. A. CONNOR, B.A., Trinity College, Dublin. (London: Longmans, Green, and Co.)

Very refreshing is it, in these days of book-making, to get hold of a work like this, so unpretending yet so valuable, so sparing in words and so full of thought. Merely to read the preface and study the analytical introduction is an intellectual treat. This high praise is the more disinterested as we by no means always agree with the author's explanations. He errs not from carelessness, but, as we think, from over-subtlety. We cannot think that the difficulty dealt with in chapter ii. is the circumstance that Christ having gone away has committed the Gospel to men, who are inferior to the angels; and in chapter iii. 7, &c., we find simply one of the hortatory passages in which this epistle abounds. There is no necessity for supposing, with Mr. Connor, that the writer is meeting the objection that the blessings of Judaism were unconditional, while those of Christianity depend upon our own faithfulness. The new translations proposed, too, are not always satisfactory. "Heir of all things" (chapter i. 2) is a perfectly legitimate rendering of the Greek, and much more natural than Mr. Connor's "inheritance of all men." Moreover, in so scholarly a work we might fairly look for a fresh version of the epistle, and for a few words as to its author, who, in Mr. Connor's view, was not St. Paul. These criticisms, however, are the outcome of interest and admiration, not of indifference or antagonism, and we conclude by recommending this volume heartily to our more thoughtful readers.

The Little Sanctuary, and other Meditations. By ALEXANDER RALEIGH, D.D. (London: Strahan and Co.)

A volume of graceful and thoughtful discourses, well worthy of devout perusal; not "meditations," however, but wise and holy counsels. The chapter on "Doubting" calls for special remark. It shows how tenderly the author would deal with the perplexed inquirer, how ready he would be to help him, how slow to denounce and condemn. The following sentences may serve as a specimen of Dr. Raleigh's well-known style, and besides contain truth of the highest moment too often ignored, and even denied. We would print them if we could in letters of gold:—"Then if the doubt is purely intellectual, if it arises in the course of a natural development of thought and knowledge, perhaps even while expressly examining Divine truth with the hope, desire, almost purpose of believing it, then there must be applied to it an expressly intellectual solvent. Beyond all doubt, there are questions and uncertainties which will yield to nothing else. You cannot believe them down; the very question is, What to believe? You cannot pray them down; you can pray only for truth and light. You cannot force them down by acts of will; such 'violence' is not sanctioned in the kingdom. . . . There they are, waiting the honest consideration of your thought, and that settlement which true thinking, sufficient knowledge, and right judgment alone can bring."

Light from Beyond to Cheer the Christian Pilgrim. By CUNNINGHAM GEIKIE, D.D., Author of "Life: a Book for Young Men." (London: Strahan and Co.)

An attractive little book, admirably adapted for devotional reading. It contains thirty-one short chapters—one for every day in the month—and deals with the manifold varieties and peculiar aspects of the Divine promises in their suitability to the Christian amid the different experiences of his pilgrimage. The volume will commend itself to the cultivated mind, while it solaces the pious heart.

The British Quarterly Review.
No. CXII: October, 1872. (London:
Hodder and Stoughton.)

The British and Foreign Evangelical Review. New Series. No. VIII.
October, 1872. (London: James
Nisbet and Co.)

The Bibliotheca Sacra and Theological Eclectic. No. CXV. July,
1872. (Andover, U.S.: W. F. Draper;
London: Trübner and Co.)

The present number of the *British Quarterly*, though good, is rather heavy. The articles are:—1. The Goths at Ravenna; 2. Immortality; 3. Our Railway System; 4. The Authorship of the Fourth Gospel; 5. The Present Phase of Prehistoric Archaeology; 6. Sir Henry Lawrence. The first article is carefully written; the second, able but dull; the third, on our railways, is full of information; and the fourth, on John's Gospel, is excellent, being a *resumé* of the arguments in defence of its genuineness.

The *British and Foreign Evangelical Review* is, in this issue, of a high order. We name especially the second article, on the Beautiful in Worship, by the Rev. Walter Morison, B.A.; the third, Phenomenalism in Morals, which deals very ably with Mr. Mill's utilitarian philosophy; the fourth, on Frederick D. Maurice, a masterly exposition and criticism of his theological teaching, by the Rev. Marcus Dods, M.A.; and the fifth, on the Philosophy of Prayer, by the Rev. R. McCheyne Edgar, M.A.

We wish the *Bibliotheca Sacra* were better known in this country than it is, for it occupies a place which is not filled by any of our English serials. The number before us contains ten articles, and thirty pages of notices of recent publications. We note especially two articles on *Revelation and Inspiration*, by Dr. Barrows, and another by Mr. Perry, of Cambridge, in which *Lyell's Elements of Geology* receives an able and searching criticism.

Our Chronicle.

NEW COLLEGE, ST. JOHN'S WOOD.—On Friday, 4th October, there was the usual meeting of friends of this institution at the opening of the session, among whom were Professor Leathes, of King's College, Professor Lorimer, of the Presbyterian College, and the Rev. S. Minton, M.A. On the retirement of Dr. Halley a temporary arrangement was completed which secured for the college the advantage of the services of the Rev. Dr. Binney, the Rev. Dr. Stoughton, the Rev. Dr. Kennedy, the Rev. L. L. Bevan, and others. The opening lecture of the session was delivered by Dr. Stoughton, who has accepted the position of theological lecturer. In his opening remarks he alluded to the existing circumstances of New College, and speaking on behalf

of his colleagues, said they were prepared to throw their whole soul into the new duties which they had undertaken, feeling that never did this institution need the hearty support of its friends more than at the present time. In a lucid, eloquent, and masterly address, which was listened to throughout with unwavering interest, the lecturer pointed out that there were two needs to be supplied in our colleges—to provide training for men who are fitted by average gifts to preach Christ's Gospel with simplicity, and tend lowly flocks on the hill-sides of Zion, and also training for men fitted to meet the enemy in the gate, and the inquisitive in the schools, in these intellectually troublous times. He pointed out the importance of the study of theo-

to both of these classes. The Rev. Binney, the Rev. G. D. McGregor, Rev. Dr. Kennedy, the Rev. S. Min- and Professor Leathes expressed high appreciation of Dr. Stoughton's course.

ACKNEY COLLEGE.—The students of Ackney College re-assembled on Friday, September. On Monday, the 9th inst., the usual devotional service was held. The Revs. S. Hebditch, D. M. Jenkins, I. V. Mummery, L. Turner, and Dr. Wardlaw, took part in the meeting. The Rev. T. Ling delivered an admirable address to the students, full of sound, practical advice. A vote of thanks to Mr. Ave- was moved by the Rev. W. Bevan, seconded and supported by Searle J. Esq., and Rev. W. Tarbotton.

OLD CATHOLIC CONGRESS.—The Congress of Old Catholics, held in Cologne, on the 19th, 20th, and 21st September, presided over by Dr. Soult. Motions were made and adopted favouring dotation of the clergy by the State, compulsory marriage, and the restoration of churches to the Old Catholic Church. The Bishops of Lincoln, Ely, of the Church of England, the Episcopal Bishop Whittington of Maryland, U.S., were present at the opening of the Congress. A committee, consisting of Drs. Dollinger, Rich, and others, was appointed to promote a union of all Christians in the Catholic movement; but it was opposed by several speakers that a union on the basis of dogma and ritual was impossible. No Romish bishop has yet joined the movement. The Archbishop of Utrecht, the head of the Jansenists in Holland, recently performed the pre-liminary ceremony of confirmation for them at Utrecht. The Congress is to hold its sessions alternately at Cologne and Munich. Old Catholic party have broken

with Rome, but they have not advanced far yet in the path of real reformation.

MEETINGS OF THE CONGREGATIONAL UNION.—The thirty-third autumnal assembly of this Union was held on the 14th, 15th, 16th, and 17th October, at Nottingham. On Monday evening, the prefatory sermon was preached by the Rev. J. Bartlett, of Halifax, in Castlegate Chapel, to a crowded congregation; and the first public meeting was held in the Victoria-street Congregational Church, at Derby, Mr. Henry Wright, of London, presiding. The subject selected was "Spiritual Life in the Churches," and the speakers were the Rev. S. Hebditch, of Clapton, who addressed himself to the question, "What is Spiritual Life?" the Rev. J. P. Gledstone, of Hornsey, who spoke of the need of spiritual life; the Rev. J. Calvert, of Sheffield, on the means of its promotion; and the Rev. W. M. Statham, of Hull.

On Tuesday morning, the 15th, the delegates assembled in Castlegate Chapel, Nottingham, to the number of about 700, and the president, the Rev. John Kennedy, D.D., delivered the inaugural address, taking for his subject "The Place of the Congregationalists in England," as in May last he had spoken of their "Place in Christendom and the Catholic Church." The address was able and interesting, and was well received.

After the address a paper was read by the Rev. A. Thomson, M.A., of Manchester, on "The Influence which Christians should exert on the Social Morality of the Age." The Rev. Eustace Conder, M.A., of Leeds, and the Rev. J. G. Rogers, B.A., of Clapham, Mr. Alderman Grimwade, of Ipswich, and several others, spoke on this topic. A resolution on Advisory Councils was submitted to the Union by the Rev. Alexander Hannay, the secretary, but after a lengthened discussion the question was referred back to the committee. In the afternoon sectional meetings were held in Friar-lane and St. James-street Chapels. In the former T. Rowley

Hill, Esq., of Worcester, presided, and the Rev. H. T. Robjohns, B.A., of Newcastle-on-Tyne, read a paper on "The Significance of the Open Church and the Free Offering Movement in the Church of England." At the other meeting Daniel Pratt, Esq., presided, and the Rev. W. Braden, of London, read a paper on "Our Vacant Churches and our Present Method of supplying them with Pastors." In the evening there was a large and influential devotional meeting in Castlegate Chapel, when the Rev. W. Crosbie, M.A., read a paper on "A New Baptism of the Holy Spirit the Special Want of the Age," after which addresses were delivered by the Rev. R. W. Dale, Rev. T. Binney, and other ministers, all of which were of an earnest and impressive character.

At the sitting of the Assembly on Wednesday a resolution on British missions was moved by the Rev. A. H. Byles, B.A., of Leeds, and seconded by the Rev. W. H. Fielden, of Walthamstow. The Revs. W. Tarbotton, J. H. Wilson, Messrs. Boothroyd, of Southport, and R. Sinclair, of London, spoke on this subject. After which the Rev. Thomas Green, M.A., of Ashton-under-Lyne, moved a resolution expressing the deep thankfulness of the Union at the successful termination of the dispute between America and England by the Geneva arbitration, which was passed with much applause. Papers were then read by the Rev. J. A. Macfadyen, M.A., of Manchester, on "The Education of the Young in Religion regarded as a Pastoral Question;" and by the Rev. J. Comper Gray, of Halifax, on "The Education of the Young in Religion regarded as a Sunday-school Question." A discussion followed, in which the Revs. R. Alliot, B.A., of Bishop Stortford; H. Robjohns, John Hutchison, Dr. Brown, of Cheltenham, and Mr. W. H. Groser, of London, took part. Sectional meetings were again held in the afternoon. That in Friar Lane Chapel was presided over by R. Sinclair, Esq., of London, and a paper on Church Finance was read by

J. Carvell Williams, Esq. At the meeting in St. James-street Chapel W. J. Stent, Esq., of Warminster, presided, and a paper was read by the Rev. J. Calvert, of Attercliffe, on "The Attitude of the Church towards the Temperance Movement." At both the meetings interesting discussions followed the reading of the papers. In the evening a public meeting was held in the Mechanics' Hall, at which J. Manning, Esq., ex-mayor of Nottingham, was chairman, and the Revs. Dr. Hayell, S. Pearson, M.A., and J. P. Gledstone and others, the speakers.

On Thursday the 17th, at the third and concluding session of the Union, the Rev. G. P. Jarvis, of Limerick, delegate from the Congregational Union of Ireland, and the Rev. William Currie, of St. Andrews, delegate from the Congregational Union of Scotland, were introduced to the Assembly, and made suitable addresses. Great interest was given to this session of the Union by the presence of M. E. De Pressensé, D.D., French pastor, and member of the National Assembly of France. On being introduced, he was received with much cordiality, and addressed the assembly in French with great earnestness and at some length, the Rev. R. S. Ashton, secretary of the Evangelical Continental Society, interpreting the address. The Rev. J. R. Macdougall, M.A., minister of the Free Church of Scotland in Florence, was also introduced and spoke on the progress of the Gospel in Italy. The Revs. R. W. McCall, from Paris, E. Conder, M.A., of Leeds, and J. B. Paton, M.A., of Nottingham, spoke hopefully and gratefully of the good that is being done on the continent. Votes of thanks to the chairman, and to the friends in Nottingham for their hospitality, closed the proceedings of the session, with the resolution to accept the invitation from Ipswich as the place of assembly next year.

In the evening there was a conversation in the Mechanics' Hall, which was very fully attended, and very interesting. So ended a series of meetings surpassed by no previous autumnal gathering of

the Union for their practical and spiritual character.

UNITED PRESBYTERIAN CHURCH.—The English synod of the United Presbyterian Church met at Birkenhead on Monday, the 14th October, and continued its sittings for the three following days. The Rev. Dr. Edmond, of London, the retiring moderator, preached the opening sermon, after which the moderator elect, the Rev. William Graham, of Liverpool, took the chair, and delivered an interesting address, tracing the origin and progress of Presbyterianism in England. Among the various matters of interest which came before the Synod one of the chief of them was a motion for the union of this Church with the English Presbyterian Church. Dr. Cairns, of Berwick, advocated immediate union. After an adjourned discussion a resolution was unanimously adopted appointing a committee "To invite conference with the Union Committee of the English Presbyterian Church with the view of ascertaining on what terms union with that Church may be effected, and to report to the supreme Synod at its meeting in Edinburgh in May, 1878."

During the sitting of the Synod a fraternal and congratulatory telegram was received from the Congregational Union sitting at Nottingham, which was responded to in brotherly terms by the Synod.

CHURCH CONGRESS.—The Church Congress opened at Leeds, on Tuesday, 8th October, with a grand procession of bishops, clergy, and laity from the Town-hall to the old church. The sermon was preached by the Archbishop of Armagh. The members afterwards assembled at the Town-hall, where the Bishop of Ripon delivered an inaugural address, in the course of which he stated that the subjects of discussion would be simply the better adaptation of the machinery of the Church to the shifting requirements of the age, and that there

would be no attempt to stifle free discussion.

On Wednesday, the 9th, papers were read by the Bishop of Edinburgh, Rev. Professor Birks, and Rev. Canon Rawlinson, on "Vital Christianity as affected by the Present State of Science and civilization." A discussion followed.

On Thursday the meeting in the morning, which took place in the Town-hall, was largely attended, and the proceedings were of a lively character. Three papers were read by the Rev. E. Garbett, Dr. Irons, and Professor Plumptre on "The First Principles of the Church's Comprehensiveness in Matters of Detail." The Rev. E. Garbett expressed disapproval of the extreme manner in which ritual is in these days employed to express doctrine. Dr. Irons took a different view, and Professor Plumptre designated the recent prosecutions before the Privy Council as immoral and unwise. A discussion followed, in which the Marquis of Salisbury, Earl Nelson, and several clergymen took part. The meeting became much excited, and, indeed, uproarious. The Marquis of Salisbury truly said that the interpretations attached to the formularies by the various parties in the Church were as widely apart as the differences which separate perfectly independent bodies.

The Congress concluded its sittings on Friday, the 15th. At the morning meeting in the Town-hall papers were read by Canon Bernard and the Bishop of Brechin, the subject being, "The Deepening of the Spiritual Life," after which there was the usual discussion. A paper by Lord-Chancellor Hatherley on "Sunday Schools" was read by his nephew, the Rev. F. J. Wood, and a conversation followed, in which Messrs. Birley, M.P., F. S. Powell, M.P., Sir J. Packington, M.P., and the Bishop of Manchester took part.

SECESSIONS FROM THE ESTABLISHED CHURCH.—The Bennett decision, which

gives such scope for Romish tendencies and teachings in the Church of England, though it has given birth to a great deal of idle talk and meaningless flutter, is at length leading to practical results. The Rev. Capel Molyneux, a well-known Evangelical preacher, the Rev. Henry Martyn Bennett, B.A., one of the curates of the Rev. W. Pennefather, of Mildmay Park, and the Rev. G. C. Swaynel, M.A., of Oxford, have seceded from the Church. Mr. Molyneux vindicates his secession in an able and telling pamphlet, which he has published. It is painful to see the efforts which have been made by good men to interpret the decision in the case of Mr. Bennett as favourable to Evangelical religion in the Church.

CHRISTIAN UNION IN TASMANIA.—In Hobart Town, Tasmania (the Van Diemen's Land of the old geographies), exchanges had occasionally taken place between the ministers of the Episcopal Church and those of the other denominations; and such "irregularities" were justified by the bishop, Dr. Short. But the feeling which led to this fraternization craved some definite expression; and, therefore, a committee was appointed by the Episcopal Synod to arrange a conference with the Presbyterian, Methodist, and Congregational ministers, the special object of which should be "to consider how in the best practical manner the bonds of fellowship could be drawn closer between the Church of England and the other Protestant Churches of Tasmania." The Conference was held on the 16th of June last, and after a friendly interchange of views the following statements in writing were adopted by the Conference. To the last paragraph the Rev. Canon Bromby declined to assent. With this exception the resolutions were passed by a unanimous vote.

"We believe it to be desirable for the accredited ministers of the Churches

above-mentioned to meet together periodically for free converse, prayer, reading and study of the Holy Scriptures, mutual exhortation, and the comparison of our various methods of promoting that work of God for the souls of men in which all are deeply interested. Some of us have, in fact, taken part in meetings of this kind during the last few months, and are thankful to bear testimony to their usefulness.

"In view of the widely prevailing irreligion and unbelief, which all alike feel to be a great hindrance of the work of God, we consider that the ministers of the various Churches might well be occasionally united in the delivery of special lectures or sermons upon the fundamental doctrines of our common Christianity, and such other subjects as might be agreed upon; and that the manifestation of such unity of purpose would, under God's blessing, both draw more closely together the attached members of the several Churches and also impress the general mass of men with a strong argument in favour of the religion of Christ.

"We are of opinion that it would be desirable to bring about an occasional interchange of pulpits for the delivery of sermons at ordinary church services, provided there be no legal impediment in the way.

"We further think it desirable in the interests of Christian union that any law or usage which prohibits or is believed to prohibit such interchange should be at least so far relaxed as to allow a minister, whether of the Church of England or either of the other Churches herein mentioned, to invite the friendly services of a preacher, though not belonging to his own Church, provided that he be first assured that such an arrangement would be acceptable to his own congregation, and that then he be held responsible for the doctrine delivered by such preacher; and that similarly any minister should be at liberty to accept an invitation so given."

We commend this deliverance of the Tasmanian Christians to whom it may concern, as being profitable for doctrine, reproof, and instruction in righteousness. We trust that it may be read, pondered, and inwardly digested by Christians of all denominations in this land—especially of the Church of England.

NOVEMBER, 1872.

THE CHRONICLE

OF THE

London Missionary Society,

I.—Kapiolani, the Heroine of Hawaii.

BY THE REV. DR. ANDERSON.

KAPIOLANI belonged to what may be called the nobility of the Hawaiian Islands. She descended from one of the ancient kings of Hawaii. Her husband Naihe had also a noble descent. They had large landed possessions, which bordered on the quiet and beautiful waters of the Kealakekua Bay, and rose into the woodlands of Maunaloa, with one of the most delightful climates and oceanic prospects in the world. The people inhabiting these lands were in the lowest intellectual and social degradation, and both chiefs and vassals were alike dark minded and savage pagans, preferring their grass huts down on the heated lava of the shore, to the verdant and temperate regions above.

When first seen, Kapiolani is said to have been sitting on a rock, oiling her naked person. Her habits, at that time, were intemperate and dissolute. This was in the year 1820, when the Rev. Mr. Thurston commenced his mission at Kailua, sixteen miles northward of the place noted for the death of Captain Cook. The name of this place was Kaawaloa, and there was the home of Naihe and Kapiolani. Liholiho, king of the Sandwich Islands, and his young brother, afterwards known as Kamehameha III., then resided at Kailua; and these, with several chiefs, old and young, were daily instructed by Mr. and Mrs. Thurston, so far as the King's intemperate habits would permit. The missionaries were an object of curiosity to the people, and many came to see them from distant parts of the island, which has a circuit of nearly three hundred miles. Kapiolani was among the more frequent visitors, coming in her well-manned, double canoe. Her sprightly, inquisitive mind soon seized upon the outlines of the gospel, and a change came over her morals. She gave herself to study and to the means of grace.

Near the close of the year 1820, the royal family removed to Honolulu, on the island of Oahu, which soon after became the acknowledged capital of the kingdom; and it was thought prudent for Mr. and Mrs. Thurston, in view of the rude manners of the people, to do the same. Kapiolani and her husband soon followed, and remained at Honolulu till the arrival of the first re-inforcement of the mission, in the spring of 1823. In the distribution of the new company, Kapiolani urged the claims of Kailua, and of her own people at Kaawaloa, and great was her joy when it was decided to re-occupy the former place, now under the efficient rule of Kuakini, or (as he was called by American seamen) John Adams. She united with her husband in proffering to Mr. and Mrs. Thurston and to Mr. and Mrs. Ely the best accommodations afforded by their own little schooner. Mrs. Ely could not at that time endure the ordeal of such a voyage. And it is distressing, in these days of steamboats, to think of the suffering endured by our missionary brethren and sisters on board those small, ill-ventilated, closely-crowded native vessels in their protracted voyages, which sometimes were a week and more only from Honolulu to Lahaina, now occupying only a single night.

The king was at that time cherishing the plan, which he lived to execute in part, of visiting foreign countries, and seeing in person the King of England and the President of the United States. His departure had the effect to throw the government of the islands into better hands; with Kaahumanu at the centre as regent, and Kuakini as governor of the great island of Hawaii. Mr. Thurston found, on his return to Kailua, that the governor had nearly finished a neatly thatched house of worship, with pulpit, and seats around the walls, and mats neatly spread over the intervening ground. This house, as erected by a heathen ruler, and standing amid the ruins of a *heiau* wherein human victims had not long before been offered, had a special interest.

Meanwhile Kapiolani was putting up a similar house of worship at Kaawaloa, and was importunate for a Christian minister, often weeping, it is said, over the unavoidable delay. If Naihe was not in thorough sympathy in these matters with his interesting wife, he did not withhold his co-operation; and an old chief, named Kamakau, who is once spoken of as a poet, seems to have been even more advanced than herself in the Christian life.

Mr. and Mrs. Ely arrived at Kailua in February, 1824, and Naihe, Kapiolani, and Kamakau all united their efforts to secure the new comers for Kaawaloa. They engaged to build them a house, and to furnish them, free of expense, with vegetables, and with fresh water, which had to be brought from a distance. The effort was successful, and the new house of

worship was dedicated on the last day of February, Mr. Thurston preaching on the occasion to a large and attentive audience.

Not long after her recovery from a painful illness, Kapiolani made a visit of a month at Lahaina, on the island of Maui, beautifully situated on a fertile strip of land, adorned with cocoanut-trees, with lofty hills in the background. The Rev. William Richards was then residing at Lahaina. Her habit was to make a daily call on him and his wife. Her nature was eminently social, and seems to have been remarkably sanctified by grace. Speaking of public worship, one Sabbath evening, she said: "I love to go to the house of God, for there I forget the world. When among the chiefs, I hear so much about money, and cloth, and land, and ships, and bargains that I wish to go where I can hear of God, and Christ, and heaven." She continued: "When I hear preaching about Jesus Christ, my spirit goes to him; and when I hear about God, my spirit goes to God; and when I hear about heaven, my spirit goes up to heaven. It goes, and comes, and then it goes again, and thus it continues to do." She then inquired, with earnestness, whether Mr. Richards did not think she had two souls, saying that it seemed to her she had one good soul and one bad one. "One says, God is very good, and it loves God, prays to him, and loves Jesus Christ, and loves preaching, and loves to talk about good things. The other one says, it does no good to pray to God, and to go to meeting, and keep the Sabbath."

"We shall long remember the last evening that we enjoyed her society," wrote Mr. Richards. "She was expecting soon to return to Hawaii, and I therefore invited her to take tea and spend the evening with us. She came with Keameamahi, who is also one of our best friends. Honori and Pupuhi joined the circle. The evening was not spent in general conversation. Kapiolani was pleased with nothing that would not come home to the heart. Many enlightened Christians, after leaving a pious circle, would blush at their own coldness could they but have seen how anxious this chief was to spend her last evening in the best manner possible. At the close of the evening we sung the translation of the hymn, 'Wake Isles of the South,' and then parted with prayer."

KAPIOLANI AT THE GREAT VOLCANO.

Kapiolani is described by one who knew her as having a portly person, black hair, keen black eyes, an engaging countenance, and a warm heart and leading mind. Her costume, at this time, was that of a Christian matron; her house was furnished with chairs, tables, and beds, and she

"used hospitality" according to the Scriptures. She and her husband were patrons of the schools, and discountenanced vice in all its forms, and their house of worship was thronged with attentive hearers.

It was now the fifth or sixth year since this woman had her first opportunity to hear the Gospel. In that part of Hawaii, numbering then somewhat more than twenty thousand people, the beams of morning light were quite visible upon the retiring night of paganism. But there was necessarily a great amount of superstition remaining among the people, especially that which addresses itself to the fears. On Hawaii, this centred in PELE and the marvellous volcano of Kilauea, of which she was the reputed goddess. It was time for something to be done to break the spell of this superstition, and it could best be done by some native of rank and character. The Lord prepares instruments for His own work, and Kapiolani was the honoured instrument in this emergency.

Hearing that missionaries had commenced a station at Hilo, on the opposite side of the island, she resolved to visit them, though it involved a journey on foot of a hundred miles over a rough and most fatiguing way. And as Kilauea was on the route, it was her purpose to brave the wrath of Pele, and give a practical demonstration of her own belief, that the Jehovah of Christianity was the only God of the Volcano. In this act of Christian heroism she rose far above the ideas and sentiments of her countrymen, and, indeed, above those of her own husband, Nailie, who joined with the multitudes of others in endeavouring to dissuade her from so rash an enterprise. The destruction of the idols and of the *tabu* had done nothing toward giving the people a new religion. It was the general sentiment that her presumptuous invasion of the realms of Pele would be attended with fatal consequences. Her response was the same to all; a calm determination to execute her purpose. When approaching the regions of the volcano, she was met by a priestess of Pele, and warned to stop. The warnings of the pretended prophetess were disregarded, and to a letter from the goddess, which she professed to hold in her hand, Kapiolani responded by quotations from Scripture, read out of one of her printed books.

At the crater she found Mr. Goodrich, one of the youngest missionaries, lately come to Hilo, about thirty miles distant, who had heard of her intended visit, and whom she was glad to see. With her company of about eighty, and Mr. Goodrich, she descended some hundreds of feet to the black ledge, and there, amid some of the most terrible of natural phenomena on the earth's surface, which had ever been appalling to her countrymen, she ate the berries consecrated to Pele, and threw stones into the seething mass. Then she calmly addressed her company. "Jehovah," she said "is my

God. He kindled these fires. I fear not Pele. Should I perish by her anger, then you may fear her power. But if Jehovah save me when breaking through her *tabus*, then must you fear and serve Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending missionaries to turn us from these vanities to the living God." They then united in a hymn of praise, and bowed in prayer to Jehovah, the Creator and Governor of the world.

Was there not a moral heroism in this act of Kapiolani? When, three years ago, the writer himself stood by this greatest and grandest of volcanoes and saw the mass of molten lava upheaving and surging over the breadth of half a mile, through the agency of an Unseen Power, and beheld a group of Christian native attendants seated thoughtfully by themselves on the verge of the abyss, he would not have deemed it strange if even they had some lingerings of the old superstitious fears, though it was then almost forty years after the visit of Kapiolani.

KAPIOLANI AT HOME.

Mr. Ely must have exercised a considerable degree of caution in receiving native converts into the church at Kaawaloa, since Kapiolani was not admitted until after her memorable visit to the volcano, near the close of 1825. The reception of Kamakau, the old chief already mentioned, was still later. So late as the close of 1826, Naihe was not an accepted candidate for admission, though believed to be not far from the kingdom of heaven. He was habitually kind to the missionaries, and decidedly favourable to their object. Of Kapiolani, Mr. Ely speaks in strong terms of commendation. "She is, indeed," he says, "a mother in Israel. No woman on the islands, probably, appears better than she; and perhaps there is no one who has so wholly given himself up to the influence and obedience of the Gospel. I am never at a loss where to find her in any difficulty. She has a steady, firm, decided attachment to the Gospel, and a ready adherence to its precepts marks her conduct. Her house is fitted up in a very decent style, and is kept neat and comfortable; and her hands are daily employed in some useful work."

The village of Kaawaloa, where this noble woman so adorned her Christian profession, was situated on a bed of lava forming a plain of from half a mile to a mile and a half in width, south-east of which are the deep and quiet waters of Kealakekua Bay, and south-west the ocean. A precipice of singular appearance rises hundreds of feet on the north-east, and you perceive that it was once a lofty cataract of molten lava, by which the plain was formed. The arable lands are above and beyond the precipice, and a road, of modern construction, now descends

along the face of the precipice to the landing below. When Kapiolani built the stone house still standing in the beautiful region two miles above Kaawaloa, near where the house of the Rev. Mr. Paris is located, is not known to the writer. He only knows that she removed to that place to accommodate Mr. Ruggles, the successor of Mr. Ely, whose health required a milder temperature than could be found on the black lava of the shore.

It was in the village of Kaawaloa that Naihe and Kapiolani resided when they entertained Captain Finch, of the U. S. ship "Vincennes," and the Rev. Charles Samuel Stewart, in the autumn of 1829; and there we shall see Kapiolani as she was at her own home. Her house, as described by Dr. Stewart, at the time of his visit, was a spacious building, inclosed in a neat court by a palisade fence and painted gate, from whence she issued to meet them with the air of a dignified matron, her amiable and benignant face beaming with joy. We can do no less than quote the expressive language of Dr. Stewart:

"This chief," he says, "more than any other, perhaps, has won our respect and sincere friendship. She is so intelligent, so amiable, so lady-like in her whole character, that no one can become acquainted with her, without feelings of more than ordinary interest and respect; and from all we had known of her, we were not surprised to find the establishment she dwells in equal, if not superior, to any we had before seen—handsomely arranged, well furnished, and neatly kept; with a sitting-room, or hall, in which a nobleman, in such a climate, might be happy to lounge; and bedrooms adjoining, where, in addition to couches which the most fastidious would unhesitatingly occupy, are found mirrors and toilet-tables fitted for the dressing-room of a modern belle.

"It was near tea-time; and in the centre of the hall a large table was laid with a handsome service of china; and, after a short stroll in the hamlet, and the rehearsal of the tragedy of Captain Cook's death on the rocks at the edge of the water into which he fell, we surrounded it with greater delight than I had before experienced, in observing the improvement that has taken place in the domestic and social habits of the chiefs. Kapiolani presided at the tea-tray, and poured to us as good a cup of that grateful beverage as would have been furnished in a parlour at home; while her husband, at the opposite end, served to those who chose to partake of them, in an equally easy and gentlemanlike manner, a pork-steak and mutton-chop, with nicely fried wheaten cakes. A kind of jumble, composed principally of eggs, sugar, and wheat-flour, made up the entertainment. After the removal of these, a salver with a bottle of muscadine wine, glasses, and a pitcher of water, was placed on the hospitable board. And every day we remained,

similar generous entertainment was spread before various parties from our ship."

The "Vincennes" remained several days; and when, at the close, Captain Finch requested the Rev. Mr. Bingham, who had come with them from Honolulu, to express to Kapiolani the pleasure his visit had afforded him, and his thanks for her hospitality and kindness, her reply was that the kindness of the visit had all been to herself, to the king and chiefs, and to the nation; "that he might have had some gratification in the visit, but he could have had no happiness like theirs; *for our happiness*," she exclaimed, clasping her hands, and pressing them to her bosom, as she lifted her eyes, glistening with tears, to his, "*our happiness is the joy of a captive just freed from prison!*"

The closing of this domestic scene was beautifully characteristic. Messrs. Stewart and Bingham were to embark in the "Vincennes" at a late hour in the evening, and Kapiolani had engaged to send them on board in a canoe. Entering the principal house to take leave, they found the family at evening prayers. The parting scene at midnight, is thus graphically described by Dr. Stewart:

"The paddlers of the canoe had been aroused from their slumbers; other servants had lighted numerous brilliant torches of the candlenut, tied together in leaves, to accompany us to the water; and I was about giving my parting salutation, when not only Naihe, but Kapiolani also, said, 'No, not here, not here, but at the shore;' and, throwing a mantle around her, attended by her husband, she accompanied us to the surf, where, after many a warm grasp of the hand and a tearful blessing, she remained standing on a point of rock, in bold relief amid the glare of torchlight around her, exclaiming, again and again, as we shoved off, 'Love to you, Mr. Stewart! love to Mrs. Stewart! love to the captain, and to the king!' while her handkerchief was waved in repetition of the expression, long after her voice was lost in the dashing of the water, and till her figure was blended in the distance, with the group by which she was surrounded."

Naihe died of paralysis on the 29th of December, 1831. He was a kind husband, an able counsellor, a valuable coadjutor in the support of schools, a decided magistrate, a firm and steady supporter of good morals and religion, and a constant attendant at the house of God on the Sabbath. Though his Christian experience was less demonstrative than that of his wife, he died in the faith of the Gospel; he is believed to have "died in the Lord." Greatly beloved by his people, the loss of his example and authority was much felt.

Mr. Ruggles, after mentioning the death of Naihe, speaks of the bereaved

CHRONICLE OF THE

and afflicted wife, as "a precious sister, a burning and shining light in the midst of her benighted countrymen." "The chief desire of her soul," he adds, "seems to be the conversion of sinners, and she is always ready for every good word and work." That the years which intervened between the death of her husband and her own departure, were filled with such acts of usefulness as comported with her state of widowhood, with her advancing years, and (as is probable) with a diminished income, is sufficiently evident in the notice of her death by the Rev. Mr. Forbes, then, and for some years, the missionary in that district. He wrote thus: "Our beloved friend and mother in Christ, Kapiolani, is gone to her rest. She died May 5th, 1841. Her end was one of peace, and with decided evidence that your missionaries have not laboured in vain. For twenty-four hours and more preceding her death, she was delirious, owing to the violence of the disease, which fell on the brain. This nation has lost one of its brightest ornaments; and speaking thus I disparage no one. Her life was a continual evidence of the elevating and purifying effects of the Gospel. She was confessedly the most decided Christian, the most civilised in her manners, and the most thoroughly read in her Bible, of all the chiefs this nation ever had; and it is saying no more than truth to assert, that her equal, in those respects, is not left in the nation. There may be those who had more external polish of manner, but none who combined her excellencies. She is gone to her rest, and we at this station will feel her loss the most. We cannot see how it can be repaired."

Experienced Christians, on reading this narrative of Kapiolani, will be conscious of fellowship with her, and will feel no disposition to question her piety. They will recognise in her a single proof and illustration of the genial and beautiful Christianity introduced by the American missionaries into the Sandwich Islands. Other similar instances there were indeed, and not a few—and the name of Kaahumanu, regent of the Islands, will occur to many—but perhaps in no one case were the graces of Christianity so thoroughly demonstrative as they were in Kapiolani. To set forth the nature of the religion, which obtained such hold upon the island-people in the last generation, through the blessing of God on the labours of those missionaries, one of their best developed converts was naturally selected; and the writer has aimed to give his narrative a simple form, and avoid exaggeration, and the whole is believed to stand on a firm historic basis. The hand of God is to be acknowledged in the consistent, Christian life for twenty years, of this child of a degraded paganism. Hers was the religion of the Puritans, and would to God that all those islanders, from the highest to the lowest, were *like her!* We should then behold a nearer approach to a heaven on earth, than earth has afforded since the Fall.

II.—The Kafirs and our Christian Religion.

THE above is the title of an ADDRESS delivered in May last before the EVANGELICAL VOLUNTARY UNION of Colonial Churches in South Africa, by the Rev. ROBERT JOHNSTON, of Grahamstown. In discussing the influence of the Christian religion upon the various Kafir tribes in and around the Colony, the writer describes the missionary work under its threefold aspect of time, extent, and nature. On these points the following extracts have been selected :—

I.—HISTORY OF THE KAFIR MISSION.

Of the founders of the mission, and the result of their earnest and devoted labours, Mr. Johnston writes :—

“It is little more than half a century since we first broke ground in Christian work among the frontier Kafir tribes. Van der Kemp attempted a settlement amongst them towards the close of last century, but he very soon left them for missionary work in the Colony. Then, about twenty years rolled away before the next regularly delegated workman, the missionary Williams, came to preach the Gospel unto them. Like Van der Kemp, he found it difficult and discouraging work, but ‘he bated not a jot of heart or hope, but still bore up and steered right onward,’ during the two years or so he was permitted to labour for his Master. At the close of this short term of work death cut him down, and he sleeps in peace amid the green hills in the neighbourhood of Fort Beaufort.

“The next who came, and who longer than any other man has been permitted to preach Jesus Christ and Him crucified to the Kafir tribes, was the Rev. John Brownlee, over whom the

grave has just closed at King Williamstown. This patriarchal man continued to the very last one of the staunchest friends of the Kafir, although he had suffered more on his behalf, and at his hand, than any other missionary has suffered. ‘When he suffered, he threatened not.’ But I cannot now even mention the names of those who have followed Van der Kemp, Williams, and Brownlee into the Kafir mission-field; and the design of this address does not require that I should do so.

“But the time of Williams’ and Brownlee’s coming to this country, and to the mission-work among the Kafirs, in or about the year 1816, sets plainly and definitely before us the length of time during which we have been labouring amongst them to make known to them the truths of the Gospel of Christ. Only a little more than half a century’s work we have expended upon them. Not a single long lifetime have we yet given them of God and His love in Jesus Christ. Men are living, hale and hearty, who

were on the verge of manhood when this part of the work of the Christian Church was begun. The devoted wife of Williams, who had to make the coffin, and have the grave dug, and do all for the funeral of her young husband, is still with us. Sutu, the wife, and now the widow, of the chief Gaika, must have often seen and listened to Williams. And Macomo, Gaika's eldest son, and the astutest of them all, and the great warrior-chief, who so lately passed through Grahamstown on his way to Robben Island for the second time, must have often heard the zealous young missionary. Thus the time during which we have been doing missionary work amongst the Kafir tribes is easily enclosed within a single ordinary lifetime.

"And, in judging of the Kafirs and our Christian religion,—how it has borne upon them, and what it has done for them,—it is most manifest that if

we would act fairly and reasonably in the matter, we must take into the account this comparatively short time during which we have systematically wrought to bring the Kafir race to a knowledge of God through Jesus Christ. Fifty or sixty years is a long time in the life of an individual man or woman, but it is a very short time in the life of a tribe or people. A man may be saved—he may be enlightened, purified, ennobled, truly Christianized, barbarian although he be—within a much shorter period than this; but in the ordinary run of things, it is beyond the bounds of all possibility, that in such a short time, a whole tribe of people, barbarian for ages, with some of the worst vices become an integral part of their tribal life, should be lifted up to the high level of pure Christianity, where they shall exhibit, even in comparative consistency, the virtues and the graces of Jesus of Nazareth."

2.—AMOUNT OF EFFORT EXPENDED.

The growing needs of the native tribes are brought into comparison with the means used for their evangelization:—

"And there is the quantity or the amount of the Christian power which we have brought to bear upon the Kafir tribes during these fifty years. And to restrict ourselves to this power, as set before us in the presence of missionaries, and their Christian work amongst them. In every other domain of life, we expect results in accordance with the power expended. In every department of earthly labour, mere wishing of all employments is the worst. Force in its various kinds, according to the kind of work, must be employed. And not merely an intermittent force, but a continuous force must be used; and not only a continuous force, but a powerful force

must be put in exercise if very appreciable results would follow. In the workings of God in nature and in providence, and in the smaller workings of man in the various departments of human life and work, the result ever is in strict accordance with the power expended.

"And the same law obtains in this sphere of Christian work, which is our study now. According to the Christian power expended in this part of the great mission-field, so have been the Christian results which have followed. Not a single atom of Christian force has been expended in vain. No honest Christian effort, put forth during these fifty years, has

ke water spilt upon the ground, cannot be gathered up again. re have been scanty results, the Church of Christ has been ity in the power put forth. If sults have been comparatively then, it has been so also with ce expended.

avo already said that Van der at the close of last century, ured to establish himself as a nary in Kafirland, in connection he London Missionary Society led. Then, twenty years later, s followed by Williams and lee, also of the London Mis-y Society—the one cut off at once, and the other spared ebrate his jubilee as a Kafir nary. These were followed by of various Missionary Societies urches—as the Wesleyan, the rterian, the Berlin, the Mora-and last of all the Episcopalian. s way the field became more ore occupied. Beginning at each decade in the number of naries was an advance upon ecesors. Every ten years saw nd reduced in extent, which l and which cried out to be sed. And now, in 1872, the naries may be counted by s and scores, when, in 1820, were only a very few units. ncrease in the number of an missionaries, for years, very slow; but for the last y years or so, the increase has ore rapid and continuous. And I suppose, there must be at from fifty to seventy missionaries e various Missionary Societies ring among the Kafir tribes, e Colony itself and upon our rs.

ut let us beware of over-estima-
the amount of Christian force

herein expended. Let us keep the fact plainly and fully before our minds, that as we begin, now and here, to follow back the stream of Christian effort put forth to Christianize the Kafir tribes—broad and deep in no part of its course—it very soon diminishes into a more trickling rill, with only fulness and force sufficient to give greenness and fertility to the narrowest strip of country, and to slake the thirst of the few inhabitants who dwell in its vicinity. Think of Kafir barbarism—the growth of centuries—a growth ever downward and backward in everything truly human; a growth into thievishness, and lying, and sensualism, and woman-slavery; a growth into a life out of which the moral has been almost completely expunged and rooted; presenting to us a dark unbroken front, and a deep unrelieved depth of moral degradation, and completest ignorance of God and the law of God; and then, think of from two to five missionaries, with their little individual lights of Divine truth, going forth into the depths of that darkness, and struggling alone there for ten or fifteen years to break up and subdue the deep widespread gloom. Think of these dots of light amid that widespread darkness—unquenchable 'tis true, if the missionaries remain true to themselves, their work, and their God; but to be fed into greater brightness and strength, out of the subjects of the deep moral darkness about them, by the individual Christian force of these few devoted men and women; and do not common sense, and reason, and experience, and the Bible too, tell us that we must be slow to expect large of tribal results for such expenditure of Christian force?"

3.—RESULTS.

Among the causes which have tended to weaken the effect of missionary labour among the Kafirs, the following are adduced :—

“It will be readily acknowledged by all, that from some cause or other—perhaps from training as much as, if not more than, anything else—Christian teachers give a more or less onesidedness to all their teachings. They do not hold the balance perfectly even, between one leading truth and another leading truth—between one grand aspect and some other grand aspect of the Christian religion. The doctrinal and the practical are not fairly proportioned; the inner and the outer requirements of our faith have not their respective places given them as required of God; the subordinate is lifted out of its secondary place, and is made to vie with, and even to supersede, that which is of prime importance; or certain sides and aspects of truth are constantly dwelt upon, to the neglect and hiding of others. And, this being the case, as it has been and is the case, more or less everywhere, the genuine quality of the Christian power is interfered with, and less is done than might otherwise have been accomplished.

“The particular condition and position of a people have much to do with the quality of this Christian force when brought to bear upon them. Not, it is true, as regards its purity, but as regards its composition. If I may so speak, all men do not lie with the same aspect towards religious truth; they are not all in the same readiness to receive it; they have not all the same capacity to receive it; their needs are not the same with regard to it; and they must be treated differently, religious truth must be presented in different parts and pro-

portions, if it would be presented successfully. And has not this common-sense requirement been often overlooked in the field of our missionary effort? The routine of work at home, and among Europeans here, has perhaps been too rigidly followed. The Kafir idiosyncrasy, the special Kafir need, have not been always sufficiently studied, and hence the religion we have given him has often been a very motley thing. It has been a thing put on him like our cast-off clothing, which were plainly never meant for him, a fact which is revealed alike by his uncomfatableness in them, and their unshapeliness for him. It has not been a power put in him, and which has really become incorporated with his Kafir nature. And to the extent that this has been the case, the quality of the Christian truth has been interfered with, and less good has been done, than might have been accomplished.

“Again, I am not one unduly to lament over the fact of so many Christian denominations, especially in the civilized world, and among such a people as ourselves. It seems to me that the evil done by such a state of things is largely counterbalanced by other evil prevented, and by positive good done. In the present state of human nature, and of Christian human nature, there is thereby a provoking to good works, although it may be oftentimes questionable if there be along with this a provoking to genuine Christian love.

“But it is very different when we come to such a rude barbarian people as the Kafirs. They are not to be expected to know, much less to under-

these differences. But, being a crowd of people, they soon take of them, they inquire about the very fact and necessity of doing them once and again, and thus gives a prominence to the Christian teaching, which is above all importance, and thus the genuine power of the Christian power is in- with, and it is less fitted to show the great work for which it is intended.

Then, there is the quality of the Christian force, as brought to bear on a Kafir people, through the influence of this professedly Christian teaching.

This aspect of the matter is overlooked by those who see most of the little that has been done by the missionary enterprise among the Kafirs. But when we bear in mind that there are about one hundred thousand Kafirs, scattered abroad and massed together in various

parts of the colony, and especially in the Eastern Province, and therefore ever surrounded by, and under the direct influence of, our colonial Christian life, we cannot, if fair and honest, leave this element out of the reckoning in considering this aspect of the subject. And in viewing the matter from this side, the combined missionary influence is but 'as a drop of a bucket,' as compared with this colonial influence.

"And when we fairly and intelligently front the subject from this side when we earnestly and honestly and impartially inquire, how as a people, and a Colony, we have affected the quality of the Christian force, and then, so affected, made it to bear upon the Kafirs amongst us, and upon our borders—are not all disappointment and wonder taken away from us as regards the Kafirs and our Christian religion?"

III.—China.—Suchow.

Mission in SHANGHAI has been established for nearly thirty years. In addition to MESSRS. MUIRHEAD and OWEN, there are eight foreign missionaries of other societies labouring there, with a supply of native catechists, &c. Our brethren have long felt the necessity of enlarging their borders, and various attempts have been made to introduce the Gospel to the important city of SUCHOW, distant miles from the Treaty Port. In his last letter, the Rev. WILLIAM ADAMS proposes to the Directors that that city should form a permanent mission station. He describes a visit which he had recently made to the place, and the temporary arrangements which had been made for the commencement of a mission. His letter is dated the 1st of July:—

I returned from Suchow a few days ago, and am going back to-day. It has long been my wish that something should be done with that im-

portant place, and, after various attempts to establish a mission there, I am glad to say that I have fully succeeded. An admirable position has

been secured on the most public street, and I have been living on the premises for a month past. The mandarin official notice is hung up on the walls, and the landlord has received a permit from him to allow the place to be occupied as a chapel. We opened the doors more than a fortnight ago, and the attendance has been encouraging far beyond expectation. We have been spending several hours every day in speaking and preaching to the people. Nothing unpleasant has taken place, while we have taken advantage of the opportunity to the utmost extent.

"The hall is seated for 160 persons, but can easily accommodate a number more, and it has been filled on every occasion. The variety of the hearers, too, is pleasing, as coming from all quarters, and reminding me of Hankow in this respect. For the most part, the audience is quiet and attentive during the service, and many remain at the close for conversation at our request. Altogether, I have been greatly cheered by what has taken place, and I look upon the matter as an important advance on our part. My idea is to confine myself to Suchow—the meanwhile keep up an active course of preaching from day to day, and employ the native brethren in visiting the tea-hops and other places as occasions offers. By-and-by, the extension of the mission along the Grand Canal as far as Nankin is contemplated, and as the Master enables me it will be carried out. You will be pleased to hear that a church has been formed, partly of brethren belonging to the place who were formerly connected with us, and I had the satisfaction of dispensing the Lord's Supper last week, there being six present in all.

"The distance between this place and Suchow is about eighty miles, which is gone over by letter boats, that have been my chief means of travel lately in considerably less than a day. Thus the two places may be regarded as one, in so far as mission work is concerned; and it is high time that the mission should branch out in this line of things. I cannot but look on the opening in Suchow in answer to prayer, in any other light than as an indication of the Master's will, which shall be the only foreign mission in Suchow. There are two American missions there, conducted by native brethren: but if any thing is to be done effectively at that important centre, it must be under the immediate inspection of a foreigner, and in a subsidiary form.

"At present my quarters in Suchow are satisfactory enough. Above the chapel there is my principal room, airy and large—while there is suitable accommodation for the native brethren.

"I have engaged the house of the chapel at Suchow for one year, and am willing to bear all the expense, rent, native catechists, &c., simply in view of the importance of the undertaking.

"The capital of the neighbouring province—Che-Kiang—has been occupied by foreign missionaries, both from England and America. They have built several foreign houses, and the mandarins have laid no objection in their way. It is 100 miles from Ningpo, the treaty-port. It is every likelihood of Suchow being occupied in a similar way, and opening that the London Mission secured there will be no small inducement to this being the case."

IV.—Madagascar.—Vonizongo.

VONIZONGO is a large district, about forty miles to the north-west by north of the capital. It lies between two large rivers, the Ikiopa and the Betsiboka.

Originally the whole district was under a series of petty chiefs, who have since, in better conditions, submitted themselves to the Hova Government. The inhabitants were formerly distinguished for their attachment to charms and idols. Missionaries:—
J. T. MATTHEWS and Rev. E. H. STRIBLING.

order fully to understand the present state of Christianity in Madagascar, the causes which have led to the rapid growth of the native churches, and the peculiar dangers to which these churches are exposed, we will, from time to time, to recall the history of the early converts—trials and sufferings, the steadfastness of their faith under persecution; and, above all, the wonderful way in which, through their life experiences, God has been “forming a people for Himself,” that may “show forth His praise.” Our review commences with the state of VONIZONGO.

1.—THE FIRST MARTYRS.

scarcely had the Gospel taken root in Vonizongo, than some of its promoters were called to seal their testimony with their blood:—

From the time that the first missionaries came to Antananarivo, a number of the people from Vonizongo came into contact with them; and they opened their first schools, and had several young men from the district among their first pupils, some of whom are now, and have been for many years, among the most devoted of the district; and to some of these, under God, we owe almost all that has been done in the district for the advancement of the Redeemer's kingdom there. Mr. Johns visited Vonizongo for the first time in 1827, and he gathered the people into six meetings or churches, and afterwards commenced schools at those places.

The house I now live in at Antananarivo is on the site of the house

in which the first little church in Vonizongo met forty-four years ago; and the mother of the present chief of the village was the first convert to the truth, and her eldest son became the first preacher in the little church, and was afterwards burnt at Faravohitra for his love to the Lord Jesus, while his brother, the present chief, was sold into slavery.

“The year after the churches had been founded in Vonizongo, Radama died, but the churches seemed to have gained ground quietly for some years; and even after the missionaries had left the island, and they were entirely at the mercy of the late queen, Ranavalona, they seem to have flourished and gained strength. Even after things had begun to have a most se-

rious aspect at the capital, all was quiet in Vonizongo. This might be accounted for by the distance of Vonizongo from the capital, as also from the very few government officials who would be there when compared with other parts of the country. The first blood which was shed for the cause of the Lord Jesus was in 1842, when two devoted men (Ratsitapahina and Rahearahaba) suffered for having gone to preach the Gospel to the Sakalavas. The Christians in Vonizongo, a district in the west, having heard that some of the Sakalava chiefs to the north-west were willing to receive the Christian teachers, sent two of their number (Ratsitapahina and Rahearahaba) to visit them. On their return, these men were captured by the guards on the frontier; and while their friends made their escape, they were carried to the capital for trial. They were cruelly treated to induce them to name their companions. To a Christian friend, who brought them food

while they were in prison, they managed unperceived, to whisper a message of affection to their fellow-believers, and the assurance that, whatever they might suffer, they would not reveal the names of their companions. They kept their word. They were sentenced to die, and sent back to their own village to be executed. These men had been soldiers, and manifested not only holy confidence in God, but cheerful courage in death. They were both executed in the public market-place on Sunday, the 19th June, 1842. When led forth to be executed, they took leave affectionately of their friends, saying, 'Farewell, beloved friends! God will cause us to meet with Him in Paradise.' The heathen spectators were struck with awe and astonishment at the manner in which these Christians met their death. Their fellow-labourers spoke of them as only having ascended to heaven before their companions."

2.—RAMITRAHA AND RAZAKA.

The former of these good men obtained the crown of martyrdom, while the latter has been spared to become the pastor of the principal church in Vonizongo.

"After the breaking-out of the persecution, and when it was known that there were many Christians in Vonizongo, several officers with men were sent to bring them to the capital. While the officers were on their way to Vonizongo, one came and told Ramitraha that they were coming, and that he was specially named, and advised him to flee; but the noble soul answered, 'No, I will not flee. If I flee to the coast, I may be killed by the Sakalavas, or I may die in the woods or the wilderness of famine or fever;

and, if I am to die, I will die at my post.' He was taken to the capital along with about 300 others, a good many of whom did not stand the test, but swore and promised to pray to the idols, and so got free; but Ramitraha stood firm as a rock. All their threatenings seemed to have moved and affected him as little as the wild winds of heaven move or affect the foundations of the everlasting hills. He was burned at Faravohitra, and his fellow-labourer was thrown over the rock at Ampamarinana.

aha, a noble, a descendant of the most distinguished in the country, replied to take the oath as in the idols, 'God has given worshipped on earth, nor even, except the name of Christ.' 'Fellow!' exclaimed 'will you not worship the idols, and the idols which are set up?' To which the confessor replied, 'I cannot deny of them, for they were made to be served, but not to be worshipped. God alone is to be worshipped for ever and ever, and of Him I pray.' This faithful man sealed his testimony to Christ with his blood in the

pastor, the present pastor of Fihonana, is one of the most remarkable I ever met. To this man we owe, under God, the number, but also the happy state of the churches in the large part of Vonizongo. He was born out of his father's house as a lad, because he would not accept the teachings and preachings of the missionaries. He was captured by the Sakalavas, on the French coast, was taken to Madagascar, and there they tried hard to convert him, but could not; he knew his Bible too well. So, when they said that they could make use of him, and that he was likely to be one of those they had from teaching the Gospel, they sent him back to Madagascar. He spent some time to his own advantage since the death of the old pastor, and has been not only the pastor of

the mother-church at Fihonana, but really the head of the whole district, and the man to whom all the churches look as to their father and their guide. He has, in fact, been a perfect Paul to the whole district, and although only a clansman, and not either a chief or a freeman, still, such is the respect for the man that he has more influence in the district than any twenty chiefs.

"Other two of the Church members of the first little Church at Fihonana, were sold into slavery; one of whom Ramanoravarivo, is now pastor of the chapel of Ambohitrimamba, about half a mile from Fihonana. The other, Raforalahy, is the teacher and preacher at Ambohimambry, about eight miles to the south of Fihonana.

"In addition to those two preachers from Fihonana, other eight suffered death who were from Vonizongo, besides twenty-seven who were fined half the value of their persons and property.

"At Vonizongo, when the judge urged the people to take the oaths which recognised the idols, and to implore the prescribed curses on themselves if they violated it, Rabodonamanga stood forth, and said, 'I do not pray to wood and stones, nor to the mountains. Unto God alone do I pray; for He is great. He cannot have associates.' One of the officers said, 'You wretch! will you not pray to the spirits of the ancestors, and to the idols?' The heroic Christian woman answered, 'I do not pray to these; it is God alone that I serve.'

"Four of the sisters of this woman were martyred, and a sister's daughter; a sister's son, Rainisoa, being now pastor at Samhaina, and second only to Razaka, in what he has done for the spread of the truth."

3.—PRESENT STATE OF THE MISSION.

After the arrival of the new missionaries in the island, the Rev. V Cousins paid two visits to VONIZONGO, the first in 1863, and the second the following year. The churches were subsequently visited by preachers from the capital; and in July, 1871, an English missionary settled among them. Writing in January last, he reports as follows

"All that I have been brought in contact with has been of the most cheering and encouraging character, quite beyond all my most sanguine expectations. Of course there is still, and will be for a long time to come, an awful amount of ignorance; but who in their senses could look for, or expect, anything else? and, in fact, if their opportunities for receiving instruction are taken into account—and they most certainly ought to be—I question very much if they ought not to rank very high indeed as a most advanced and intelligent people. Why, if one thinks but for a moment of what those very people were only a few years ago, and what they are now, it seems sometimes almost too difficult to believe that all is real, and not a dream. They have been from the first a most earnest people, and most anxious to learn all they can. They have a most marvellous knowledge of their Bibles and the New Testament; they do read them, whatever else they may or may not do. I used to think that in Scotland the people read their Bibles well, and I think so still; but Vonizongo (if not Madagascar as a whole) leaves Scotland far behind. Of course many read the Bible and the New Testament because they have no other book to read; but

I even think that of itself is. But then it must be told, on the other side, that many, very many of them because they love them."

"In 1863, when Mr. Cousins paid his first visit to Vonizongo, he found three churches—viz., Fiha Farenana, and Ankozolu, with a membership among the three of 126. Now there is a membership of 25,596. Then there were but 615 adherents; now there are 25,596. Then there were but three churches really; now there are 126. He does not say because perhaps he could not tell how many were able to read; but I think that, if we put them down at 126, we do them more than justice. Now there are upwards of 2,000 able to read the Word of God, if they are not able to possess it. There was a word of what money they had then, but it could not be much. This year they have raised, as you see from the figures, between 600 and 700 shillings. Still, this is short of last year by way of explanation of the fact they must remember that they put a great number of village churches up last year, and hence were compelled to make a most extraordinary effort

V.—Notes of the Month and Extracts.

1.—DEATH OF THE REV. J. S. WARDLAW, D.D.

The Directors record with sincere regret the sudden decease of the Rev. Dr. WARDLAW, which took place at his residence in St. John's Wood, on Wednesday, October 9th. Dr. Wardlaw proceeded as a missionary to South India in 1842, and laboured for some years at the station of BELLARY. For the purpose of aiding in the revision of the Teloogoo Scriptures, Dr. Wardlaw removed to ZAGAPATAM in the early part of the year 1855. After his return to England in 1859, he was for several years engaged in the final preparation of the society's agents for their missionary work. Dr. Wardlaw's remains were interred at Glasgow, on Wednesday the 16th of October.

2. ANNUAL REPORT FOR 1872.

The Edition of the Seventy-eighth Report, published in May last, being exhausted, the Directors will feel greatly obliged to their friends if they will kindly return any copies, not appropriated, to the Mission House, Blomfield road, London, as early as practicable.

3. CHINESE LITERATURE.

As reported last year, a small shop, adjoining the hospital in Peking, was opened for the sale of anti-opium pills, scientific and religious books, &c. We have this year to report continued and growing interest shown by the Chinese, and especially the reading-classes, in foreign translated books. Many seek for books in their own specialities, or favourite studies, but many more for the general and useful information which they contain. The desire grows by what it feeds on. The more they know and read, the more is their thirst for knowledge stimulated. The demand for nearly all sorts of books has been much greater than could be supplied. Many of the best works are either very scarce or out of print, such as *Herschell's Astronomy* (a book in great demand), *Muirhead's Geography*, and several mathematical works, although extremely high prices have purposely been put upon the last copies, to prevent their sale. We are glad, however, to learn that Mr. Wylie purposes issuing a new edition of the *Astronomy*, which we may hope soon to have. A few years could hardly be better spent by several of our best sinalogues than in bringing out new editions of works out of print, revising and adding to them, or preparing new ones on the various subjects calculated to interest and elevate this people. Something in this direction is being done at the Shanghai Arsenal, and much good may be expected to result from their labours; but it is to be regretted that the books thus prepared are not in general circulation, being intended chiefly, if not exclusively, for the use of officials in charge. It is a very significant fact, too, that these works are devoted, for the most part, to military and naval tactics, and the means of defence. It may be true, too, that other branches of Western science are being neglected, even by the literary classes, for other motives than those of self-interest; as, for example, astronomy, for the better understanding of astrology; and, undoubtedly, at the same time, new ideas are gaining admittance, and

producing their effect, although it should be like the dropping water on the stone, and, sooner or later, results will be seen.

"The books most in demand have been *Hobson's Complete Medical Works*, in five vols.; the *Po-wuh-sin-pien*, a treatise on Natural Philosophy, one of the set having a large separate circulation; Dr. Martin's *Natural Philosophy*. Mr. Edkins' *Mechanics*, Prof. Li's various Mathematical Works, *Herschell's Astronomy*, and Mr. Wylie's Mathematical and Algebraical Works, Muirhead's, Way's, Condit's, and Lu's Geographies (the latter is a well-known work by a Chinese official); Kerr's *Chemistry and Materia Medica*, Pin's *Travels in Europe*, Edkins' Map of the World, etc. The latter has had a very large circulation, and is well adapted to give the Chinese correct ideas of the relative size and position of the various countries of the globe, and to dispel their long-cherished but false notion that China is the 'Middle Kingdom.' Its circular character must be a standing denial of their belief that the earth is square. History, ancient and modern, will be an invaluable aid to this proud people in helping them to understand clearly what they are. Officials and people—the former may not care to acknowledge it—are yearly becoming more anxious to know still more about foreign countries and relations.

"Next to books and periodicals, we ought to mention the sale of anti-opium pills, of which over 40,000 have been sold at the shop during the year. Many have thus been enabled to throw off the pernicious habit. The universal cry throughout the empire, wherever foreigners have penetrated, has been 'Cure us of our opium—deliver us from the power of the *foreign* dirt.' Our little shop was opened in obedience to this call, and we are so far satisfied with the result. An opportunity has been afforded, and if the smokers still cling to the pipe, the sin must lie at their own door. Two other small shops have been opened in connection with chapels, and one or two more are contemplated. At a shop belonging to the American Board, about 20,000 pills furnished from the hospital, have been sold since March."—*Peking Hospital Report for 1871*.

4. MASSACRE OF PROTESTANTS IN THE LOYALTY ISLANDS.

"According to the *Sydney Morning Herald*, in the month of April at Ouvéa, in the Loyalty Islands, a massacre took place, which has been reported to the New Caledonian Government by Messrs. Creagh, Sleigh, and Roussell. The *Moniteur* of the 12th June publishes a letter from Chénouépéhe, addressed by the Rev. S. M. Creagh to Monsieur A. M. Caillot, Government Resident of the Loyalty Islands, dated the 30th of May. According to this account, on the 24th of April last there was a large gathering of Catholic islanders at Faiané and elsewhere, who determined to cut off certain persons living at the village of a chief sometimes called Wangerie. At the express instance of that ruling chief (a man named Ombalon or Solomon), four islanders were set upon and murdered in cold blood. Another section of the same party resolved to attack certain natives when at prayers. Four of these were slaughtered by the gang, and several severely wounded. The survivors fled to their own village, where four more were killed. The Protestant Catechists had been driven out of the villages at which they had been stationed. The local government at Noumea have announced it to be their intention to fully investigate the matter."—*Christian Work*.

VI.—Contributions.

From 17th September to 22nd October, 1872.

LONDON.		Edmonton and Tottenham.		Bristol, T. E. S. Jelley, Esq., and Mrs. Jelley	
Morley, S., Esq., for Madagascar	600 0 0	Auxiliary	40 0 0	Bovey Tracey	2 5 6
C. X. F.	25 0 8	Forest Hill. A late Missionary	10 0 0	Buxton	10 7 6
Belmore, Lord	5 0 0	Pontonsville Road Chapel. Collection	6 8 0	Bakewell	0 19 6
R. P. C.	5 0 0	Poultry Chapel. Auxiliary	24 4 6	Colchester. Head Gate Chapel	9 10 0
Brown, Mrs., Regent's Park	4 0 0	Poplar. Trinity Chapel Auxiliary	5 1 0	Stockwell Chapel	7 18 9
Hutt, R. Esq.	2 0 0	Putney. Platt Chapel. Collected by Mrs. Green, for Madagascar	2 0 0	Cumberland. Auxiliary	28 1 9
Maxwell, Miss	2 0 0	Putney. Union Church	3 0 0	Dewlish	7 3 6
Carefulness	10 0 0	Walter Milligan, Esq.	3 0 0	Delph and Dohcross	18 19 3
S. M., in memory of a departed Friend	2 2 0	Southgate Road Chapel. Auxiliary	12 14 9	Dorchester. Collection	5 4 3
Hobson, A. S., Esq.	1 1 0	Surrey Chapel. Auxiliary	3 6 0	Dorset. Per Rev. T. J. Paterson	4 9 4
Do. for Madagascar	1 1 0	Westminster Chapel. Auxiliary	13 1 6	Driffeld	11 11 0
Langdon, Augustus, Esq.	1 1 0	COUNTRY.		Dunley. Collected by a Friend	1 18 8
Williams, Dr. Joseph	1 1 0	Armitage	3 11 6	Durham. Auxiliary	33 15 0
Jiriggs, Mrs. Col.	1 1 0	Ashburton. Mrs. Amery, for Caste Girls School, Madras	1 0 0	Exeter. Legacy of the late Mrs. R. Glyde, less duty	225 0 0
"China and the World for Christ"—a Thank Offering	0 10 0	Ashbourne. For Native Teachers, John Wigley	10 0 0	Auxiliary	22 14 4
M. A. W., for Madagascar	0 10 0	Barnsley. Regent Street Church	35 6 1	Feltham	1 19 6
Young Men's Auxiliary. Mr. F. G. Toller	1 1 9	Bath. Auxiliary	169 18 8	Fowey	2 14 0
Legacy under the Will of the late Mrs. M. A. Taylor, of Stoke Newington, per W. H. Warton, Esq.	500 0 0	Beaminster	1 7 0	Gosport. Miss Goodeve	4 4 0
Legacy under the Will of the late Miss Ann Whitworth, Notting Hill	100 0 0	Bedworth	9 9 6	Great Bridge. South Staffordshire	5 0 9
Anerley. Auxiliary	7 12 6	Beeralston	14 9 4	Halifax. Auxiliary, for Moffat Institution	103 18 0
Bromley-by-Bow. May Collection	2 2 0	Blandford. Collection	6 3 6	Harrogate. Per Miss Dodgson, a Thank Offering from Miss S. H., Proverbs III., 9	10 0 0
Bishopsgate Chapel. Auxiliary	7 0 0	Birmingham. Auxiliary	733 16 10	Jarrow-on-Tyne	2 7 6
Caversham Chapel. May Collection	43 16 10	Bracknell	5 0 0	Kirby Moorside	6 13 10
Croydon. J. J. J., for Madagascar	30 0 0	Bradford. Auxiliary	132 18 8	Knottingsley	7 10 0
Enling. Public Meeting	3 15 10	Bridgnorth	4 0 0	Lancashire. Western Auxiliary	100 0 0
		Bridgewater. Mrs. Hurman	3 6 0	Lancaster. Auxiliary	195 2 1
		Bristol. Auxiliary	1,631 2 6	Lapford	2 3 7
		A Friend, per Rev. J. S. Moffat, for Moffat Institution	1 0 0	Leeds. Auxiliary	569 13 0
		Offering at a Missionary Prayer Meeting for Mongolia	0 5 4	G. J. Cockburn, Esq. (L.S.)	10 0 0
				Leicestershire. Auxiliary	300 0 0
				Lighthote. Congregational Church, for Moffat Institution	24 7 6

<i>Long Buckby</i>	19 16 0	<i>Stratford-on-Avon</i> . H. W. Newton, Esq.	2 2 0	SCOTLAND.	
<i>Louth</i> . Auxiliary	105 14 2	<i>Sunderland</i> . Auxiliary	6 17 3	<i>Alloa</i> . 1st United Presby- terian Church, for Mada- gascar	14 0 0
<i>Manchester</i> . A Friend.....	100 0 0	<i>Ditto</i> , Ebenezer Church...	40 12 3	<i>Edinburgh</i> . Dr. W. B. Thomp- son, for rent of Madagascar Hospital	5 0 0
<i>Marple Bridge</i>	11 6 0	<i>Southport</i> . Auxiliary	14 8 6	<i>Helenburgh</i> . J. Cuthbertson, Esq., for Madagascar	10 0 0
<i>Matlock Bank</i>	13 4 3	<i>Swanage</i> . Congregational Church	3 17 8	<i>Motherwell</i> . John G. C. Hamilton, Esq., for Moffat Institution	5 0 0
<i>Newport, Isle of Wight</i> . Node Hill Chapel	4 6 11	<i>Taunton</i> . North Street	7 0 0	<i>Port William</i> . T. McFarlane Esq.	0 1 0
<i>Newcastle-under-Lyme</i> . H. Cuglar, Esq., per Rev. W. M. Herby	100 0 0	<i>Teignmouth</i>	18 16 0	<i>St. Menance</i> . Mr. J. Miller ..	1 0 0
<i>North Tacton</i>	3 12 4	<i>Tidewell</i>	2 11 4	<i>Wick</i> . Congregational Church ..	2 5 0
<i>Nottingham</i> . Auxiliary.....	130 0 0	<i>Topsham</i> . Auxiliary	6 2 6	<i>Wishaw</i> . Mr. & Mrs. Holds- worth, for Moffat Institution ..	19 0 0
<i>Oldbury</i> . Langley Green ..	1 17 1	<i>Tunbridge Wells</i> . Rev. C. Langton	3 0 0	<i>Ditto</i> , per Miss Agnes Livingstone, for Moffat Institution	4 0 0
<i>Oxford</i> . Auxiliary	23 1 3	<i>Ditto</i> . Auxiliary	42 9 1	<i>Ditto</i> . James Houldsworth, Esq., of Coltness, for do.	5 0 0
<i>Parkstone</i>	2 12 0	<i>Public Meeting in 1871, en- tered by mistake in Annual Report as £3 14 6</i>	34 14 6	<i>Ditto</i> . Walter J. Houlds- worth, Esq., for ditto ..	5 0 0
<i>Plimouth</i> . Western College Auxiliary	23 9 8	<i>Ulverston</i> . F. H. and S. A. Sawrey	0 11 6	WALES.	
<i>Pickering</i> . Legacy of Miss A. Sldgworth	179 6 0	<i>Warrington</i> . Auxiliary	94 16 5	<i>Narberth, Pembrokeshire</i>	41 6 10
<i>Independent Church</i>	7 13 0	<i>Wolverhampton</i> . Snow Hill, Church	41 6 5	IRELAND.	
<i>Poole</i> . Skinner Street	6 3 2	<i>Ditto</i> . Queen Street	130 19 5	<i>Dublin</i> . Dividend on Mid- land Railway Stock, gift of J. Kershaw, Esq., of Blackrock	9 15 10
<i>Rochester</i> . Vines Church ..	22 13 0	<i>Worcestershire</i> . Auxiliary ..	242 12 10	<i>Ditto</i> , Mr Henry Morrison ..	1 0 0
<i>Ryton</i> . XI-Towns, for Widows and Orphans Fund	0 4 0	<i>Wigton</i>	9 3 5		
<i>Sherbourne</i> . Auxiliary	11 13 2	<i>Wotton-under-Edge</i> . T. S. Child, Esq., for Moffat Institution	10 0 0		
<i>Smethwick</i>	16 13 1				

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed Ransom, Bouverie and Co., and Post-office Orders made payable at the General Post-office.

N.B.—It is urgently requested, that when any Boxes or Parcels are forwarded to the Mission House, to be despatched abroad, there may be sent to the Home Secretary also a clear and full description of their CONTENTS and VALUE. This information is necessary for the guidance of the CUSTOM HOUSES in the countries to which they go.



Very faithfully Yours
Henry P. Robinson.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

DECEMBER, 1872.

"A Time to be Born:" A Meditation for Christmas.

ONE of the most difficult subjects, of which to form a conception, is that of Eternity ; and still more difficult is it to form any adequate and satisfactory idea of that mysterious Being "who inhabiteth eternity." With Him it rested to bring into existence that which before was not—to create matter ; and to determine its nature, and forms, and qualities, and ends. Hence worlds appeared, at the omnipotent call of God—"Let there be ;" and space, which before had been tenantless and silent, was peopled with suns and planets, formed into systems, and held together by fixed laws. "The heavens declare the glory of God, and the firmament sheweth His handywork." Thus, for matter, there was "a time to be born." The graphic account which is given in the book of Genesis of the creation of our world—apparently one of the last products of the Divine hand—may be taken as equally descriptive of all other creations.

As with material existences so with regard to spiritual intelligences—there was "a time to be born." Here is another order of creation ; one more akin to the nature of God Himself—so far as we know aright about it. The time when the first created spirit was brought into existence must have been, even to the Divine mind, a moment of hallowed delight. These pure spirits—when after creations testified to the unwearied power of God, and exhibited His delight in diffusing more widely being and blessedness—beheld continually the evolutions of a Wisdom and Power which they adored with profoundest reverence,—then "the morning stars sang together, and all the sons of God shouted for joy."

But of all that is to be met with in the universe, next to its mighty Former, the most interesting to us, and that which is, naturally, likely to prove the most absorbing, is man himself. It may be that, in his creation, God was about to carry out some new and grand design,

which, formed in the depths of the Divine counsels, was to have through him its wondrous development. Thus the time for the first man to be born was probably as memorable an epoch as had ever occurred in the history of any world; while, as this new product of the Divine hand presented itself, when Adam woke up to life, and, with head erect, lifted his eyes to the over-arching sky, as if instinctively he sought out the Author of his existence, there must have arisen in the Divine heart specially complacent and joyous emotions. We are assured that God takes pleasure in His own creations; and that in this He rejoiced with a profound joy, when over it He pronounced His own verdict that "it was very good." His resting from His work, of which the sacred writer speaks, was not a repose from fatigue—for "the Creator of the ends of the earth fainteth not, neither is weary"; but it was the rest of one who paused to contemplate with satisfaction and delight the result of his own operations.

For every one of the descendants of the first man there is a specific "time to be born." We are here brought into the presence of a startling truth, which, to men endowed with limited faculties, may almost appear incredible—that not only of the birth of every one of woman born is God cognizant, but that the time is fixed for it, and all the circumstances that shall attend it are ordained by Him; and that these can no more be prevented than the arrival of the hour and moment of such birth itself could be.

The mind gets bewildered with the thought that He who fills and rules all space should be so intimately identified with each solitary life that comes into existence here. Yet so it is. The Lord of eternity is the Lord of time; and as to every purpose under heaven "there is a time," He regulates it. "I will work, and who shall let it?" "He doth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou?" He speaks, and it is done; commands, and it stands fast.

So then the entrance into this world of each one of us was known to Him, and arranged by Him; and over every step of our path, and every transaction of our life, and every hour of our existence—which once begun goes on for ever—He exercises an unlimited and universal control. "In Him we live, and move, and have our being."

It is well that our attention should be called to a personal application of this subject; for to Him who gives us life we are accountable. We can no more escape from this responsibility than we could have prevented ourselves from being born the hour we were. This kind of thought must at times have made us pause and muse. No matter through what scenes of joy or sorrow we may have passed—what

griefs or pleasures may have visited us; unmoved by the passions, and anxieties, and occurrences among men, night and day, summer and winter come and go, leaving their marks on the earth and its people, each whispering as it glides by, "The fashion of this world passeth away."

There is "a time to be born" fixed for every design and dispensation of God, and especially for those Divine and remedial arrangements which the moral exigencies of the world have necessitated. When the sad episode of Eden occurred, and a bar sinister was wrought into the escutcheon of man, God, who is ever equal to all occasions, provided the means—for doubtless all beforehand was designed—for counteracting the mischief introduced into the world by sin.

Hence the promise given in the garden of "the seed of the woman who should bruise the serpent's head."

If this promise was early understood—as most probably it was, and more than we are in the habit of supposing—it must have appeared strange to thoughtful minds, cognizant of the deadly curse which sin had brought into the world, that so long a period should elapse before a fulfilment of that promise was vouchsafed. But we are not to forget that "one day is with the Lord as a thousand years, and a thousand years as one day." That such fulfilment was looked for, is evident from a fact which may perhaps have been generally overlooked, but which seems significant—the specific names given by some of the ancient patriarchs to their children. Thus the first child born of woman was called "Cain," Eve exclaiming, as the reason for that name, "I have gotten a man—the Lord," apparently looking upon him as the promised one, who was to destroy the destroyer. Alas! the event proved that, instead of being an antagonist to the Evil one, he became but too devoted a slave. As the wickedness of the old world culminated, the pious among the people—"the sons of God"—were eagerly hoping for the appearance of a deliverer. Thus Noah's parents gave him a name which signified, "this same who should comfort us." Perhaps the hope that there was to be an *immediate* fulfilment of the promise, that in his seed the families of the earth should be blessed, led Abraham to call his son "Isaac," as expressive of the "gladness" which filled the old man's heart, not only because he embraced a son, in his extreme age, but because he indulged the expectation that this might be he for whom the world had been so long waiting.

But the time had not yet arrived. Other events, long before predicted, were yet to transpire. To each of these a set period was fixed, for the commencement and the close; and meanwhile ages rolled on, and empires rose and fell, and dynasties and peoples passed away.

Indications of the approach of the expected Messiah were given; so that careful observers of the signs of the times might calculate at length, with some degree of certainty, on His speedy arrival, as these heralding and significant events began to unfold themselves. Thus the fulfilment of Jacob's prophecy, that "the sceptre should not depart from Judah, nor a law-giver from between his feet, till Shiloh should come," must have been regarded as accomplished, when imperial Rome sat enthroned in Jerusalem, and dictated laws to God's ancient people. Still more confidently must the pious Jews have believed that the "time to favour Zion, yea the set time was come," when the seventy weeks of Daniel's prophecy were near their completion.

At length the "time to be born" assigned to the Messiah came—the "fulness of time," as Paul designates it—when all the preparatory arrangements had been perfected, and the waiting and sighing world was ready for His appearance. The star of Balaam's prophecy lighted up the heavens with its newly-kindled splendour—a lamp to the feet of the magi, to guide them to the place where the holy Child lay, who should prove the appointed deliverer of Jacob. Already, in the songs of angels, the land and its inhabitants had been greeted with gratulations, as the honoured place and people, to whom "He should come forth who was to be ruler in Israel." "Behold I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

Of all births on this earth that was the most momentous; and of all times to be born that was the most memorable. It was worthy of the joyous celebration of all the sons of men. It was the most happy birthday the world ever knew. Never had there been so illustrious a child, and never has there been, from that hour to this, so universal a keeping of a birthday. All Christendom wakes this morning to the sound of heart music. A tide of divinest melody floats through the wide arches of the Church of the living God; the very joy-bells of heaven may well be believed to ring out a glad accompaniment—"O come let us sing unto the Lord, let us heartily rejoice in the Rock of our salvation." "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end."

It seems fitting that this day should, throughout the Christian world, be a time for the exchange of mutual courtesies and good wishes, and that tangible expressions of interest and affection should pass from hand to hand, in those gifts that are usually bestowed at this festive season, both on our own acquaintances and the poor. It is well that our children and friends should ever connect with this birthday of the Son of Mary

pleasant emotions, touching remembrances, and the sweet charities of the social circle, that add so much to the grace of our ordinary life ; and thus the love of parent and child, and friend and friend, will, in these its manifestations, be linked on to the memory of the Divine Child, whose coming to our world was to create and diffuse "peace on earth and goodwill towards men."

"A time to be born"—again ! Aye, there is such a time presented to every one who is brought under the sound of the truth as it is in Jesus ; which time, however, may be frittered away. Of this season we say, "It *may* be." It is—as other times of birth are not—partly dependent on ourselves—hence the injunction, "Make you a new heart,"—while it is, also, partly dependent on God—hence the declaration, "Ye must be born again." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "A new heart will I give you, and a new spirit will I put within you ; I will take away the heart of stone, and give you a heart of flesh." Hence the blending of an injunction with a promise, "Work out your own salvation with fear and trembling ; for it is God which worketh in you, both to will, and to do of His good pleasure." Hence the necessity of the impassioned supplication, "Create in me a clean heart, O God, and renew a right spirit within me." It may be that while these thoughts are passing through the mind of the reader of these lines, the day of grace has arrived, and the voice of Divine mercy may be crying with deepest tenderness, "Behold, now is the accepted time ; behold, now is the day of salvation. It is time to seek the Lord." It may be this is the "time to be born." What if it be ! and yet is allowed to glide by, with such an object unsecured, and the soul left still dead in trespasses and sins !

T. AVELING.

Short Essays.

By J. S. E.

(Continued from last number.)

LIII.

It may have happened to some of our readers to have been present in a church when the banns of marriage were published between some half-dozen couples, whose names probably no one knew. To those unaccustomed to the thing it has rather a startling effect. It has, certainly, at once a secular and an ecclesiastical side, on either or both of which it may be explained and defended. Still, it looks like the violent intrusion of a foreign element into Divine worship, and one that grates on religious

sensibility as a serious disturbance to devotion. The devout emotions, in fact, are for the time checked and suspended, and it may happen that some ludicrous image or association is suggested by the names read, or by the way of reading them, that seriously interferes with the revival of what has been thus rudely arrested. Of course people habituated to the custom may not only feel nothing of the sort, but may see it in such a light as shall make it seem a part of the high service, and even transform it to *them* into a means of something like spiritual edification !

LIV.

These same people, however, would probably be amazed and shocked by hearing such a string of notices as is often read out to a Dissenting congregation in the middle of Divine service. They would see the people quietly accept the thing as a matter of course, and even perhaps seem to enjoy it, as if it ministered to their higher life. Strangers, however, fail to see the propriety of interposing between prayer and hymn, or hymn and sermon, announcements of tea-meetings, secular lectures, ladies' working parties, young men's debating society or elocution class, and half-a-dozen other things, even though some of them may be of a more directly religious character than those just mentioned. It may be necessary or expedient that such notices should be given ; but for several it might surely be enough for them to be set out on a board, where they could be read on entering or leaving the church, while others might be mentioned before the congregation broke up, but after the service had been reverently concluded—a pause, even subsequent to that, having intervened. A congregation would soon fall in with such an arrangement when it was once understood and brought into action. If, however, it was thought necessary to make such announcements as those referred to in the course of the service, it should be done, I think, after this fashion :—The first part of the service, including what is now so common—lessons, chant, anthem, prayers—should be brought to a distinct and obvious conclusion. Then, after a pause, such notices might be given as the feeling of the hour would recognize as appropriate. Then, without hurry, the second part of the service might proceed, by the hymn being given out, to be followed, when sung, by the text and the sermon. This process has sometimes been reversed, to my personal annoyance. The service has proceeded without interruption to the singing of the hymn, and then, just as I was about to announce the text, a person has stood up and given out a string of miscellaneous notices, including, perhaps, a tea-meeting, or literary entertainment, with the price of the tickets—and that was to be the preparation for the sermon ! On some such occasions I have tried to bring both myself and the people into a better state of preparation by saying “Let us pray,” instead of at once

proceeding to the discourse. I am well aware that these may seem very small matters—matters that should disturb nobody ; but nothing, however small, need be persisted in, the omission of which might indicate the action of a spirit of reverence, and might, too, do something to protect and maintain it. Besides, even small things, when left without rule or guidance, may be so bungled as to disturb the equanimity of a congregation. My own name was once announced in rather an extraordinary way by the precentor interpolating a notice in giving out the last hymn. His words were—"Hymn 577, Tune 23. The preacher next Sunday will be the Rev. Mr. B. '*Not the malicious and profane.*'"

LV.

Two things came so near together in my experience a few days since that I could not help reflecting upon them a good deal. They struck one another so violently as to elicit a good many thoughts, which, however, not having as yet taken a definite shape, their utterance for the present must be reserved. I was passing by a very large church recently built in a new neighbourhood, when, observing the notices on a board at the entrance, I saw first a list of daily services, and then the announcement at the bottom "ALL SEATS FREE." Two days afterwards I overheard a conversation between two of the members of one of the "free churches" of the country—churches, that is to say, standing "free" from State patronage and support. The one said to the other, "I observed last Sunday that Smith, the letter-carrier, was not sitting in his usual place, but had gone some way farther back. I asked him as I passed him afterwards what had induced him to change—I thought he had not bettered his position. His reply was, 'No, ma'am, certainly not ; but they have raised the seat-rents to thirty-six shillings, and I can't afford that, so I have just gone into the back free seats, and sit there.'" Of course these two things coming so together could not but start the question as to the two systems represented by them of church finance. Each side involves several points which need to be considered, and on which some understanding or settlement must be come to before either can fairly and satisfactorily work. I leave the matter for the present, and should like in the meantime to see some of those connected with the new church, and to get from them such light as they may be willing to give on some points I could wish to have explained.

LVI.

When my worthy friend the editor of this magazine requested me to give him an occasional article, I told him I could not write long papers,—it was often labour enough to read them,—but that if he would accept something very short now and then he might probably get it,

but that would be all. To this he assented ; and in February last the first batch of "Short Essays" appeared. I had formed no plan, and had no idea of what was to be produced, beyond the explanatory statement in Essay IV., p. 69. "Many of us have felt the weight and the weariness of very long and elaborate articles. It is intended in this series of 'Short Essays' to avoid this by putting a suggestive thought or two in few lines. Three or four such essays now and then may, it is hoped, be to the reader something of a recreation ; while the topics, suggested by passing events, or touching on matters not ordinarily referred to, may usefully excite here and there reflection or inquiry. The essays will neither be exclusively on religious subjects, nor will they always be connected or consecutive." The reader will observe that I was not only not bound down to very narrow limits, but that I did not engage to supply a regular monthly tale of bricks. I have, however, done this, and can now look back on between fifty and sixty pieces, such as they are, which stretch, without interruption, from February to December. I now for the first time glance over the series as a whole, and I see that what the essays *are* very much tallies with the anticipative description, just quoted, of what they *might* be. Some have touched topics of a serious nature, and of permanent interest ; others have been suggested by passing events ; and many have condescended (as the Scotch say) on somewhat light matters, which could not have been introduced into any formal or elaborate discussions. I am willing to hope, however, that some useful end has always been kept in view, and that even the allusions to small matters of minor morality, or to little improprieties in public worship, have not been without good result. Even the slight passing breeze that stirred the "beards" of our modern Nazarites produced no ill feeling, or none worthy of remark or resentment, while in some cases it blew off some superfluous growths, and revealed, in its angel aspect, "the human face divine."* The appeal

* This language may be justified by an old legend, and a modern instance. In the far East the tradition is, that Adam, being created but a little lower than the angels, had, of course, no beard in his original state of virtue and innocence ; but that as his fall consisted in yielding to a temptation that attacked him through the senses, the animal or brute nature became predominant, the visible sign of which was the outburst of a *beard*—the stigma or mark of the beast ! This may be an Eastern extravagance, but I met with a curious illustration of it the other day. A minister who for some time had hidden his face behind a thick, black growth, with an ill-looking scarlet slit in the middle of it, appeared one morning with the mask taken off ! It was an unveiling—an apocalypse—the effect of which was extraordinary ! It was said that the people *used* to be disturbed, by what they saw reminding them of the words of Asaph, "So brutish was I. I was as a beast ;" but that now their feelings found expression in the words—"All, looking steadfastly on him, saw his face as it had been the face of an angel." The same Eastern sages to whom we are indebted for the above-mentioned legend, were probably the authors

for a monument to the memory of the founder of the British and Foreign Bible Society will reach its result early in next year; the end may be regarded as virtually secured, though all particulars cannot as yet be made public. The description of a visit to the Hospital for Incurables, with the affecting scene there presented to the eye of the preacher, has already done good, and, in the hands of the committee, who have asked permission to use it, it is expected to do more. Other results might be mentioned of our humble labours, but these are referred to simply to show that, light and playful trifling, as our work may sometimes have appeared to others, it has yet had in it some seeds from which solid and useful fruit has been gathered. What may be attempted next year, next year must itself reveal. I had intended to say something about it, but several days of serious illness have greatly interfered with, and nearly prevented, the writing of these last words.

ADDITIONAL CONTRIBUTIONS TO THE HUGHES MEMORIAL FUND.

Two Friends, Bath	£1	1	0		H. Lee, Esq., Manchester	£2	2	0
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"The Apostles' Doctrine"—its Inspiration and Authority.

It has become not uncommon in our day to profess to pay honour to Christ at the expense of His apostles. Under cover of the highest estimate of our Lord's personal teaching, even Christian ministers are found to disparage the value and authority of the teaching of the apostles. "Jesus but not Paul" is their sentiment. "We have no doubt," they readily say, "of the perfection, authority and abiding value of the Saviour's teaching, as reported in His discourses; but we cannot say so much of the teaching of Paul, Peter, and John." "The gradation of Scripture, arising from light to light, until it culminated in Christ, and then shading again from the Divine and stainless ray of perfect truth and holiness in the discourses of the Saviour into the comparative dimness of apostolic Christianity, as presented in the teachings of John, Paul, and Peter, had not been perceived or admitted." Such is the opinion of those to whom we refer, and to the consideration of the error which it involves we invite the attention of our readers. In the view which we oppose there is a plausibility that is attractive to many; but it is really dishonouring to the Lord, and practically hurtful to man, as all error must eventually be.

of another, to the effect, that the world itself was so injured by the fall, that to render its habitable parts sightly and salubrious, civilized man has had constantly to share the face of Nature ever since!

1. We read in St. John's gospel (vii. 39) that "the Holy Ghost was not yet given, because that Jesus was not yet glorified"—words connected with our Lord's teaching in the Temple on the occasion of the Feast of Tabernacles. There was manifestly in the Divine plan a progress of events, and a gradual development of truth in harmony with the march of those events. The Gospel of our salvation rests upon facts—facts connected with the life, death, and resurrection of Jesus Christ; and until these had actually taken place the teaching pertaining to them and arising out of them could not be fully given. Hence it is clear that the Gospel did not culminate in our Saviour's personal ministry. Though He finished the work which the Father gave Him to do among men, He did not finish the revelation of Divine truth. *That* could not be finished until He had completed His work and gone away from this world, when the full meaning of His advent, life, and passion might be unfolded. Though He was the great Teacher, yet He did not lead His disciples "into all the truth" about Himself and His mission. Shortly before His crucifixion He said to them, "I have yet many things to say unto you, but ye cannot bear them now: howbeit when He, the Spirit of truth, is come, He will guide you into all truth." (John xvi. 12, 13.) From the necessity of the case, therefore, and from the inability of the apostles to understand the full meaning of facts before the facts themselves occurred, much was reserved for future communication. "Jesus Christ crucified" could neither be the theme of preaching nor the clear object of faith, until He had died and risen again as the Saviour of men. Can we suppose that our Lord began the revelation of the Gospel by His own infallible wisdom and then left its completion to the mere wisdom of fallible men? If the facts of the evangelical history were not to be Divinely and infallibly explained, the Church is left without any sure guarantee against error, and we have no certain exposition of that history to which we can appeal. But God has not left the Church without a standard of truth and a sure ground of faith.

2. Why should stress be laid on the personal teaching of Christ, under the idea of honour to Him, as more authoritative and reliable than the teaching of the apostles? Fallacy lies in the notion. The Saviour Himself wrote nothing; He published no books; and the very discourses which are ascribed to Him we have on the authority of Matthew, Mark, Luke, and John. An incident in our Lord's earthly life has an important bearing on the writing or records of the evangelists. I refer to the breaking of the alabaster box of ointment, and the Saviour's words on that occasion. Three evangelists relate the incident—Matthew, Mark, and John; and the two former tell us that our Lord said, "Whosoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her." (Matthew xxvi. 13.)

Is it not manifest that our Lord did not mean to leave this event to the uncertain and changing action of tradition?—that He purposed it should be recorded and so retained as connected with the story of His own life and ministry amongst men? And though He says nothing about writing, in what other way could it be done but by writing, provided for and cared for by Him? Accordingly we have it in the gospels of Matthew, Mark, and John, and so it goes throughout the whole world, in fulfilment of the Master's word. What authority, then, have we for "the stainless ray of perfect truth and holiness" in the discourses of the Saviour, that we have not for the truth and authority of the utterances of His apostles? These discourses reach us through the evangelists—two of whom were apostles, and the other two intimate companions of apostles. If we cannot depend on their other writings, how can we depend on their reports of our Lord's teaching? Is John less inspired in writing his epistles than in writing his gospel; or Luke less to be depended on in his gospel than in the Acts of the Apostles; or Peter less reliable and authoritative in his epistles than in the gospel by Mark, generally supposed to have been written under that apostle's immediate direction? Were Divine guidance and help less needful in unfolding to the Church the meaning of the facts of the Gospel, than in recording or reporting them as they occurred? If we might venture on any comparison in such a case, the greater need of supernatural aid was in the exposition, not in the reporting; and we maintain that this aid was not wanting.

3. This help, all-sufficient and unerring, was graciously promised by our Lord to the apostles. The promise that when brought before kings and governors for their Master's sake they should have given to them in that hour what they should speak (Matthew x. 18-20), though given in connection with their commission to preach the Gospel, may be objected to as not immediately bearing on the point at issue. But that and similar promises in the gospels of Mark and Luke at least clearly prove that all needful aid, in the way of Divine suggestion and ready utterance, would be supplied to them in positions of difficulty or trial, and when special testimony was to be borne for the truth's sake. And if help was to be given them on such occasions, and for what may be called a temporary purpose, how much more might we expect Divine aid to be given them when they were unfolding the meaning of the Gospel history, and laying the foundations of the Christian Church for all time.

But we are not left merely to an inference from such promises, that the apostles were not left to themselves or their own wisdom. The Lord Jesus repeatedly gave them express promise of the gift of the Spirit, as the Spirit of truth, to meet all their need as the heralds of His Gospel and the first teachers of His Church. "These things have I

spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv. 25, 26; xvi. 12-15.) Now we cannot doubt that these promises were fulfilled, any more than we can doubt that they cover all that is involved in the inspiration and authoritative teaching of the apostolic writings. For *all* the work which they would have to do they had unquestionably here promised to them the clear and infallible guidance of the Divine Spirit; and if any part of that work required such guidance and teaching, the writing of letters to the early Christians, laying down the principles of the constitution of the Church, and unfolding the doctrines which arise from the life, death, and resurrection of the Son of God, was pre-eminently that part of their apostolic work. The Holy Spirit was to "teach them all things," "to bring all things to their remembrance," "to guide them into all truth," "to show them things to come"—promises than which, human language can express nothing more comprehensive or complete. It is hardly necessary, in confirmation of their authority and infallibility in writing their epistles, to refer to the fact of the miraculous gifts which they possessed. Many miracles done by them are recorded in the Acts of the Apostles, and this Divine seal to their commission may surely be regarded as having a bearing on the authority with which they wrote, as well as that with which they acted as the public servants of the Lord.

4. A further important and, indeed, conclusive evidence in support of the inspiration and authority of the apostles is found in their own claim. The very terms in which they usually commence their epistles—"Paul, an apostle of Jesus Christ by the will of God"—"Peter, an apostle of Jesus Christ, to the strangers, &c."—are manifestly intended to express the authority with which they wrote, and to convey the idea of the Divine sanction to the contents of their epistles. So at least they were regarded by the early Christian Church when the Canon of Scripture was made up. In the apostolic epistles we frequently meet with expressions which positively assert or clearly imply the claim to Divine inspiration, thus showing that in them we have the full and final development of the Christian system. We may take a brief view of this evidence.

Repeatedly in the Epistle to the Romans St. Paul uses words which can only be understood on the assumption that he was inspired, and that he knew it. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."* "I have written the more boldly unto you in some sort, as putting you in mind, because of the

* Rom. ix. 1.

grace that is given to me of God"—words which base the authority of his writing to the Romans on the special grace given him as an apostle of the Lord.

Several passages of the same character may be quoted from the Epistles to the Corinthians. "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."† "We have the mind of Christ."‡ "We are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ."§ "I speak this by permission, not by commandment."—"And unto the married I command, yet not I, but the Lord."—"But to the rest speak I, not the Lord."|| There may be some difference of opinion regarding the true interpretation of the latter quotations in their reference to the married state; but whatever may be their exact meaning, it is quite clear from them that Paul was in direct communication with Christ, who gave him what he was to say, and that he was fully conscious of this communication at the time. If he was permitted to give his judgment or opinion instead of issuing a special precept on the matter in hand, it was as much the result of inspiration as if he had been instructed by the Lord to give a command. To the same purpose we might quote 1 Cor. iii. 10, 2 Cor. viii. 8-10 and xi. 17, to which the reader may refer. But there are two passages to which I would invite special attention. The first is—"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."¶ Surely these words involve the claim of inspiration, as do the following—"Let such an one think this, that such as we are in word by letters when we are absent, such will we be also in deed when we are present."*** Here unquestionably the apostle places his oral discourse and his written epistle on the same level of authority. Justly then might St. Paul say to the Thessalonians, "Ye know what commandments we gave you by the Lord Jesus ... He therefore that despiseth, despiseth not man, but God"††—terms which manifestly claim that he and his fellow apostles were the subjects of Divine inspiration, and that what they taught was to be received as from God. See also Eph. iii. 2, 3, 7, 8.

We find in the epistles of St. Peter an equal claim to inspiration and consequent authority. A passing reference may be made to his opinion of St. Paul's epistles, as expressed in 2 Peter iii. 15, 16: "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; As also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do

* Rom. xv. 15-17. † 1 Cor. ii. 7. ‡ 1 Cor. ii. 16. § 2 Cor. ii. 17. || 1 Cor. vii. 6, 10, 12.

¶ 1 Cor. xiv. 37. *** 2 Cor. x. 11. †† 1 Thess. iv. 2-8.

also the other scriptures, unto their own destruction." Here are two things to be observed—first, the acknowledgment that Paul's writing was "according to the wisdom given unto him;" and secondly, that his epistles are classed with "the other scriptures"—a phrase which can hardly mean anything in this connexion but the Old Testament writings, and perhaps the three gospels then written. In relation to himself Peter says, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance."* What can this language mean, but that in his epistles he was endeavouring to teach them so as to leave words of counsel which would abide with them after he was gone, and that in teaching them he was in direct communication with his Lord? Again, "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour"†—language which places the authority of Peter and the other apostles on the same level as that of the "holy prophets" of old—men who were confessedly moved by the Holy Ghost.

St. John also writes with the same absolute assurance and the same positive claim to inspiration. "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."‡ And the book of Revelation bears ample evidence on every page of the inspiration under which it was written.

With all this testimony, then, can there be any doubt of the authority of the apostles, any doubt of our obligation to hear them, any doubt that in hearing them we hear the teaching of the Great Master Himself? The apostolic epistles are the true Divine comment on the historical writings of the New Testament. It is by the faithful investigation and comparison of both, under the promised aid of the Holy Spirit, that we reach the full knowledge of the "faith once delivered unto the saints," and assure ourselves of the real doctrines of our religion.

EDITOR.

The Modern Pulpit.

(Concluded.)

THE Gospel is an appeal to our moral feelings rather than an argument addressed to our intellectual nature. It is the heart of God throbbing

* 2 Peter i. 14, 15. † 2 Peter iii. 2. ‡ 1 John iv. 6.

and speaking to the heart of man ; and the preacher whose heart is not in immediate contact with the heart of God, whatever may be his other attainments and qualifications, is wholly unfitted for his work. His own heart must first be affected and moved before he can touch and move the hearts of others.

Too much stress, we think, is now being laid on the humanity, the brotherhood, the sympathies, the virtues, the charities, the philanthropies, and the example of Christ ; and far too little said of His deity, His mediatorial relation, His sublime doctrine, His sacrificial or expiatory offering, the mystery of His death, the glory on which He has entered, His supremacy and sovereign rule. It may be, that the former did not receive due prominence in the pulpit, but we are now in danger of running into the other extreme of making them all in all. Truth is one ; and in its sublime unity it should be set forth. We are firm believers in the humanity of Christ, and have not a word to say against those preachers who seize upon the incidents of His earthly life and apply them to the conditions and circumstances in which we find ourselves in this lower world. But is this to preach Christ ? A great deal is said about the man Christ, but does it even approach to what the Apostle meant when he said—"We preach not ourselves, but Christ Jesus the Lord ;"—"We determined not to know anything among you but Christ and Him crucified ;"—"God forbid that I should glory save in the Cross of our Lord Jesus Christ." How seldom do we find the modern preacher assume the ground which Paul took in the enunciation—"We are ambassadors for Christ ; we beseech you in His stead, be ye reconciled unto God !" How seldom does our modern pulpit deal with that apostolic doctrine which is the inspired interpretation of the facts and phenomena in the life and death of Christ, whose belief and reception is not a matter of choice, and which every Christian teacher is bound to preach without hesitation or reserve. How seldom does the pulpit ring with the doctrine of repentance toward God, and faith in our Lord Jesus Christ ; and how rarely do we hear the preacher telling men, "even weeping, that they are the enemies of the Cross of Christ." Where are the preachers whose souls are so filled with holy enthusiasm in making known the message of mercy to their fellow-men, as to be deemed by the unthinking multitude to be beside themselves, and who, with the apostle, can say—"If we be beside ourselves, it is for your sakes" ?

If the modern pulpit has lost its power, it is because those who occupy the pulpit have lost their faith in God's living truth. It may be, that in setting forth the doctrines and discoveries of the Gospel its practical aspect was too much overlooked or kept in the background. Now we are in danger of running to the opposite extreme—in danger of exalting the practical by depreciating the doctrinal. We seem to forget that the

ethics of Christianity are founded on its doctrines, and are inseparable from them. The Christian virtues without having their root in Christian truth are like a house built upon the sand. Such is the whole tenor of apostolic teaching—"the grace of God, which bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for the glorious appearing of our great God and Saviour Jesus Christ." If our salvation is to be traced to the grace of God as its origin, then the practical bearing of the doctrinal truth is to be seen in the fruits of the Spirit as they cluster in their life and beauty in the character of those who believe. For these fruits, in the absence of the doctrinal truth, we look in vain. The Christian virtues reveal the life and reality of the Gospel, while the Gospel gives strength and beauty to the virtues. Hence the importance of doctrine in our teaching; but let it be remembered that each doctrine is related to one grand central truth, and that this one truth must be neither concealed nor obscured; that just as the rays of light are comparatively powerless when diffused, yet burn in a focus, so every utterance from the pulpit must be made to burn and glow in the light of the Cross.

Let the preacher take firm and unyielding hold of the Apostolic doctrine as the only true, because the only inspired interpretation of the facts and the phenomena in our Saviour's life, and of His profound sayings. There is an Apostolic doctrine which we cannot, if we would, set aside, and it is by the bold, manly, uncompromising assertion of this doctrine in the face of all opposition, that the modern pulpit will not only retain its power, but this power reveal itself in results hitherto unknown and unparalleled in the history of fallen humanity.

To think of adapting the teaching of the pulpit to modern thought and culture, is indicative of an intellectual weakness for which we can find no name. The preacher may set forth Christian truth in a new and more impressive light, and he may clothe his thoughts in a more attractive style, but as a gem is a gem independently of the setting, so truth is truth apart from and independently of the drapery which we throw around it; and as the gem should never be lost in the setting, so truth should never be concealed by the drapery in which it is clothed, however rich and beautiful. Or is it meant, that we should bring our teaching into harmony with the speculations of philosophy, or the bold assertions of science? We hail every well-established truth in philosophy, and every ascertained fact in science, as an additional light upon our path; but let it be remembered that while science has to do with the facts and the phenomena in Nature, Christianity has to deal with the supernatural and eternal;—that while philosophy busies herself with erudite questions and abstract truths, Christianity enters at once into the heart of

the man, and by "the expulsive power of a new affection" sets his nature free for union with the Infinite and the Ever-Living. Science and philosophy have each their sphere, but Christianity moves in a sphere far higher; and just as it can never come down to their level, so they can never rise to the ground which it occupies pre-eminently and alone. It is not, therefore, the duty of the Christian preacher to harmonize his teaching with the teachings of philosophy and science. If philosophy is founded in truth, and science in fact, then not only does the link of connection between them and the Christian Revelation really exist, but the key to their harmony will yet be found. Meanwhile let not the preacher in dealing with the lofty themes of our Christian Faith maintain the least reserve, or betray any hesitation in his utterance in making known God's living truth, nor let him attempt to clothe his message in the language of science and philosophy, but in those living words which appeal to the heart and consciousness of all men. Let him speak in thoughts that breathe and words that burn. Let his own soul be on fire—be filled with the inspiration of living truth—absorbed in his subject, and lost to everything but his Master's glory and the salvation of his hearers, then the scepticism of the age will be rebuked, infidelity be put to silence, philosophy and science be seen doing homage at the shrine of Christian truth, and the Gospel of Christ asserting, as in ages past, her life and power in the world.

ROBERT FERGUSON.

Dr. Philip Doddridge and the Town of Northampton.

PART II.

WERE we able to behold it, the England of the days of Dr. Doddridge would scarcely be recognizable as our native land. Even in London both life and property were extremely insecure, and still more unsafe were the suburbs after nightfall. Yet capital punishment was in the heyday of its popularity. Men were hanged and women were condemned in numbers which, even to read about, shocks every humane emotion. Occasionally, more than a hundred felons were taken from Newgate, and shipped for New Holland. Crime was awfully prevalent, although the penalties it entailed were never more severe. As yet no Howard had laboured in the cause of prison reform, and criminals whose wretched lot it was to pass the portals of a prison at once encountered a discipline of cruelty in the atmosphere of a lazaretto. To our fathers both fire and small-pox were terms of frightful import, each leaving ruin and death in its track. Not unfrequently the Fire of London was counterfeited in some unfortunate provincial town. Shortly after Doddridge settled at Northampton, the good people of Blandford, on losing their dwellings, necessarily encamped in the fields. A few days later Tiverton suffered a similar fate, the loss of the inhabitants being represented by a sum of fifteen hundred thousand pounds; and in the same month two lesser fires consumed

forty-eight houses. Then the state of society was such as sadly to disappoint those who had hoped better things from the Revolution. It is by regarding trivial events—the proverbial straws upon the stream—that we obtain an insight into the every-day life of any era. Thus we find that numbers of persons paid the fines which exempted them from the shrievalty, entailed rather than serve in an office wherein they became the exponents of repulsive customs and cruel laws. Persons would show their contempt for foreign manufacture by clothing the common hangman in richly-wrought homespun goods. Then the custom of wearing swords led to many sad results; for on account of trifling offences a waiter has been known to lose his life in a coffee-room, and a porter in the street. The police, inefficient as they were, would occasionally beat an innocent person to death, or a pack of youths would end a frolic by shooting a watchman. The public coffee-rooms were too frequently infested by rakes, whose riotous bearing was an eyesore and a reproach to decent people. Superstition, as the natural offspring of ignorance, reigned supreme. The populace not only regarded spectral appearances with becoming awe, but unearthly clues to crime were considered the safest to follow. As another characteristic of the times it may be remarked that in 1731 a person charged with electoral corruptions was acquitted because the jury feared to establish a dangerous precedent, and so inundate the courts with business. Thus, on account of a combination of causes, the hopes of the Pretender gradually assumed a promising aspect, and his threatened invasion awakened many misgivings in Protestant circles. As their hopes revived, the Papal party redoubled their efforts to ensure success, while in London the number of Romish priests and churches was considerably augmented.

On finding that their hatred could not be vented through legal channels, the Jacobites discovered other ways of showing their spite. The now obsolete custom of “repetition” was then observed at Northampton—i.e., the students conducted services in neighbouring cottages, by giving sermons of their tutor’s own composing. The country gentry were often found hostile to every kind of evangelizing effort. One lady in the vicinity, of Jacobitical leanings, instigated the peasantry to riot; and on one occasion a service in a labourer’s houseplace at Brixworth was visited by a mob, who injured the house, besides maltreating the humble host by whose permission the room was occupied: as for the officiating student, he narrowly escaped with life. Yet for such crimes as these in those dreary days there was usually only slight redress.

In 1734-5 a supposed extension of Popery in England created much alarm in religious circles. Even the town of Northampton was reported as “Popishly inclined;” and therefore, as did his brethren elsewhere, Doddridge preached against the innovating tenets, but with what success we are not informed. It happened about this time that the people at Nottingham pressed him to remove thither; but if he ever entertained the call he declined it on learning the opposition of his friends in the capital to a removal of the academy. He was also invited to Salters’ Hall, and that, on account of the college, was also declined.

The Doctor’s visits to London, being of the pleasantest nature, contributed

as much to the enjoyment of others as to his own. Did space allow, Doddridge might be traced from one agreeable situation to another during these excursions, spending one day at Ongar, and dining on another at Walthamstow with the eccentric Mr. Coward, who, in one of the three glasses of wine to which he restricted himself at dinner, would drink to the health of Mrs. Doddridge. Another day would be devoted to the Snells, and their talented chaplain and pastor, Hugh Farmer. The Abneys, likewise, and Dr. Watts were necessarily visited. Then at the home of the Lessinghams, at Clapham, the poet Savage was occasionally encountered. In addition to these there were John Barker—Henry's successor at Hackney—and the industrious Dr. Miles, of Tooting, besides a number more it were tedious to enumerate, who all esteemed themselves happy in sharing the friendship of Doddridge.

Mr. Coward was an eminent layman of the period, of singular tastes, and one who indulged in many eccentricities. At this time, or in 1735, he was perplexing himself and friends about a large educational endowment which he intended bequeathing to posterity. This money having been given, is still promoting the object had in view by the benevolent testator. Mr. Coward rated Doddridge very highly as a preacher and tutor, and as a pet scheme the Northampton seminary was lovingly patronized.

It will not be out of place to mention here that immediately after the death of Doddridge his college was removed to Daventry, and there remained until 1789. The tutors to this date were Ashworth, Robins, and Belsham. On the resignation of the latter the institution was taken to Wymondly, and in after years established in London as Coward College; so that by its amalgamation with this old academy, and its consequent relationship to Jennings and Doddridge, New College claims the prestige of a noble ancestry. Doddridge's immediate successors were Dr. Ashworth—specially recommended in his predecessor's will—and Samuel Clarke, son of the St. Albans Doctor. Ultimately, the younger Clarke settled at Birmingham, where he was thrown by his horse and killed, one Sabbath morning in December, 1769. Several after eminent men served the college as assistants—*e.g.*, John Aitkin, James Robertson—subsequently professor of Oriental literature at Edinburgh University—and others.

In the spring of 1741 Doddridge's name was brought prominently before the public on account of his interfering in the case of one Connell, who was hanged at Northampton for alleged murder. The conviction took place two years after the committal of the crime. At first all were gratified at the arrest of the supposed assassin; but when the pastor visited the prisoner strong evidences of innocence appeared, which at least urged fuller investigation, and that investigation went far towards clearing the character of the condemned, though the most strenuous endeavours to obtain a reprieve were fruitless. Though it was Connell's misfortune to be reared a Romanist, he died in the assurance of Christian hope. The kindness he experienced much affected him, and he expressed a desire to kneel upon Doddridge's threshold, and there, before dying, pray for his benefactor's weal. In consequence of the part he took in this affair some idle rumours gained currency to the effect that, after all, the tutor was but a Jesuit in disguise.

In this same year Doddridge extended his travels into the eastern counties,

among other places visiting Cambridge. While at the University he was disappointed at not meeting with his friend Warburton ; but Professor Caryl, of Jesus College, handsomely supplied the deficiency—e.g., “ I showed him all the civility I could ; at first, indeed, merely as a friend of yours ; but it soon became the result of my own inclinations. He favoured me with much curious conversation ; and if I judge aright he is a man of great parts and learning.”

The letters which passed between Doddridge and Warburton show what high appreciation each entertained for the other's abilities. In the spring of 1741 Warburton visited Northampton, and returned home with a full heart. He was also one of the earliest critics who detected the excellencies of the *Family Expositor* : “ My mother and I took it in by turns. She, who is superior to me in everything, aspired to the Divine learning of the Improvements, while I kept grovelling in the human learning of the notes below. The result of all was that she says she is sure you are a very good man, and I am sure you are a very learned one.” In after days, when Doddridge was attacked by the disease which cut short his life, Warburton wrote : “ Death, whenever it happens in a life spent like yours, is to be envied, not pitied ; and you will have the prayers of your friends, as conquerors have the shouts of the crowd.” When on their travels, many distinguished persons would turn aside into Northampton to visit the academy and its amiable tutor. One day in the spring of 1750, Whitefield, Hervey, and others were there. How vain are regrets that some Christian Boswell did not preserve notes of such conferences ! Then there was Edward Cave, or Sylvanus Urban, or Ned Cave the cobbler, as he once announced himself to a friend. This sage of St. John's Gate, who traversed England with a coach and four, is celebrated as the first patron of Samuel Johnson. Equally to his credit does it redound that he was the friend and admirer of Doddridge,

During his summer holidays in London, in 1750, Doddridge preached a sermon to a crowded auditory on the agitation then prevailing in consequence of several severe shocks of earthquake having shaken the metropolis. This piece was published as “ The Guilt and Doom of Capernaum ; ” and being printed to meet the wishes of numerous admirers, it turned out to be one of the Doctor's last addresses in London.

The closing days of such a life could not but be serenely light, and happy with a refulgence of hope. The fatal cold which hastened death was taken at St. Albans, whither Doddridge journeyed in December, 1750, to preach a funeral sermon for his early friend and benefactor, Samuel Clarke. The cold refused to yield either to spring sunshine or to the succeeding warmth of summer ; so that a system debilitated by application was now harassed by a weakening cough. But while any strength remained, Doddridge and labour were inseparable. He continued to tax his strength heavily, and friendly importunities to show more prudence were unavailing. Thus restoratives were not so effective as otherwise they would have been. In July he preached his last sermon at Castle Hill ; and in September made a journey to Bristol, hoping to improve by drinking the waters of Clifton. Then came the physician's counsel, “ Try a milder climate ”—advice having the effect of drawing subscriptions from friends for the expenses of foreign travel. A

voyage to Lisbon being undertaken, the sea air produced a temporary revival of strength; and arriving at his destination on the 13th of October, Doddridge wrote an account of the voyage, and of his first impressions of life in Portugal. The apparent improvement in health was illusory; for the happy patient entered into rest on the 24th of October, and his remains were laid in the English burial-ground at Lisbon.

Till news of the pastor's death arrived, the solicitude of religious friends in England was very visible. People on all hands, we are told, were asking, "How is Dr. Doddridge?" and when intelligence of his departure came to London, grief, genuine and heartfelt, superseded anxiety. A subscription was at once undertaken to refund to the widow the annuity forfeited by her husband's removal to a foreign land. So lived and so died Philip Doddridge. If he may not be ranked among the geniuses of the Church he is justly classed with her most successful servants. He also supplied an example of one who could live up to his privileges both as a social being and as an heir of eternal life.

G. HOLDEN PIKE.

A Chapter on Proverbs—not Solomon's.

PROVERBS are the portable philosophy of centuries, the current coin of a nation's wisdom; bearing the same relation to its character as ballads do to its history. And though Lord Chesterfield considers them "ungentlemanly," we venture to say that they have an antiquity and an authority quite independent of his approval. Abraham on Mount Moriah uttered in two sublime words his conscious faith and trust. David quotes as a time-honoured saying, "Wickedness proceedeth from the wicked." Solomon's proverbs have outlived his power; and a greater than Solomon gave us many of His evangelized ethics in this popular form. Admitted their antiquity and authority, nothing strikes us so much as their cosmopolitanism. They are thorough citizens of the world, adopting the dress and language of those with whom they sojourn, but still preserving their identity; just as the grape is still the fruit of the vine, though in every country it may have a different bouquet and flavour.

The wisdom of Greece gave us the famous aphorism, "Exceed in nothing." Travelling to Italy it became in the mouth of the stately Roman "*Ne quid nimis*;" the Frenchman shrugs his shoulders at unprofitable excellence and says, "Too keen an edge does not cut;" the practical German sees that "Too many sacks are the death of the ass;" the religious Portuguese re-echoes the proverb in "Too much wax burns the church;" the Nile boatman will tell us that "Too many sailors sink the ship;" the Englishman, careful of his dinner, that "Too many cooks spoil the broth;" and the wise Scotsman preserves the true Hellenic flavour in "Eneuch's as guid as a feast."

"Know thyself" was the Delphic proverb which faced every devotee as he entered that famous shrine. And the original majestic simplicity of this sum of earthly wisdom is discernible in all its wanderings—even in the homely dialect and sly obliquity of—

"Oh, wad some power the giftie gie us
To see oursel's as ithers see us!"

Taking the mote out of another's eye while the beam is in our own receives in the following proverbs a wide and significant reproof. "Satan corrects sin," is the English version. In Italy the pan says to the pot, "Keep off, or you'll smudge me." In Spain the raven cries to the crow, "Avaunt, blackamoor." In Germany one ass calls another "Long ears;" while the peculiar state of morals in Catalonia gives a great significance to their version of the same proverb, "Death said to the man with his throat cut, How ugly you look!"

In English we recognize the general ingratitude for Divine help in great emergencies by saying, "The river past, God forgotten." In Spain the saints take the place of God, and they say, "The river past, the saints forgotten." Italy acknowledges a still more profound depth of ingratitude, and says, "The peril passed, the saints mocked." In this one proverb each nation writes its religious autobiography. Such examples could be extended indefinitely; we will notice only one more, the same which, in the "beginning of times," dropped like pure gold from the lips of the Father of the Faithful, "Jehovah-Jireh." His posterity bore the same witness in the old Israelitish proverb, "When the tale of bricks is doubled Moses comes;" and there are very few who cannot recall "seasons of extremity" which have been "God's opportunities."

The Greek proverbs, as a class, are remarkable for their wisdom and delicate perception. We have already quoted two of the most famous. Here is another which could have come so touchingly from no other source: "Misfortune, where goest thou—into the house of the artist!"

Roman proverbs have a curt simplicity and directness, with a patriotic or military flavour. "A crown from a spear" is the natural expression of a nation who recognized in military success "the divine right" to govern. "In the midst of arms the laws are silent," will receive the endorsement of many who have learnt the meaning of military boards, and the mysteries of provost-marshal's offices. "Virtue is praised—and starves;" "Keep silence, and be a philosopher," have just that taint of civil contempt for learning and the arts of peace which power physical affects generally toward power mental.

Archbishop Trench (who is an authority on the subject of proverbs) thinks Spain richer than any other country in this kind of literature. The humour of Spanish proverbs is peculiarly subtle, full of a quiet dignity, and seldom devoid of a certain amount of chivalric politeness. "White hands cannot hurt." "Never speak of a rope in the house of a man who was hanged." "If you want to beat a dog, say he ate your iron." "The gallows are made for the unlucky." "The wolf does that in the week which prevents him coming to church on Sunday." In these refrains we are struck with the disposition to turn reproof into "an excellent oil which will not break the head." There is a stately pathos, too, in the quiet irony which recognizes their proverbial ill-luck in calling all disappointed hopes "succours of Spain."

The majority of Italian proverbs are cynical and selfish, and have an ecclesiastical and revengeful flavour. "Big churches, little saints." "Touch a

friar, and the crows flutter as far as Rome." "With the Gospel one becomes a heretic." So much for the orthodoxy they represent. Many of them relate to intrigue, to the danger of which they are quite sensible, as such proverbs as this evidence: "For an honest man half his wits is sufficient, the whole is too little for a knave." Those relating to revenge show a depth of sly vindictiveness painful to contemplate. "Revenge waits time and place—it is never well done in a hurry;" and "Revenge when one hundred years old has still its sucking teeth."

But the degraded heart of the Italian proverbs finds a deeper depth in the Egyptian, which are so servile and so devoid of all consciousness of virtue that they could only spring from a nation utterly slavish and heartless. "If the monkey reigns, prostrate thyself before him;" "Do no good, and thou shalt find no evil;" "Kiss the hand thou canst not bite;" "If the waters come like a deluge place thy son under thy feet," are proverbs which are of local and circumstantial growth, incapable of naturalization in any free or Christian country.

The Dutch proverbs are of an amphibious nature; they have one foot on land and one on sea. "Pull gently at a weak rope;" "Cover the pot, an eel is in it;" "Coupled sheep drown one another;" "A wreck on shore is a beacon at sea;" sufficiently show their peculiarity. In like manner the Arab draws his similitudes from his desert surroundings. "Let the night be your camel" is no doubt the experience of some Ishmaelitic sage skilled in cattle-lifting; "More beautiful than a black horse with white feet;" "The last drinks least;" "Death is a black camel which kneels at every man's gate;" bear distinct trace of their Eastern origin.

The French proverbs are full of "glories," and "great souls," and "eternities," short, vivid sentences, flashing out their own intensity. Those relating to women are remarkable for a keen and generally kind insight into her nature, thus: "Take the first advice of a woman, and not the second" acknowledges that wonderful intuition which is aptly described by Montaigne as "*l'esprit primesautier*," that which, if it is to take its prey, must take it at the first bound.

Proverbs in praise of virtue and in reproof of vice abound in the English language, and some of them are very beautiful. "Silence was never written down." "By the street of By-and-by one arrives at the house of Never." "The unrighteous penny corrupts the righteous pound." "Charity gives itself rich." "God never wounds with both hands." The Scotch proverbs, equally moral, have a more caustic tone and a broader humour. "He that teaches himself has a fool for his maister." "The miser wad rake hell for a bawbee." "Lippen to me, but look to yoursel'." "Ye wad do little for God if the deil were deid." No one can fail to contrast the directness of these Caledonian proverbs with the delicate implication of their Spanish relatives.

Purely selfish and immoral proverbs cannot be passed over. That they exist such abominable maxims as "Every man has his price;" "Every man for himself, and the devil take the hindmost;" and "Count after your father," are witnesses. But they are comparatively few in number, and in the estimation of the vast majority worthy of a much more severe condemnation than Lord Chesterfield's.

We have no space left to notice the birth of various historical proverbs, nor yet to examine that large and interesting class which come distinctly under the head of "Ecclesiastical." By such we do not mean those only which had their origin on the hills of Galilee and in the cities of Judæa; but also the wise saws of Herbert, and South, and Barrow; the maxims with which Knox clinched his arguments, and Jeremy Taylor fastened the "nail in a sure place." In this field Matthew Henry is rich beyond all comparison. His "Exposition" is "a mosaic of proverbs on a basis of sandal-wood." Many of them, indeed, are the old current coin of the world, but others bear the image and superscription of Matthew Henry; as, "Many a beau becomes a beggar;" "God blesses the giving hand and makes it a getting hand." His proverbs are like "steel in a fountain, the sparkle pleases the eye, and the tonic strengthens the heart."

Closely connected with ecclesiastical proverbs are those mottoes which our pious ancestors engraved on their dining tables, on the lintels of their houses, on their signet rings and carriage doors—hopeful earnestness of that day when the prophecy of Zechariah shall be fulfilled, and on "every pot," and upon the bells of the horses, "Holiness unto the Lord" shall be inscribed.

It is not the poverty but the wealth of this subject that is embarrassing; for there is no phase of life, no shade of character, which has not passed through the alembic of the great heart of humanity and become a proverb.

A. E. BARR.

The Master-Spirit in Europe.

THERE is a stronger spirit in Europe than even the will of Prince Bismarck—the spirit which compels him to head the liberal movement in Prussia in spite of himself. Nothing in our time is so significant of the irresistible onward pressure of society as this necessity which is laid on the ablest statesman of our times. He finds himself constrained to abandon the party with which he has acted through his whole career, to which both by birth and by sympathy he belongs, that he may place himself firmly at the head of a movement which he seems to have spent his whole life in resisting, and which he cannot but regard with grave anxiety both as a Prussian noble and as Chancellor of the Empire which he has created, and has now to rule. But the Liberal party in Germany, or rather the pressure of liberal principles, is so powerful that this astute statesman, who, beyond any other man of his time, seems to have the art of measuring the force and the tendency of the movements which are at work around him, sees clearly that he must either place himself at the head of the advance, and guide it, or be swept on by it to what looks fearfully like an abyss. We may be sure that the Chancellor of the Empire has not elected to become the leader of the party of progress without measuring carefully and anxiously the forces with which he has to deal; and we may accept his present policy as the indication of his conviction that by liberal things alone in these days an empire can stand. The *status quo*, which Prussia has inherited from the middle ages, has become in his judgment utterly untenable; and Prussians, even East Prussians, must

learn the shibboleth of the Liberal party, and cast in their lot with the great host whose cry is "forwards," or be left high and dry on the mudbanks of privilege, to rot under the wind and rain.

Prince Bismarck has no idea of being left high and dry in the wake of the progress of his times, so he places himself bravely and firmly at its head. He has introduced a bill into the Prussian Parliament—no one doubts that Count Eulenberg acts under his inspiration—the effect of which will be to destroy the last stronghold of feudalism in Europe, and to establish in the country districts of Prussia the principle of self-government with a completeness towards which we are struggling in England, but to which we have not yet attained.

We speak of the eastern districts of Prussia as the last stronghold of feudalism in Europe. The six eastern provinces, Brandenburg, Pomerania, Silesia, Saxony, Prussia Proper, and Posen, constitute the region of Europe into which the principles of the French Revolution penetrated most feebly; indeed we may look upon them as the shore—the French would perhaps call it the mudbank—on which its wave of thought and force broke and was stayed. South-western Germany and the Rhine Provinces were thoroughly revolutionized; they received through French occupation and French association a strong democratic tincture, which since their restoration to the Fatherland they have never lost. It was their democratic propensities rather than their Romanism which led Prince Bismarck to bound for the time the acquisitions of the Prussian monarchy as it grew into the German Empire by the Main. Modern Prussia has always been strangely heterogeneous—its western provinces full of vital activity, commercial industry, and democratic fervour, while its eastern provinces lay buried in the social and political lethargy of feudalism, hardly conscious on the far border of Western Europe—for Prussia as a whole belongs to the West—of the stirrings of that new life which was throbbing with such full pulse throughout the whole Western world. This dual form of society in the Prussian kingdom has been the key to its stormy history for generations; it has been struggling towards unity with grievous throes and convulsions, and the present constitutional crisis is the sign how far it is from unity yet.

But unity is now the cry in Germany, and Prussia must become one or perish; and the only unity possible for her is the unity of a self-governed people. Prince Bismarck sees this as clearly as he sees the sunlight, and he has set himself resolutely, not to destroy, but to reform the institutions which still maintain in the eastern provinces of Prussia the order of a bygone time. His measures include a careful inspection by the State of the elementary schools, with a view to a more thorough secular education of the people, and the admission of representatives of the peasants and burghers to the county assemblies, which have the exclusive appointment and control of the local magistracy, and the management of all local affairs. The first of these bills he has, with great difficulty, induced the House to pass. He only succeeded by bringing some spiritual pressure to bear on the question. He made it appear that the opponents of the bill were the friends of the Jesuits, whose dread of it was stronger than that of the Junkers; and so he got them to pass it by a narrow majority. The subjects taught in the elemen-

tary schools will be something in advance of the reading and writing, and the Church catechism, which has been hitherto the staple of education in these eastern districts ; and now he advances another step, and insists on liberalizing the local boards. This the squirearchy are resisting with singular unanimity, and almost fierceness. Even a man like Count Von Moltke votes with the majority, and the Prussian " Junkerthum " seems to have set its back against the wall, and to be resolved to fight out the battle to the death.

The occasion seems at first sight hardly worth the passion and energy which are being spent on it ; but the Junkers, from their point of view, are right. It is a revolution which is quietly in progress ; and the measure, simple as it seems, will change the whole organization of the Prussian realm. And they believe that the change will be disastrous, will destroy that which made Prussia victorious in the late struggle, and forfeit in the end all the fruits of the war. Prussia, they say, was distinctly feudal, and France as distinctly democratic. In the shock the feudal army triumphed, the democratic army was ground to powder. And they have some colour of reason in all this. The army of Prussia, officered by nobles, commanded by princes, and composed of the *ban* and *arrière-ban* of the kingdom, was more like a feudal host than anything which will be seen again in Europe while the world endures. And there can be little doubt that the old feudal habit of submission and loyalty was at the root of the wonderful unity of feeling and purpose which the German armies displayed ; and of the readiness with which they adapted themselves to the ever-varying conditions and exigencies of the war. It was a source of strength to Prussia without question ; while the democratic temper of the French army was distinctly an element of weakness, inasmuch as there was nothing in the war which kindled the enthusiasm of the soldiery, and without enthusiasm such an army as the French is incapable of great achievements, or of the endurance of a long strain.

So that the *Junker-partei* has some colour of truth in its argument ; quite enough to enable us to comprehend its singular unanimity, and the adhesion of some of the very ablest men in Prussia to its programme. It errs simply in not seeing that a new condition of things has been established, and that what has been an element of strength to the Prussian monarchy during the generations in which it was mainly an aggressive power, would become an element of miserable weakness in the great empire, which has now, not to conquer, but to grow ; and it is just this, which the House of Peers cannot see, that Prince Bismarck sees so clearly. During the earlier years of his administration, when Prussia was really a vast camp, and had to be drilled and disciplined for the splendid enterprises by which she has advanced to the head of Europe, he leant exclusively on the Junker party, and treated the Lower House with a contempt which he did not care even to attempt to conceal. It is this which makes them so fierce against him, as though he were traitor to their cause. They cannot see that he is simply loyal to a larger cause, the cause of German unity and development. The question is now not how to make Prussia a first-rate fighting-machine, but how to hold together the unity which the war has consolidated, and to enlist the sympathies and energies of the population in the development of the resources of the great empire over

which his master rules. The problem of the times has entirely changed: he sees it, the Junkers do not. They would save themselves by an obstinate conservatism, not seeing that they would wreck the empire; he would save both by his timely, but absolutely inevitable reforms. His new policy is the sign that a new age has come in in Germany which must be dealt with in a new spirit. There is new wine fermenting; he is preparing for it the new bottles, that both may be preserved.

But though a thoroughly liberal policy—the recognition of the principle of self-government in the most decisive way—is a matter of absolute necessity if the empire is to hold together and the military organization is to be maintained, there is no question in any intelligent German mind that the course in which the empire has entered is fraught with grave dangers, and that forces are at work in the social system of Germany which it will be a task of desperate difficulty to keep within reasonable bounds. The Junker party think that he is letting loose a formidable force. In this they are utterly mistaken. He is letting loose nothing. The force is loose already; he is getting his hand upon it, to compel it to serve the empire, which else it will shatter and destroy. The nobles are simply sitting on the safety-valve, and unless the Prince can dislodge them a grand explosion must be the result. He has anxieties enough about the movement of progress, we may be sure. This master-spirit in Europe—the power of the popular will—is one which will give kings and statesmen trouble enough before many years are gone by. But to stand in its path as the Junkers are doing, in the hope that they may withstand it, is to court swift and inevitable destruction.

It is said that the Prince has sent from his retreat at Varzin a scheme for the entire reconstitution of the Chamber of Peers. It seems that the creation of some thirty peers might tide over the present difficulty. But this is but the beginning of troubles to the Prussian nobles and squires. Prince Bismarck has measures on hand for the development of the empire to which they would offer a standing resistance. He is anxious to secure a liberal tone of thought and feeling, with of course a due measure of conservative caution, in the Upper House of the Legislature, with a view to the reforms which he has in contemplation, and in pressing on which he will not halt, lest the initiative should be taken out of his hands. We shall watch with keen interest the process by which the aristocratic and territorial bigots who compose the Prussian Upper Chamber, are to be brought into harmony with the ideas which now rule, and inevitably must rule, in the political sphere. We may take a lesson from his book in our effort to solve a somewhat kindred, though still more perplexing problem:—How to bring the "Dukes and the Bishops,"—whom Dr. Ellicott prays the Attorney-General to let alone—into some sort of decent accord with the spirit of the age in which they are living, and the needs of the country for which, as far, at any rate, as the Bishops are concerned, they are most unhappily set to legislate.

J. BALDWIN BROWN.

Household Treasury.

SUCCESS AND DEFEAT—WHAT ARE THEY?

Two young men, Robert Neale and William Collier, entered college together, and during the four succeeding years a warm friendship sprang up between them. Fellow-students wondered what points of congeniality there were between them, and would have sneered at their Quixotic union, but for the fact that everything Neale said and did appeared right in all eyes. He was a brilliant, attractive, popular young fellow. Nature had done for him all she could. When William Collier, rather small for his age, found that the college favourite accepted his homage graciously, he could hardly believe his senses, and he often asked himself what he had done that entitled him to favours others sought in vain. Neale often asked himself what bound him to Collier, who possessed none of the originality and freshness that makes an agreeable companion. The fact was, that the latter understood him better than any other classmate did, and the two were almost constantly together.

Neale had leisure to make himself agreeable to many another besides his chum. It cost him little time to prepare his exercises, and, while Collier plodded painfully at his task, he was here, there, and everywhere—the life of every festivity. It came to be understood that he was to bear off all the honours, and he had such a joyous way of accepting the situation, was so free from any superior airs, that his success was rather enjoyed than envied.

As the years passed, his friends at home were kept in a state of elation by the accounts they received of him, and during his vacations he was treated as a hero and looked up to in a way that might easily have turned any head.

Meanwhile Collier was not making his mark in any way. He was doing the best he could, and his family loved him and made much of him, and, as he shone in the reflected light of Robert Neale, fancied him a good deal of a man. But they felt it to be a great misfortune when, during his last year in college, he fell in love with a very young girl and became engaged to her. "What business had a mere boy like our Will to do such an imprudent thing?" they cried. "He can't be married for years and years. Besides, his tastes may entirely change; what satisfies him now may not please him in the least in the future." All this was true, but it did not alter the fact that "our Will," having hitherto been called a man, did not consider himself a boy, and was not disposed to make concessions which might seem due to that title. So that, when the two young men graduated, one went off with flying colours to a more than satisfied circle of friends, the other with no honours and to disappointed relatives.

Neale's father now sent him abroad, where he spent as much money as he pleased, and found life charming in every aspect. Collier entered a theological seminary, feeling himself a little under a cloud. His family were not entirely pleased with him, and he found his love affair a clog to his student-life. At the same time, he was too far in for it to recede. His beloved admired him, if nobody else did; she had never complained that he did not shine in college; one of these days, when he should stand in his pulpit, he should see that sweet face turned reverently upward towards his.

But that day was never to come. He was suddenly stunned by the news that this young lady had suddenly died. When his family saw how grief unmanned him they wished they could recall her, and did for him everything affectionate, sympathizing friends could do. But he could not study, could not interest himself in anything. An inward voice whispered, at least to say, "God's will be done." But he could not say it; and, alarmed for his health, his friends sent him abroad. It was an important point in his history; perhaps, if he had stayed at home, his sorrow would have wrought for him an exceeding joy. It certainly had a somewhat elevating effect. But foreign travel is not favourable to reflection or to prayer. He joined his old friend Neale, admired his sallies of wit, and was cheered by his overflowing spirits. For a pure man Neale was intensely human. His health was perfect, and he loved to live for the sake of living. He intended to go to heaven when he died, of course, but wanted to have a good time on earth first; and when Collier, who could not help speculating about the place to which his Mary had gone, spoke of the next life, he would become quite serious for the moment and add his own speculations, which were quaint enough.

Measuring Collier's piety by his own, he fancied him quite a saint, and respected him as such.

"If such trouble as yours had come upon me," he said, "I should see some sense in it. No doubt, a whipping would do me good. But why an exemplary fellow like you should have such a disappointment, I can't see."

Two years later the friends returned home. Neale began to study law; Collier returned to the seminary. Time had tempered but not healed his sorrow. He had come back a disciplined man, expecting far less from life than he had done, and disposed to take what came quietly. Neale still fascinated him; they met often, and the friendship absorbed his leisure; so that he formed no intimate among his fellow-students until the last year of his course. Then a very different man crossed his path. His name was Bruce. He one day read a sermon before his class for their criticism. It was on the subject of chastisement. Collier had suffered enough to know that even the young can speak on this subject experimentally, but he had not made the wise use of his discipline that this sermon enjoined. He sought Bruce at the earliest opportunity, and in a long conversation with him began to understand, for the first time, that the brilliant man is not necessarily the most useful, nor the prosperous man the happiest. Bruce had been in a hard school—the school of poverty, of disappointment, of bereavement; there he had learned to get down on his knees and to pray, and to suffer in faith and patience. From that moment a new life began to open itself to Collier's darkened understanding. He saw that to get all one wants out of life is not necessarily success; that to be thwarted, disappointed, bereaved, is not necessarily defeat. Taking this thought for his text, he began to understand what had befallen him, and to face the future with fresh courage. And he needed this courage, for his way was hedged up. He preached as a candidate here and there; he grew less ambitious, had less faith in himself every day. His father was not a rich man, and had made great sacrifices in educating him, and he felt that it was high time to support himself. But the door of success was closed to him—he was not popular.

Meanwhile, Robert Neale had become established as a lawyer, with most brilliant prospects. He was going to marry a "splendid" girl, and was the very picture of a prosperous, talented, satisfied man. But while Collier admired his genius as much as ever, they were imperceptibly drifting apart. The one was drinking joyfully at earthly fountains and finding the waters sparkling, exhilarating, and sweet. The other found these fountains sealed to him, and was drinking in silent ecstasy and amazement those waters of which if a man drink he shall never thirst.

Robert Neale's marriage took place with great pomp and ceremony. But shortly after that event Collier was startled by a great change in his hitherto genial, care-free friend. All the brightness that had charmed him in the past was gone, though there was an assumed gaiety that deceived the world. Collier's sympathies were at once aroused, and he caught his friend affectionately by the hand, expecting his confidence :

"What is it, dear Robert? What is going wrong?" he inquired.

"Nothing is going wrong, old fellow. Take off that long face."

"You can't deceive me. Something is wearing on you."

"Let me alone. Nobody lives on roses. I've thrown away my chance of being a saint, like you, and all *that's* up."

Thus repulsed, Collier went his way perplexed and troubled. There was only one thing he could do, and that was to pray, and pray he did. He had another chance to preach as a candidate in a remote country village, and went with fresh hopes. But his sermon, full of plain common sense, and for a man of his age wonderfully experienced, did not take. This new failure sent him where all disappointments sent him now, right to his God and Saviour, with the silent cry, "Thy will be done."

"It is strange that our William cannot find a set of people who can appreciate him," said his mother. "I know he isn't one of your noisy, clap-trap men, but he has made a good use of his troubles, and for my part I like to hear him preach."

"Being his mother, that's rather peculiar," said one of her daughters, to whom the remark was made. "The truth is, Will is a dear, good boy, but he never will reach or stir the popular heart. I almost wish he had studied some other profession."

"Would you rather have him like Robert Neale?"

"I would not have him like Robert Neale, but, being just what he is, I should be glad if he had some of his genius besides. I feel so sorry for him when he comes dragging himself home from his unsuccessful expeditions, looking so patient, yet so disappointed. Why should Robert Neale and such as he have all the good times and Will all the bad ones? Why should other men get into lucrative, honourable positions, settle down in life, have all they want, and our Will stand out in the cold?"

"Even so, Father: for so it seems good in Thy sight," was the reply.

"Well, I will own I should like a brother to be proud of."

"You have a brother to be proud of. When you are as old as I am, you will value goodness more than you value intellect and worldly advantages now. I would rather be the mother of my Will, just as he is, than the mother of Robert Neale. And Will will find his place, yet. The stone that

is fit for the wall is never left in the road. I am thankful that I have never sought great things for my children. All I have ever desired for any of you is that you may be 'content to fill a little space, if God be glorified.'

The conversation was interrupted, and not resumed for some days, when it was renewed on this wise, the mother and daughter sitting together at their work,—

"Have you heard the dreadful stories they are whispering about Robert Neale, mother?"

"Yes, I have heard them, and am sorry you have."

"Of course, they are not true?"

The mother was silent.

"They are too dreadful to be true."

"Let us hope so."

"Mother," said Will, entering the room, "can I see you alone a moment?"

"Always some secret between you and mother," said the sister gaily. "I suppose that is a gentle hint for me to retreat."

"I need not ask you what you have come to tell, Will," said his mother when they were alone. "That gifted young man has fallen. I had heard it whispered, but could not believe it."

"Yes, his name is stained; he is a fallen star. I could not have believed it. Everything looked so full of promise for him, he was so bright, had always been so pure! How proud we all were of him! Oh, mother, how thankful it makes me feel that God has kept me down! If I had had Robert's genius, I should have gone to ruin just as he has. He was too strong in his own strength! Oh, Robert! Robert!"

"Do not let us think of him as ruined. Let us pray for him day and night, that he may pass out of this cloud a wiser and a better man. While he was so full of earthly prosperity he felt no need of God; now that he has stumbled and fallen on the threshold of life he will call upon Him."

"I hope so; I do hope so. Mother, I have one chance more to preach to a vacant church. I have seen the time when I should have felt that a man of my education ought not to look at such a field of labour. But my Lord and Master has humbled me, and taught me to go anywhere He went. And He went among the very poor, and the very ignorant. Pray, while I am gone, that if I am the right man, I may be going to the right people."

He went, and the people heard him gladly. The right man had found the right place at last. He had a lowly home, his name was rarely heard of outside of his own congregation; but it was loved there, and he was happy in his obscurity. He was happy, for amid his many trials and sorrows, and hopes long deferred, he had learned Christ as few learn Him, and preached Him as few preach: not with enticing words of man's wisdom, but through the teachings of the Spirit, and out of his own experience.

As I am not writing a romantic, aimless fiction, but painting life as it really is, I shall have to own that he found a wife to share his new home. He had an honest heart, and gave it to an honest woman, who blessed him, and whom he blessed.

And while peace nestled in his heart and settled on his face, while in al

lowliness and meekness he was adorning the Gospel of Christ, Robert Neale envied him his pure conscience, and walked the earth an unhappy, dishonoured man, feeling his great gifts little better than a mockery. The race is not to the swift, nor the battle to the strong. The life of the defeated was a success ; the life of the successful a defeat. MRS. E. PRENTISS.

Poetry.

THE DIVINE LOVE.

READ we, in the ancient story,
How the chosen children came
Through the desert drear and hoary,
Guided by the cloud and flame.

We, too, as we journey onward,
Have such guidance round us cast :
Sweet cloud shadings to the sunwards,
Fiery flashings from the past.

Yet the pillar, shining, shading,
Was the same by night and day ;
And in cheering, or in chiding,
'Tis the same voice guides our way.

"God is Love." O, holy whisper !
Shedding forth such peace and light,
That the feeblest infant lisper
Thee soft murmuring, smileth bright.

"But our God like fire consumeth,"
Lighteneth forth the pillar flame ;
And the warning accent gloometh
On the path by which we came.

"Can Love hurt us ?" ask we gladly,
Resting 'neath the shining cloud ;
"Can wrath love us ?" murmur sadly,
Shrinking from the thunderings loud.

"Love is strong in perfect beauty,"
Comes the answer to our soul,
And will do its holy duty,
Though the billows o'er us roll.

Love would see its own reflection
In the spirits it has made,
Perfect—with a grand rejection
Of all things that soil and shade.

So it burneth, till in pureness
Shines the suffering soul at last ;
Till the work is done in sureness,
And the time of trial past.

Then in grand triumphant gladness
Know we the "Consuming Fire,"
Purging us through grief and sadness,
Was the Love that cannot tire.

Clapton.

M. A. S.

Obituary.

DR. MERLE D'AUBIGNÉ.

THE name of Merle d'Aubigné has, for nearly forty years, been a household word among the churches of this country, and the sense of his loss will be felt throughout all the vast regions occupied by a population speaking the Anglo-Saxon tongue. Men who are now in middle age can recall how, in their early boyhood, the portrait of Luther, as portrayed by the Genevan historian, in all the anguish of his powerful struggles for light, and the dauntless courage with which he defied Pope and Emperor in the name of truth and of Christ, was received into the picture-gallery of memory, to hang there in the vivid impressiveness of its speaking traits for ever. Merle d'Aubigné was found dead in his bed on Sabbath morning, 20th October. He had died in the night, and when his death was discovered at eight o'clock he had been dead some hours. The remarkable similarity of these circumstances to those of the death of Dr. Chalmers has not failed to excite remark. It is worthy of notice that the disruption of the Scottish Establishment having occurred in 1843, Merle d'Aubigné, who was in Edinburgh soon after, recognized in the Free Church the true representative of the church of Knox. He was in

theory a Presbyterian ; but it was not in his denominational peculiarities, it was in his Christian catholicity, that Merle d'Aubigné was most widely and most justly appreciated. It may be doubted whether any ecclesiastical history was ever so widely popular as his history of the Reformation. For the copyright of only one of the volumes he received, in England, £4,000. He was engaged on it for twenty-five years, and it must be admitted that, whether the cause lay in inferior workmanship, in comparative poorness of subject, or on a change in general sentiment, his history of the Calvinistic Reformation was not nearly so popular as his history of the Lutheran had been. Dr. d'Aubigné was the third son of M. Merle, a Genevan merchant; his mother's name was d'Aubigné, and he retained the designations of both parents. He was born in 1794, educated in Geneva, and subsequently studied in the universities of Leipsic and Berlin, and at the latter place attended the lectures of Neander. In his early life he was thoroughly imbued with Rationalistic and Socinian principles; but was savingly converted to God through the teaching of Mr. Robert Haldane, of Scotland, on his visit to Geneva in 1816. This gentleman met d'Aubigné

and several Genevan students privately, and induced them to search the Scriptures—a new thing for them; for though they were students of theology the Bible was not their text-book. D'Aubigné was ordained in 1817, and settled first as pastor of the French church at Hamburg. In 1823 he removed to Brussels, where he was for some years court preacher to the King of Holland. About the time of the Revolution of 1830 he returned to Geneva, and took part with his friend Dr. Gaussen and others in the formation of the Geneva Theological Seminary. For many years before he died he was principal of this institution. He was twice married; the second time to a Dublin lady, who survives him. In addition to his history of the Reformation he produced a large number of other works, including a volume upon Oliver Cromwell. None of these attained

the reputation of his *magnum opus*. For many years he was regarded by the religious community of Great Britain in much the same light in which a native divine who had earned the admiration and respect of all denominations would have been. Many of our readers will recollect the large and enthusiastic audiences which hung upon his lips in London, finding in the richness of his matter more than enough to compensate for his defective knowledge of English. His degree of Doctor in Divinity was bestowed by an American University; and in 1856 he received the freedom of the city of Edinburgh. Dr. d'Aubigné's personal appearance was impressive. He had a tall, commanding figure, and from his character his personal influence at Geneva was great. Now he rests from his labours, and has entered on the heavenly reward.

Notices of Books.

Italian Pictures, drawn with Pen and Pencil. By the Author of "Spanish Pictures," "Swiss Pictures," &c. (London: The Religious Tract Society.)

Another of those exquisite books issued by the Tract Society, in which the very perfection of artistic wood-engraving is combined with pleasant and instructive letter-press, in the illustration of the natural beauties, architectural grandeurs, and social habits of the country depicted. No country, so far as antiquity is concerned, is so rich in materials for a volume like this as Italy is, and the author has made admirable use of them. The volume is in all respects a most attractive one. As might be supposed, it is chiefly occupied with Rome and the Romans; but Naples and Pompeii, Tuscany and Piedmont, have received an adequate share of attention. The "pen" is subordinate to the "pencil" throughout; but the reader is

pleasantly led on from page to page by one who knows well the land described; and no little information is given on the progress of the Gospel, as well as on other important matters connected with Italy and its capital. This book will be an ornament on any drawing-room table.

The Works of Aurelius Augustine, Bishop of Hippo. Vol. III. Writings in connection with the Donatist Controversy. Translated by the Rev. J. R. KING, M.A.

The Anti-Pelagian Works of St. Augustine. Translated by PERKIN HOLMES, D.D. Vol. I. (Edinburgh: T. and T. Clark.)

To ecclesiastical students both these works will be valuable, and for general readers they must possess no little interest. Scattered up and down their pages there are many admirable expository hints, and thoughts of great beauty; and though there is occasional intolerance,

and much with which Augustine himself, were he now living, would probably not agree, yet the re-publication of his writings in a form so accessible to all is a boon to the Churches, which ministers especially ought to appreciate. The former of these volumes is chiefly of historical value, as being connected with the first great schism in the Christian Church; but the second is of more abiding interest, as dealing with erroneous doctrines which in some form have appeared in every age of Christianity, and are not unknown in our own. The dangers of Pelagianism are not fictitious.

Angels and Heaven. By THOMAS MILLS, Author of "Sure of Heaven," &c. (London: Hodder and Stoughton).

A goodly volume of 400 pages on a subject in which all are interested. It is divided into two parts, of which the first is occupied with the discussion and exposition of the passages of Scripture in which the appearance or manifestation of angels is recorded; and the second treats of death and the future life, in a series of seventeen chapters, which take up many points of interest connected with events of sacred history, and with the testimonies of prophets and apostles. Mr. Mills writes fluently and well, though sometimes rather verbose; and his book will serve the purpose of edification to the devout who seek to live in the present for the future. He unhesitatingly assumes or settles without question some important points on which learned men have been doubtful, as when he writes of the Cherubim as angels or living creatures, while in most parts of Scripture we find them as sculptured or wrought figures, or as symbolic representations in the visions of the prophets. The nature of the subject is apt to tempt a writer to give the reins to his imagination, and Mr. Mills has not altogether escaped the danger; but generally his book is sober, always devout, and we doubt not it will be welcomed by many.

The Philosophy of Christianity; or, the Purpose and Power of the Gospel. (Edinburgh and London: William Blackwood and Sons.)

The "philosophy" here propounded may be briefly stated thus:—1. Man was made for intense and permanent happiness. 2. True happiness is identical with love to man and trust in God. 3. These principles should be our guide in interpreting Scripture. 4. Ample provision for securing such a state of mind is made in the Gospel of Christ. These assertions are unquestionably true, but we deny that they contain the whole truth, and human nature is so wide and manifold that the conditions of our happiness cannot be stated in a sentence. The satisfaction of intellectual hunger, the development and harmonious activity of our various faculties, are also important elements in the problem.

A considerable portion of the work is occupied with a review of the evidences of Christianity, and a criticism of the history of the Church, in which the author spares neither Papist nor Protestant. We think that the book would be better without these additions, that the matter might be arranged and exhibited more lucidly. At the same time it will amply repay perusal and attention. In spite of its rather magniloquent title it has much sterling merit; earnestness mingles with its dogmatism, and if the writer shows a somewhat pugnacious disposition, he does so on behalf of universal philanthropy.

What is Religion? By Rev. R. W. MEMMINGER. (Philadelphia: Claxton, Remsen, and Co. London: Hodder and Stoughton.)

This book is a "protest against the spirit of the age," and "a plea for the reality of the spiritual;" but it has the unhappy effect of putting fresh difficulties in the way of the inquirer, and of raising more questions than it solves. It begins by insisting that we have a three-fold consciousness—of nature, self, and

God, and that "consciousness carries with it absolute certainty;" but if so, Atheism is impossible, and a defence of Theism almost an impertinence. Clearly no such consciousness of God as the author imagines exists within us. No man ever really doubted of self and nature being actual facts, but unhappily thousands have doubted of God. Again, speaking of the geological difficulty, he asks, Why may not the whole 100,000 feet of stratified rock have come into existence at once?—a query evincing ignorance of the problem. And further, we are told that the Bible commits us to the belief of an universal deluge, and that we must receive this alleged fact or reject Christianity. A more perilous issue can hardly be imagined. Matters of faith cannot be settled in such an off-hand and mechanical manner as this author does in several cases.

Hidden Life: Memorials of John Whitmore Winslow, Under-graduate of Trinity College, Dublin. By his Father, OCTAVIUS WINSLOW, D.D., Incumbent of Emmanuel Church, Brighton. Fifth Edition. (London: J. F. Shaw and Co.)

A book which has reached its fifth edition has passed beyond criticism. The short life of this young man was a very beautiful one; and Dr. Winslow's biography of his boy is specially fitted to be put into the hands of young men. It has been very useful in this direction, and we trust it may yet be much more so through the blessing of God.

Origin and History of the New Testament. By JAMES MARTIN, B.A. Second Edition. (London: Hodder and Stoughton.)

A new and cheaper edition of a capital little book, which we recommended to our readers on its first appearance. This new and improved issue has passed through the press under the care of Dr. Davies, of Regent's Park College. It will be found practically use-

ful to many who cannot obtain larger works, as supplying a vast amount of trustworthy information in simple and attractive style and in small compass.

The Loving Hand of Jesus: A Narrative for the Young. By J. L. M. V., Ragged School Teacher. (London: J. Nisbet and Co.)

There are several narratives in this little book, mostly drawn from the experience of the "Ragged School Teacher," and all interesting; but the chief interest gathers around the longest narrative—the story of a young French lady, who came to London to occupy a position in a house of business, and found the Saviour here, and who, we surmise, is the author herself. The story of Louise is a touching one: may its perusal be blessed to many a reader. It is a remarkable illustration of the leading of the loving hand of Jesus.

Our Place in England. By the Rev. JOHN KENNEDY, D.D., Chairman of the Congregational Union of England and Wales. (London: Hodder and Stoughton.)

This address was delivered by Dr. Kennedy, at the Autumnal Meeting of the Union, held at Nottingham in October last. We do not wonder at the enthusiasm with which it was received. It is in all respects admirable—its history accurate and graphic, its logic trenchant, its spirit thoroughly catholic and Christian. The pamphlet deserves to be read by the thoughtful men of all churches in our land.

Silver Spray, and other Sketches from Modern Church Life. (London: Elliot Stock, Paternoster-row.)

Thirteen sketches of "modern church life," touching various shortcomings, habits, and opinions of ministers, office-bearers, and members of churches, to be reflected on and amended. To read the book and digest its truths cannot fail to be useful to many. The very

exaggeration which appears in some of the pieces may help their usefulness.

The Credibility of the Christian Religion; or, Thoughts on Modern Rationalism. By SAMUEL SMITH. (London: Hodder and Stoughton.)

"This little volume originated in two lectures lately delivered in the town of Liverpool, and which were designed to meet in a popular form the Rationalistic objections to Christianity, now so common." The author, who "is a man of business himself," here addressing "mainly commercial men," has done well to expand and publish his lectures. They are in all respects admirable, intelligent, clear, convincing. The additions made to the lectures as delivered, and forming Parts III. and IV., on the evil of teaching Christianity in too theological a style, contain much for profitable reflection.

Sarah Martin, the Prison Visitor of Great Yarmouth. A Story of a Useful Life. (London: The Religious Tract Society.)

Sarah Martin in Yarmouth Gaol was like another Elizabeth Fry in Newgate. Though thirty years have almost passed away since she died, yet her life was too rare, too noble to be forgotten, and we are glad to see this handsome edition of the sketch of it previously issued, but now enlarged and greatly improved.

The Brotherhood of Men: its Laws and Lessons. By WILLIAM UNSWORTH. (London: Elliot Stock.)

This little book deals with the brotherhood of men in its physical, social, and religious aspects, and in the course of the closely-packed one hundred pages of which it consists, throws out forcibly and clearly a large amount of useful practical thought on this important subject. What a different world this would be were the doctrines of this treatise recognized and acted on!

Prayers for Private Use, especially of the Aged and Infirm. By the Author of "Thoughts on Private Devotion," &c. (London: Hodder and Stoughton.)

With much truth it may be said of Mr. Sheppard, of Frome, the author of this volume, that "like a green olive tree in the house of God," he is bringing "forth fruit in old age." At the age of eighty-seven he has been enabled to prepare these utterances of devotion—thoughtful, tender, and spiritual, and we doubt not they will be profitable to many as a help and stimulus in private prayer.

The Beautiful Gleaner. A Hebrew Pastoral Story. Being Familiar Expositions of the Book of Ruth. By the Rev. WILLIAM BRADEN, King's Weigh-House Chapel. (London: James Clarke and Co.)

Mr. Braden has done well to publish his lectures on the Book of Ruth: In a series of ten chapters he expounds the varied incidents of this delightful story in a most interesting way, and deduces many important practical lessons from it for every-day life. We cordially recommend the little book, and hope it will be welcomed in many a home.

Footprints of the Saviour. By the Rev. W. BOYD CARPENTER, M.A., Vicar of St. James's, Hollo-way. (London: Hamilton, Adams, and Co.)

Mr. Carpenter is evidently the worthy successor of a most excellent man—the Rev. W. B. Mackenzie, long known as an able and faithful minister of Christ. We judge of him by the book now before us, which contains twelve simple, earnest, practical discourses, thoroughly evangelical, and lively and attractive in style. They are based on our Lord's visits to certain places, or on scenes connected with His earthly history; and every sermon has a pictorial illustration more or less good.

Father Taylor, the Sailor

Preacher. Incidents and Anecdotes of Rev. Edward T. Taylor, for over forty years pastor of the Seamen's Bethel, Boston. By Rev. GILBERT HAVEN, and Hon. THOMAS RUSSELL, Collector of the Port of Boston, U.S. (London: R. D. Dickinson.)

A preacher who attracted the notice and admiration of such writers as Miss Martineau, Miss Bremer, Charles Dickens, and others, on their visits to America, must have been an extraordinary man. Father Taylor was such a man—a rough genius, but a faithful servant of Christ. He was a “born preacher;” so much so, that he actually began to preach before, through lack of early education, he could properly read his mother-tongue. He was pre-eminently a preacher to sailors, having himself been a sailor; but it was not long before men of all classes thronged to hear his burning eloquence. This book gives a biography of great interest, and abounds in anecdotes illustrating the genius, the eccentricity, the earnestness, the piety, of a singularly gifted man.

The Days of the Son of Man.

A History of the Church in the Time of our Lord. By WILLIAM LEE, D.D.

The conception of this work is original and its title suggestive. The fundamental idea, moreover, is probably worked out as thoroughly as it well could be. But as by the “Church” Dr. Lee means the disciples of the Saviour, whether they actually accompanied Him or not, there is really very little to be said about it. The followers are lost in their Master, and the book becomes little else than an admirable sketch of our Lord's public ministry.

The Golden Mill. A Tale of Filial Piety. Translated from the German. (London: Sunday School Union.)

A good story for young people, well

written and interesting, showing how filial piety met with its promised reward even in this life, as well as proving that “honesty is the best policy.”

An Expositor's Note-Book; or, Brief Essays on Obscure or Misread Scriptures. By SAMUEL COX, Author of “The Private Letters of St. Paul and St. John,” &c., &c. (London: Hodder and Stoughton.)

We do not think that Mr. Cox has chosen the happiest title for this book, but the addition of the second or subordinate title helps to explain the first. In the modest preface the author tells us that God has granted him “for twenty years a more quiet and sequestered lot” than falls to most ministers, and that “these years have been mainly spent in studying, translating, and expounding the Holy Scriptures.” His devout and paramount regard for the Bible as God's Revelation, and his faith in the “Divine inspiration which gives life to every age,” have allured, animated, and aided his earnest studies, and in this book he seeks to make “the Sacred Volume more clear and attractive to those who cannot give it the serious and continuous study which it demands.” Most of the pieces collected here have already appeared in various popular magazines, and we think Mr. Cox is more than justified in putting them together and publishing them in a volume. They are always thoughtful and fresh, and frequently contain very suggestive teaching. In the discussion of thirty-one subjects we cannot say that we agree with all his interpretations; but he never shuns a difficulty in any passage: in fact his design is to deal with difficulties, and if the reader cannot receive his solution, he will never fail of finding some new light, or some hidden aspect of truth which has been passed by the multitude of commentators. The thought in the book is vigorous, and its style pleasing; and we can honestly say it bears manifold marks of the “workman that needeth not to be ashamed.”

Our Chronicle.

PRESENTATION TO THE REV. WILLIAM GRIFFITH OF HOLYHEAD.—On September 3rd an interesting and numerous attended meeting was held at the Tabernacle, Holyhead, to honour the Rev. V. Griffith on the termination of the fiftieth year of his ministry as pastor of the Congregational church in that town. Hugh Roberts, Esq., presided on the occasion, and suitable addresses were delivered by several ministers of different denominations present, and also by Mr. Thos. Hughes, senior deacon of the church, and Hugh Lewis, Esq., of Liverpool. An address, beautifully illuminated on vellum, was also read by Mr. S. J. Griffith, secretary of the committee of the presentation fund; and a purse with nearly £250 in gold was presented by Miss Griffith, of Llysing House, all which was gratefully and feelingly acknowledged by Mr. Griffith, who then freely gave it to the Lord and His cause in the island, as it had freely been given to him.

CLERICAL DIFFICULTIES.—The reading of the Burial Service over the graves of immoral persons is another of the difficulties which cross the path of the clergy. A complaint of a rector who had failed to read the whole of it over a parishioner whose life was said to be of this sort was sent to the Bishop of Lincoln. Bishop Nordsworth, in reply, says that in dealing with such unhappy persons it is the clergyman's duty to endeavour to bring them to repentance; but that if he fails, and conscientiously feels that there are expressions in the Burial Service which he cannot use, he is not to be condemned for leaving them out, seeing that when the rubric and canons were first settled there were means of enforcing discipline against the laity as well as the clergy. Is not this virtually encouraging the clergy to disobey the law?

PASTORS' RETIRING FUND.—We are inclined to think that many of our readers do not know even of the existence of this invaluable institution, whose immediate object is to provide for the honourable retirement of Congregational pastors when no longer equal through age or infirmity, or other legitimate cause, to the full and efficient discharge of their functions, and whose practical operation has, during the time in which it has existed, shed light and gladness over the hearth and the home of many holy and devoted men. Through information supplied to us by the devoted secretary of the fund we are enabled to place before our readers the following interesting facts and figures:—Not more than twelve years have elapsed since the fund was originated, and within that short period it has accumulated not far short of £90,000 towards a projected capital of ONE HUNDRED THOUSAND POUNDS. The managers have thus been able to take upon its roll nearly two hundred retired pastors as annuitants, and to expend more than £20,000 in the form of exhibitions. There are now over ninety annuitants, whose united annuities amount to very little short of £3,600 per annum. Yet this large sum is not equal to the claims and requirements of the whole ministerial body. Nothing short of £5,000 per annum will suffice; and this is within the range of easy accomplishment. After the capital of £100,000 is completed (from which about £4,500 interest per annum would be derived) every addition to the fund, with the exception of legacies, will go to the disbursement side of the account, and thus provide for a larger number of annuitants. Now there are several ways by which this capital may at once be augmented, and even completed:—By every pastor making himself, by the payment of ten guineas, a life-member, or his church and congregation may do it

on his behalf; by individuals devoting any given sum to aid pastors in becoming life-members, offering five guineas to each towards the subscription of ten guineas, on the condition that he and his people are prepared to give the other five guineas—(this is not without precedent. A gentleman whom God had prospered in business during the year placed in the hands of his former pastor one hundred pounds to be so appropriated. Nor need we say that there are hundreds of pastors who would accept with gratitude such generous help); by each congregation making one special collection in its behalf; by one hundred of our more wealthy members, out of some two thousand Congregational churches throughout England, giving the sum of £50 each; by legacies, or, what is far better, by paying the same amount as the proposed bequest into the fund at once, subject to a life interest—(this has been done in several instances). By the union and adoption of these methods the proposed capital may very soon be realized, and benefits be secured which may run parallel with the ages to come. We heartily recommend this fund to the earnest, enlightened, and liberal support of our readers. It challenges our confidence, sympathy, and co-operation, and promises results which should fill every Christian heart with gladness.

We shall be glad to receive and hand over to the secretary any sums entrusted to us for this fund.

MORE SECESSIONS FROM THE CHURCH OF ENGLAND.—The Rev. C. J. Bird, vicar of Christ Church, West Fordington, Dorchester, has resigned his living on account of the Bennett judgment. He preached his farewell sermon on Sunday evening, 3rd November. He said that to him a general truce between all creeds and religion was intolerable. Was the Church of England a faithful church? The judges who had pronounced the recent judgment knew that Mr. Bennett's

doctrines were but a slight modification of the Romish mass, and yet they suffered them; therefore he felt it his duty to secede. Mr. Bird has been twelve years vicar of Christ Church, Dorchester.

The Rev. R. Gardner, of Winchester, has endorsed Mr. Molyneux's views, and has also seceded from the Church.

TESTIMONIAL TO THE REV. DR. HALLEY.

--On Tuesday, the 29th of October, a large assembly met at the London Tavern to do honour to Dr. Halley, who has recently completed the fiftieth anniversary of his ordination, and retired from the principalship of New College. Henry Wright, Esq., presided. After breakfast the Rev. E. Mannering offered prayer. The Rev. T. W. Aveling, who had been the acting secretary in the matter of the fund, read letters from many expressing regret for inability to be present. After Professor Newth, Rev. David Thomas, of Bristol (as one of Dr. Halley's oldest students), Revs. Drs. Parker and Stoughton, and the Rev. L. Bevan had spoken, the Rev. Thomas Binney read an address to Dr. Halley, beautifully illuminated on vellum, and accompanied this with the presentation of a cheque for £3,100, the result of the subscription. When the address had been read, all the audience stood up, in token of their respect for Dr. Halley, and their concurrence in the sentiments expressed in his honour. Dr. Halley's reply was in all respects admirable, full of grateful memories for the past, and most encouraging thoughts to those who were entering on work for the future. It was marked by freshness, hopefulness, holy confidence, and a buoyancy of feeling beautiful to witness in one so venerable. After a few words from Charles Reed, Esq., M.P., Rev. Dr. Kennedy, and others, the proceedings terminated. The enthusiasm manifested throughout tended to make the occasion of this presentation a memorable and happy meeting.

DECEMBER, 1872.

THE CHRONICLE

OF THE

London Missionary Society.

I.—The Kuruman Station, South Africa.

BY THE REV. JOHN MACKENZIE.

THE town of LATTAKOO, then the residence of the Batlaping, a tribe or clan of the Bechuanas, was first visited by Europeans in 1801. The Cape Government had despatched an expedition to the interior for the purchase of cattle from the natives; and Messrs. Truter and Somerville, who were at its head, were the first to describe the Bechuanas to the civilised world. Having been formerly accustomed only to the wild Bushmen, the Hottentot serfs, or the savage Kaffirs, the travellers were favourably impressed with the higher social life and character of the Bechuanas. They reported that "they may in every respect be considered to have passed the boundary which divides the savage from the civilised state of society." * Dr. Lichtenstein carried his explorations as far as this region in 1805, and was followed by Burchell in 1812. During the latter year Mr. John Campbell visited the missions in South Africa, and pierced into the interior as far as Lattakoo. Mr. Campbell is to be regarded as the pioneer of the Bechuana missions.

The present station was not commenced till 1824. A tract of about two miles of the country was bought by the missionaries from Mothibe, and paid for with articles which Mr. Moffat had brought from Cape Town. Here were raised a large and substantial church, and two good dwelling-houses, all of stone. I am about to speak of the higher moral and spiritual structure which has been reared in this district; but having myself made some acquaintance with the house-builder's tools in Africa, I feel bound to mention with respect the solid stone walls and the well-constructed roof of the Kuruman church. The station was laid out by

* Account of a journey in 1801-2 to the Booshuana nation, appended to a Voyage to Cochin China. By Sir John Barrow. London, 1806.

Mr. Moffat, who to his services as land-surveyor and architect added with equal diligence the humbler but no less necessary and arduous callings of quarrier of stones and hewer of timber for the church. The walls were built by well qualified stone-masons, Millen and Hume. The roof was the work of the Rev. R. Edwards, for more than ten years connected with the Kuruman mission, afterwards resident at one of the stations broken up by the Dutchmen of the Transvaal, and now missionary at Port Elizabeth. These buildings were completed in 1839. The Kuruman station is one of those "marks" in the country which would remain to testify to the skill and power as well as Christian perseverance of its founders, were the white men all expelled from the country, and driven back into the sea, according to the dreams of Kaffir soothsayers. Let us hope that as long as it stands it shall ever be the house of God, supplied amid the fluctuations of African society by devout men for its ministers, and filled with humble and earnest Christian worshippers.

If you wish to see Kuruman to advantage, you must come to church on Sunday morning. I do not mean to the prayer-meeting at sunrise, but during the hour before service, when the people assemble in groups outside the church, in the grateful shade of the syringa trees. Some read the Scriptures; others are going over the spelling-book; acquaintances are greeting each other; while occasional strangers from the interior stand in the background in their karosses, and gaze with mute wonder on the scene. Inside the church and schoolroom the children are singing hymns and listening to the instructions of their teachers. You see many people who are respectably dressed. Most of the men belonging to the station wear European clothing; the trousers, however, are frequently of skin, tanned and made by themselves. The Bechuanas are skilful in patching; and one sees coats and gowns of many colours, and wide-awake hats so operated upon that you cannot well describe either their shape or colour. Most of the women wear a handkerchief (or two) tied tightly round the head; and it is counted rather elegant to have one coloured, while the other is black silk. Ladies' hats were patronised by a few; and there seemed to be a division of opinion as to whether the hat ought to be worn on the bare head or over a handkerchief rather ingeniously folded so as to imitate long hair in a net. Shoes are now neatly enough made, somewhat after the fashion of "brogues" in Scotland; but stockings are regarded as equally superfluous with gloves. You observe that a good many have brought with them a pretty large bag, while some also carry a chair on their shoulder. The bag contains the Sechuana Bible, which is in three volumes, and the hymn-book, which here, as

elsewhere, is a great favourite. The chairs are brought chiefly by the aristocracy of the village, the reason being, as you see, on entering the church, that the congregation sit on benches or forms, without backs, which is not the most comfortable position in which to hear a sermon. The bell rings for service, and the people hasten into the church. The mothers who have little children remain on forms near the doors, so that in case of a squall they can readily make their exit.

The minister of the day ascends the pulpit; and as the London Missionary Society is a very "broad" institution, and takes no notice whatever of clerical dress and appointment, black cloth seldom extended farther than the coat; while pulpit-gowns and bands, and even white neckties, were nowhere; and it was not unusual for one of the ministers to make his appearance in smoking-cap and wrought slippers! The cap was off in Church, and the slippers were not seen in the pulpit; and when both were seen outside, instead of shocking any of the congregation, they seemed to be much admired. The singing at Kuruman in 1859 was equalled only by that of a Dutch frontier congregation. The latter would bear off the palm on account of the strength of the voices and lungs of the Dutch people. Every one seemed to me to improvise a tune as he went on, only looking out that he was not more than two notes behind or before the rest. The leader always stopped a note or two before the end of a verse, apparently to take breath, and before all had finished struck up a new one. The effect was wonderful, although difficult to describe. But at Kuruman a great improvement took place in the singing in a very short time. Lessons in Church psalmody were given by the Misses Moffat assisted by an excellent harmonium, kindly sent out for the use of the station by some Christian ladies in London. The singing is now as good as in an English or Scotch village Church. Many of the Bechuanas showed themselves possessed of a fine musical ear, although in this respect they are perhaps excelled by the Griquas and Hottentots. Instead of thumping the dusty earth the whole weary night long, to a monotonous recitative, as in the olden time, the villagers in South Bechuana-land now collect in little parties round a neighbour's fire, and sing hymn after hymn till a late hour. At present all music is sacred among the Bechuanas; the love ditty and the comic song are unknown; and several song airs are used in public worship, being known to the people only as psalm-tunes. Thus "Jock o' Hazeldean," usually sung at a marriage service, suggests nothing of elopement or letting the "tear down fa'" for an absent lover; but all its associations in Bechuana-land are connected with a match approved by the parents and ratified by the Church.

The service now proceeds with the reading and exposition of Scripture, succeeded by solemn prayer. A sermon or lecture follows, in which the preacher strives to reproduce some incident in the sacred narrative,—some parable or doctrine, so as to impress its lesson on the minds of his audience. In 1859 there were three such services at Kuruman on the Sunday—the evening one being attended chiefly by the cattle-herds, bird-frighteners at the gardens, and others who were prevented from coming to Church during the day. The Church was lighted with tallow candles, one of which was on each side of the reading-desk, and in the middle of the Church a chandelier was suspended from the roof. An hour-glass is beside the snuffers in the pulpit—articles not usually found in pulpits now-a-days. There is an officer for the general snuffing of candles, who operates several times during the service. In the course of the week there is one public evening service conducted by one of the missionaries, and another entirely in the hands of the natives.

In speaking of the religious attainments of the Christian Bechuanas, their former manner of life must never be forgotten, if we would do justice to the people, and to their spiritual instructors. Their present condition must be studied in connection with their past history. It is not to be expected that a loquacious news-telling people, unaccustomed to solitude, and to consecutive thought or study, should, on their conversion to Christianity, become at once remarkable for their elevated spirituality, and for delighting in protracted seasons of prayer, meditation, and communion with God. Godliness is the highest state of being on earth. He was godly who sang of "Holy Light," in *Paradise Lost*; and he who in our own time meekly and trustfully pleads—

"Lead, kindly Light, amid the encircling gloom,
Lead Thou me on."

This Light is kindly, and it is very lovely; but it is bright, and man's spiritual eye is weak. But if not attaining, so far as I have known, to a life of closely-sustained spiritual meditation, the minds of many are deeply impressed with the truths of religion. If not godly in the highest sense, they are sincerely religious. They believe in God, and their faces and hearts are turned towards Him. I have been struck with the touching manner in which some, in leading the prayers of the congregation, have besought the help of God's good Spirit to assist them in their struggle with temper, habits and passions, which were formerly unrestrained, but are now "kept under" as becometh Christians. The name "Yesu" is a very sacred and precious one amongst these people. I have never heard

it lightly used. Few prayers are offered by Bechuanas in which the Scripture is not introduced,—“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life.” Even the most ignorant of the members of the Church—those who have become Christians in advanced years—have got fast hold of a few leading truths. God loves them. Christ died for them. God will help them if they cry to Him. They are like lean, scraggy oxen, that have grown up unaccustomed to the yoke. But at all events, they will put that yoke on their necks, and if they cannot pull much, they will at least walk with the rest in the team; and they hope that, when the journey is over, “Yesu” will allow them to go with the rest to the green pastures and beside the still waters of the heavenly land.

There is usually at a mission station of some years’ standing, a class of catechumens, or inquirers, who come to the missionary once a week for instruction. And here latitude is given to individual missionaries as to the method they will pursue in this important and interesting department. The Westminster Shorter Catechism is used by some at these meetings; certain answers are committed to memory; and these form the ground-work of the lesson of that day. Another missionary, or the same one, if the number at the time is not great, will prefer to take the inquirers one by one, that he may give them the greater attention. During my stay at Kuruman, and often when travelling, and spending the night at some village or cattle-post in South Bechuana-land, has a person come, usually, like Nicodemus, in the dusk of the evening, and, taking me aside, made known his thoughts on the most momentous subjects, his hopes and his fears. At an old-established station I have known some to come because it was expected of them; but I have also met with others whose whole attitude was expressed in the words: “Sir, we would see Jesus.” I have seen men very deeply moved during those interviews. Although they are taught to suppress such demonstrations, the unbidden tear would sometimes fall silently, but not unseen by Him of whom we spoke. When I was travelling, such interviews usually took place at the side of the waggon—the children being now inside, and the sail shut, while the servants were seated round the camp fire, the light of which dimly shone on us. One or two of my dogs, if not barking at the prowling jackal or hyena, would nestle close to my feet, mute witnesses of the highest service to God and to men which man can undertake in this world—the divine work of the evangelist.—*From “Ten Years North of the Orange River.”*

II.—South Seas.—Society Islands.

THIS Group of Islands is situated about a hundred miles north-west of Tahiti. It comprises HUAHINE, RAIATEA, TAHAA, BORABORA, and MAUPITI. The Gospel was introduced to Huahine so early as the year 1808, but the mission was not established until ten years afterwards, when Messrs. WILLIAMS and ORSMOND commenced work on Raiatea, Tahaa and Borabora. Lying three hundred miles south of the Society Islands, to which they form out-stations, is the AUSTRAL GROUP, a cluster of small islands, containing about a thousand inhabitants. The present missionaries are the Revs. J. L. GREEN, A. T. SAVILLE, J. C. VIVIAN, and A. PEARSE.

1. RAIATEA AND TAHAA. REV. A. PEARSE. JUNE 26, 1872.

The Rev. ALBERT PEARSE has been associated with missionary work in the SOCIETY ISLANDS for three years. The sphere which he occupies in the little island of BORABORA and its out-stations is somewhat limited. Our brother, however, finds ample scope for much earnest consecration, and for the exercise of that wise discretion which is so necessary in dealing with the social problems continually met with in a young Christian community. The accompanying letter exhibits, on the one hand, the missionary's wise and prudent management of his people; and, on the other, the simple, earnest, Christian life of the converts themselves. During the absence of the Rev. J. C. Vivian in Sydney, Mr. Pearse visited the stations of RAIATEA and TAHAA. Like other islands in the South Seas, Raiatea has recently been the scene of internal strife. It was at this juncture that the missionary arrived. He writes:—

“We arrived in Raiatea December 7th, 1871. A day or two before our arrival, messengers, who had been sent to Tahiti to see Queen Pomare in reference to their choice of the young daughter of the former king, Tamatoa, as queen, returned, and brought back unsatisfactory news, which produced much excitement and ill-will on the islands. So our visit was not very opportune; but of this we, of course, knew nothing, or else should have chosen a more favourable time, if such a time could be found while the islands were in so unsettled a state. We were two Lord's-days on Raiatea and one at Tahaa. I conducted the deacons'

meetings and administered the ordinances of the Lord's Supper and baptism on both islands. The number of children baptised was fifteen. Large congregations gathered together to hear the new missionary on each of the Lord's-days at Raiatea and the one at Tahaa. Very deep attention was paid to the Word. I also presided over the children's meetings and feasts at each of the islands.

“The station of Tahaa seems sadly neglected. Since Mr. Green left there to go to England no attention has been paid to the day-school, hence the children are in a very indifferent condition. After the present of food was

presented to us at Tahaa, the speaker announced, in the name of the Church and Government, that it was the desire of the whole land that we should reside among them, that they intended to keep us, for we were sent out for them, and that we were theirs. He mentioned what a sad condition they were in for the want of a missionary.

At our local committee meeting we discussed the claims of Tahaa, and you will see that we propose that Maratai (the late native teacher here) should go there and labour. Of this I am glad, for I think he is the right man for them, and I also know that someone must go there if the cause is to prosper."

2. MAUPITI. THE SAME.

In delightful contrast to the foregoing is the condition in which Mr. Pearse found the small but lovely island of MAUPITI, on occasion of a pastoral visit which he paid to the Church there in April last. The population of the island does not exceed four hundred, the whole being under the instruction of the native teacher, HIOMAI:—

"On the evening of Wednesday, April 10th, we pulled away from the wharf here in a large whale-boat. We were eight in number. The six oarsmen were young men from my teachers' class; the helmsman a teacher in the school. These, with myself, made up our company. The young men pulled the whole distance, for the sea was perfectly smooth with a calm. We reached Maupiti next morning, having travelled forty miles in twelve hours. We received a warm welcome from the teacher and people; nearly all Maupiti came to give us a greeting. Day after day the people came to talk with us, to have their difficulties solved in reference to texts of Scripture, and in the evening we were kept fully employed in teaching them new tunes, and explaining to them the meaning of a collection of Scripture prints we took down to show them. Many a happy hour passed away thus engaged.

"The Friday following our arrival, I addressed a large number in the church, and sought to stimulate them in living and working for the Master. On the Saturday we were

presented with two large heaps of native vegetables, with pigs, fowl, fish, and native puddings; the one heap from the church, and the other from the school. We were formally welcomed to Maupiti. The children seemed thoroughly to enjoy bringing their little bundles of food for the new missionary. It made me happy to see them happy. There is plenty of sunshine in their faces, though their skin is a few shades darker than our own. On the Lord's-day, the church was filled to hear my first sermon to them. The most marked attention was paid, and pencils were very busy noting down the divisions and leading thoughts. The matter written was carefully thought over for criticism the next morning, so that, after the corrections were made from the criticisms, the notes would be stored away as a memento of my visit to them. I was particularly pleased with the Sunday-school. The school-house was crammed with children and young people. They were very familiar with their lessons. The singing was lively and hearty: the children were well behaved and orderly,

equal to a well-conducted school at home. The school numbered 126 children, and eleven teachers. Of these 48 were boys, with four teachers; and 78 were girls, with eight teachers. The school-house is small, and in a most miserable condition. The church is also in very bad repair—roof rotten, no windows nor doors, floors broken and uneven, and the seats ugly in the extreme. On Wednesday, April 17th, we held the adult missionary meeting. A large number was present. The speeches were short, but many of them were lively, and adapted to the occasion. I described to them the work of the Lord in mission-fields, in order to enlist their sympathies in the extension of the Gospel in those vast fields where there are few or no labourers to secure a large and blessed harvest. The contributions amounted to 36 dols. 25 cents. The feast followed. A large company did ample justice to the tables, well loaded with provisions. A nice present of prepared food was given to us. On the following Friday the children and young people met to recite their lessons, give their missionary offering,

and to part. Their neat appearance, their good conduct, their soft and cheerful singing, the admirable manner in which they recited their lessons, was particularly gratifying to me. It provoked the thought in me that there was room for improvement in my own school. With great readiness, exactness, and as with one voice, they recited their long exercises to my entire satisfaction. I examined them in arithmetic, geography, Scripture, &c., &c.; in each subject they creditably acquitted themselves. The amount contributed by them was 37 dols. 25 cents.; this, with the contribution of the church, amounts to 73 dols. 50 cents. After deducting Hiomai's salary, 50 dols., and the expense of our trip, 15 dols., I passed the remaining 8 dols. 50 cents over to the treasurer. This contribution is larger than the two preceding years, though not so large as in former years. This is to be accounted for from the fact that forty members excluded from the Church in 1870 did not contribute at all. Vexation in being expelled from the Church occasioned this ungenerousness."

3. CHURCH DISCIPLINE. THE SAME.

On occasions of royal festivals, licensed revelry and the abolition of law are common in Polynesia. The teacher HIOMAI has been called to face these evils in MAUPITI; and he has met them with a firm grasp. The details are thus given by Mr. Pearse:—

"A few years since the queen desired the teacher to teach the children and young people some hymns composed in honour of her birthday. The queen's birthday is a grand festive day for the people. The people are expected to come from Maupiti, and join the people here in feast and song, and, I am sorry to have to say, in sin. The laws are abolished for

the day, and the people may sin at their pleasure. I have endeavoured to have this custom changed; but though the sin is checked, yet the law is still understood to be held in abeyance. The queen wished the young people from Maupiti to sing to her with the young people here in honour of the day of her birth. Hiomai did as he was desired. Soon, however, the

people added the singing of heathen ditties, the recital, in song, of the heathen traditions of their ancestors, in which heathen customs were extolled, and foolish practices celebrated. Old heathenish dances soon followed. The teacher reproved them, but to no avail. Evil was added to evil. Obscene songs were sung. The laws were disregarded, for drunkenness and adultery were general, as the direct result of these singing-parties. The people built a large house for their singing and revelry. The chiefs, judges, deacons, and church members were all more or less implicated. Time after time the teacher reproved and warned the Church for their joining in these sinful exercises. He appealed to the Government to check the evil, but to no purpose. At last he determined to exclude from Church fellowship those who persisted to disobey. In June, 1870, there were 105 members in Church fellowship. At that time he expelled fifty-two of them. Among the excluded ones were the head chief, several subordinate chiefs, with two deacons. This provoked much angry talk, and the greatest indignation towards the teacher. He acted determinedly, for none seemed to be repentant of their sin. On the whole I think he acted judiciously. He taught at first the birthday hymns, but as soon as he saw the evil of the heathenish hymns, he left them, and admonished others that they may do the same. As the evil grew, his counsel and reproof increased until the evil was so apparent, that he was for the honour of the Church obliged to take strong measures. I will not condemn him: he deserves praise; for notwithstanding many threats and provocations he stood firm, and did what he believed to be his duty. The people, angered by his attitude, rushed

the deeper into their evil customs. Indifference to the means of grace became general. Since that time eleven have rejoined the Church, among them a deacon and the head chief.

“ After reflecting on the course I had better adopt, I determined to call a meeting of the chiefs, judges, deacons, and excluded members, and talk the matter over with them. This I did. About seventy attended. I stated to them at some length my desire, that the Word of God should grow among them, that they would not in any way check its growth, but all help it forward: the chief by a good and wise government, the judges by upright and charitable judging, the deacons by making known a pure Gospel, and all by wise, holy and useful lives. They received my word kindly, and promised to do so. I then stated to them the sad condition of the church, and the cause. I asked them to tell me what good had followed from those customs which they had performed so assiduously. Many spoke, all of whom strongly testified of the many evils resulting from their sinful customs, and that not a single good had followed. I told them I had three propositions to make to them. This was the first, that they would entirely abolish the evil customs. The head chief, in the name of the Government, promised it should be done as I wished. Others followed, saying they were tired and disgusted with their practices and that they should be thrown to the bottom of the sea never to rise again. The second proposition was, that the excluded members should by repentance before God, re-seek admission into the Church. The excluded ones however wanted to rejoin the Church, at that time, and in a body. This I assured them could not be, for I should

receive both good and bad: but let each one speak his mind to the teacher, and for him to use his judgment in receiving them. To this they fully agreed, for they all desired to return to the Church. This was the third proposition, that they should repair their church, or build a new and better one. This also they promised to do. A desire to do the right seemed to pervade the meeting. They pressed me to come again next year, promising that things should be more pleasing to me then. Time will prove the strength of their promises, but I cannot place unwavering confidence in them. Still I think that with new life they will work together this year. They seem anxious to prosper.

"The teacher is a very intelligent man, and seems to work heartily, perseveringly, and faithfully.

"There were sixty-one in Church fellowship in January, 1872. One died, and two were excluded last year.

"During a tour we took one morning around the island, I was gratified to see the fruit of their industry in the growth of every kind of vegetable in rich abundance.

"After spending another Lord's-day among them, we returned on the following Monday evening, arriving here on the Tuesday morning. My visit was pleasant, and though much pained me, I was on the whole cheered, and rendered hopeful for the future."

4. BORABORA.—THE SAME.

Of his own more special work, comprising church superintendence, the preparation of native preachers, and Sunday-school instruction, our brother is able to report favourably. The proceedings also at the Annual Meetings in May last were fraught with much encouragement:—

"THE CHURCH.—From January to December, 1871, three were removed from Church fellowship by death, ten were excluded through sin, and twenty were admitted into communion. The number of Church members at the close of the year, was 264. I have much cause for thankfulness to the Head of the Church for the general progress of the Church here. They are not by any means all one could wish. They fear rather than love God; and fear is the greatest element in their religious life, and religious duties. They are but children yet, not having reached those higher and ennobling stages of Christian life which so many in the fatherland enjoy. It is my desire to make known to them these higher blessings, to seek to train

them to be more devout, more God-loving, to see the beauty of religion and truth, to be filled with the Spirit of Christ. This is a great work, and not soon accomplished; but trusting in the Lord I hope to do a little towards training them to love and serve God, from the highest motives. As far as they know the truth, I have cause for encouragement in their living that truth they know. The deacons have given thought and energy to their work. The helpers have always manifested a willingness to assist, as far as they are qualified to do so. The young men in my preachers' class, have rendered much assistance on the island in the Lord's work. As there are nine services to conduct on the island every Lord's-

day, I am obliged to depend much on the deacons, helpers, and the young men in this work. It is a great pleasure to me, to help them week after week, in the preparation of their expositions and sermons for these services on the three settlements. They become my mouth-piece in making known the truths of salvation.

"MY PREACHER'S CLASS.—After a short experience in my day-school I felt convinced that had I more efficient teachers to assist me, the progress would be much greater. I also felt something should be done to provide for the supply of future deacons and helpers for the church, and that they may be more qualified than the present ones for the work of preaching, &c. To supply these deficiencies I resolved to train a few promising young men for future usefulness, both in the school and in the church. After carefully watching the character and testing the abilities of the young men in the church, the deacons and myself selected twelve, who were, at a church meeting, fully approved of. I commenced the class for them at the beginning of the present year. They attend the day-school, where I drill them in the usual school exercises, to qualify them for future teachers. At the close of the day-school on Mondays they meet at my house, where I train them for future usefulness as preachers and helpers in the church, and for the various services held on the Lord's-day. They prepare sketches of sermons and short sermons, which are delivered to the class for criticism. On Lord's-day evenings they attend my class for the exposition of the Scriptures with the deacons and helpers. Thus they have opportunities for both mental and spiritual improvement. Already I see progress, and a deeper interest is growing for the duties

connected with their training. They are more earnest for improvement, and the more neatly and idiomatically I speak the language to them, the greater their thirst for truth. They have already prepared some sixty short sketches and sermons.

"When they are a little more at home in the preparation of sermons, I hope to give them short theological lectures on the leading truths of God's Word, and also short lectures on the books of the Bible. These I am now preparing. I desire to make the class instructive. I delight in this work, and some of my happiest moments are spent in teaching these young men and in preparing for a more efficient instruction.

"MY LORD'S-DAY EVENING EXPOSITION CLASS.—I am pleased to write that the interest of this class still keeps up; my room is filled with those who attend, and many more would attend if the room were larger. Since my return from Tahiti, by making three rooms into two in our old house, I shall have a larger and more airy room for them and for my young men as well. If the desire for Scripture truth grows this year as it did last year, I shall be rejoiced indeed.

"THE DAY AND SUNDAY SCHOOL.—There are over 230 children and young people who attend the three schools on the island. In this settlement there are 150 scholars, with nine teachers. At Taauii sixty scholars, with seven teachers, and at Anau twenty scholars, with three teachers. All these do not attend regularly, but, as a whole, we have a very large and regular attendance. I am much pleased with my school, and the teachers take an interest in the work. The parents say that the scholars make great progress, and that they are very gratified with the marked improvement of their chil-

dren in those exercises which are taught them. It also gives me great pleasure to mention that Mrs. Pearse has this year given her time during school hours in instructing the young women. She is encouraged in her work, and the young people are delighted to receive her attention. I enjoy the work. It is a pleasing recreation for me.

"OUR MAY MEETINGS.—The adult meeting was held on the 8th of May last. An address was delivered in the early morning, and prayers offered for a blessing on the proceedings of the day. A cheerful spirit pervaded the meeting, which was taken as a token of a happy day. A large number were gathered in the church at ten o'clock for the missionary meeting. The deepest attention was paid to the delivery of the latest missionary news I possessed. There were thirty-six who took part in the meeting. Many of the speeches were thoughtful, adapted to the time, and delivered earnestly. The presenting of the contributions is a time of great excitement. All are listening to know the amount of each other's offering. The amount collected was 150 dols. 87½ cents., giving an increase of 12 dols. 37½ cents. over that of last year. All the members of the church contributed, though a few only gave a sixpence, while others gave a dollar and two dollars. The above total comprises 391 contributors. The children's meeting was held on the 10th following. Our missionary friends and our friends from the missionary ship were with us, and gave quite a zest to our children's day. The feast was prepared in our fence close to our verandah, where our friends were seated. The children, their parents, and their teachers were dressed in their very

best. All the girls and young women were in white, and looked very pretty indeed. I passed the examination into the hands of Mr. Green, who, at the close, expressed himself as delighted with the manner in which they recited their pieces, and their good behaviour. I had taught them some new tunes, which they heartily sung. The children were then arranged for marching, each one bearing a flag. Two were selected from each class to carry a large banner, inscribed with some appropriate motto, before the class. The teachers and young people were as proud as the scholars in waving their flags in the air. The people were charmed by the beauty of the procession as it passed through the gate into the fence, marched up to the house, forming a semi-circle before the friends, and sang to them a favourite hymn. After the feast, the contributions were presented; total collected, 101 dols. 68½ cents. This exceeds that of last year by 30 dols. 10½ cents. The number of children and young people who gave a missionary offering amounted to 329. Total of subscriptions from church and school, 252 dols. 56 cents. Increase this year of 42 dols. 56 cents. Over seven-ninths of the population contributed this May for the spread of the Gospel. This is pleasing.

"This year the offerings of several children who died were presented for them. Not only is this the custom with the parents for the children, but also for the friends of deceased members of the Church. Their legacies are presented for them. This custom has now spread throughout all these islands, and much money for the heathen is obtained in that way."

III.—Tientsin.—Ordination of Native Pastors.

OUR missionaries in North China have for some time past been desirous that HIANG-KAI-NUNG, one of the native preachers at TIENTSIN, should receive ordination. This measure has been delayed by the unsettled state of the city, consequent upon the massacre of the year 1870. The little native church has, however, made encouraging progress, and, by means of a voluntary levy made by a few of their number of one-twentieth of their incomes, 8,000 cash have for three years been annually raised towards the support of the Gospel in their midst. It was thought right, therefore, that the ordination of their pastor should be no longer delayed. As, however, HIANG possesses in an especial degree the mental and physical qualifications necessary for the work of itinerating, it was deemed advisable specially to appoint him to that work, and to secure a suitable successor for the city pastorate. This was found in CHANG-TSU-LEU, an "old man eloquent," of whom it is said: "His long Christian experience and learning peculiarly fit him for the post; his trials have done much to ripen his Christian character, and he is trusted by all." Both these native brethren were ordained to the work of the ministry in May last. The Rev. J. LEES thus records the event:—

"We began with a prayer-meeting in our new chapel on Sunday afternoon, May 19th. This was conducted by our two junior catechists, and attended by a good number of the members of the other churches. Our aim throughout was to make the matter one of common interest; and, by the brotherly sympathy of our colleagues belonging to the other missions, we were successful. I was interested by the two short addresses delivered at this first meeting. The chapter read (chosen by themselves) was Matthew x., containing the account of the sending forth of the Twelve. This, and the fact that they were sent forth two and two, formed the subject of the first address. The second took up the closing verses of chapter ix.: 'The harvest truly is plenteous,' &c.

"The ordination service, properly so-called, was held on the following morning at our hospital chapel. There was a good attendance of church members. The order of service was the following: the reading of the Scriptures and hymns being distributed among the catechists of the various missions. Prayer was offered by Mr. Edkins, which was followed by an address on the nature and objects of the Christian Church, by the Rev. J. Innocent, of the Methodist Mission.

"The following questions were then put to the candidates separately by the Rev. W. N. Hall, of the Methodist Mission:—1. Give an account of personal Christian experience; 2. What are your views of Scripture truth? 3. What are your plans as to the discharge of duties of the pastoral office?"

Mr. Hall afterwards presented to each a large paper copy of the Scriptures, accompanying it with a few words of congratulation and encouragement.

"Ordination prayer was offered by Mr. Edkins. This was singularly full and touching, evoking a good deal of feeling. It was accompanied with the laying-on of hands, the two brethren kneeling in front of the communion-rail, as at home. After a hymn had been sung, the charge was delivered by myself from Revelation ii. 10, 'Be thou faithful unto death, and I will give thee a crown of life.'

"In the afternoon of the same day Mr. Edkins preached to the people from the words, 'We beseech you, brethren, know them which labour among you, and are over you in the Lord,' &c. (1 Thess. v. 12, 13.)

"On the Tuesday afternoon we had a tea-meeting—perhaps the best yet held in North China. These social gatherings have recently been introduced, and have a good effect. On this occasion the hospital chapel was nicely decorated, the people having extemporised one or two mottoes, and hired a few flowers in pots, &c., &c. There were 130 present, twenty of whom were foreigners. Among the latter were some of the converted sailors from *H.M.S. Midge*, and one of these made a very telling speech, which did not seem to lose much by translation. Another Christian layman also gave us an English speech. But, perhaps, the address which interested the people most was that of our newly-arrived brother, Mr. Meech, who courageously made his maiden effort upon the occasion. Of course it was only a few sentences, and he had to take refuge in his mother tongue at last; but it delighted the people greatly; and a familiar text with

which he closed (in Chinese) rounded it off very neatly. Altogether the speeches were really good; there was a good deal of pleasant happy feeling, and the native pastors, who presided, conducted the meeting well.

"Finally, on the following Sunday afternoon, we had a united communion service—the first which has been held in North China—conducted by our native brethren. About seventy Chinese sat down with us. The interest of this service was increased by the baptism of the grandchild of the elder pastor by his colleague, who made a very pretty allusion to the fact that three generations of this family were thus connected with the Christian Church. The daughter of one of the members was then baptised by Mr. Chang, and the celebration of the Supper followed, addresses being given by each of them, and the various parts of the service being also taken jointly.

"I am most grateful to God for his goodness in permitting me thus to see so tangible a result as these services have revealed of years of anxious and often discouraging labour. It is pleasant, too, to see that the experiment promises well. On my return from Peking I found matters even better than I had hoped. The services of the Church have been well sustained, and four individuals have been baptized, all honest-looking, promising men. It is evident, moreover, that the pastors are growing in influence, and there is an independent spirit showing itself which I like. The worst of it is, that the people are so wretchedly poor. It seems to me that China must be an exceptionally difficult sphere as regards the question of self-support."

2. CHANG-TSU-LEU'S ANSWERS.—REV. J. LEES.

"These," writes Mr. Lees, "were every way remarkable. No translation can give you any adequate notion of their concise and polished beauty. It was a treat to listen to them, as, apart from their subject, the language used was so choice and forcible."

"RELIGIOUS HISTORY.—I was originally a student of the Confucian books, being ignorant of the perfect truths of the Gospel. [But] in the fourth month of the tenth year of Hien-feng, Mr. Edkins came to Tientsin to preach, and he invited me to act as his writer, &c., and early and late taught me the Truth. In the fifth month, he opened a preaching-hall in the Nan-sie-chie, and I used to be with him there, thus constantly hearing the doctrines of Atonement and pardon through Christ. Henceforward, by the comforting teaching of the Holy Ghost, faith began in my heart. In the summer, Mr. Edkins was obliged to leave, when he requested me to speak in his place. At that time no northern scholar had, as yet, taught the Gospel. Moved by the grace of God, and influenced also by gratitude to the missionary, I took this up as a duty, preaching daily, and again and again urging [my hearers] to submit to the Lord. One day the thought occurred to me—'Here am I daily admonishing men to submit to God—loving others, do I not love myself?' My resolution to become a follower of Christ was then formed, and, Mr. Edkins returning, I was baptised in the eleventh month. Such was the beginning of my religious life.

"Before I believed in Jesus, I knew the doctrines that holiness should be cultivated and vice eradicated; but I fancied I had no great sin, and if occasionally I did wrong, said I, 'it will be easy to put that right;' for I thought it was not very hard to be good.

"After I became a Christian, however, I discovered, for the first time, that my past sins were very many, and so determined to repent [of them]. [But] I found out also, for the first time, that the more I repented, the more sins increased, the more [I strove] to overcome my lusts, the greater their strength became. Now I felt that my guilt was great, and feared salvation was difficult. My heart was sorrowful and hard-trying. Subsequently, as I read the Bible, I met with the words, 'Come unto me all ye that labour, and are heavy laden, and I will give you rest.' And again, 'Him that cometh unto me, I will in no wise cast out;' and by the gracious influence of the Holy Spirit, my bewilderment was greatly relieved. I understood that I had not before relied upon the Lord, and how could I then possess His gift of peace? No longer trusting in myself, but in Him, I obtained His favour, and my heart found rest. The strength of my sins gradually became less, my trouble little by little melted away, and I felt, at length, rest within. When I first received the truth, knowing that God was angry with sinners, I greatly dreaded Him, and was afraid to sin. Now, knowing that the Lord loved me, and that to sin would be to grieve Him, I feared to grieve Him, and could not bear to sin.

"PLANS AND PURPOSES. — The office of the pastor is a weighty one, and involves the growth or decay, the glory or shame, of the Church. My natural abilities are insignificant, and

my attainments few—unequal to this responsibility. But not being deemed unfit by the missionaries, and the Church having repeatedly requested me [to undertake the office] in spite of my having repeatedly declined, I recognise the Will of God in the matter, and dare not again refuse.

“You ask me how [I hope] to discharge the duties of this office. In spirit and in truth I rely upon the grace of God, and the protection of the Holy Spirit. I have no other trust, [but with these] and the united help of members and deacons, I may succeed.

“Very earnest efforts to watch over the Lord’s flock is my first task; to lead back lost converts, lest the wolf should meet them. First, and chiefly, must I govern myself; not daring to be careless in any single word or action, so that I may guide the Church, escaping slander. With regard to preaching the Word of God and the instruction of others, these duties belong to all Christians, and I do not

to-day, for the first time, recognise them as mine.

“Matters [relating to the management of the] Church cannot now be gone into separately. There are two of prime importance: one is the establishment of order and discipline; the other is the obtaining of men. [i.e., a pastor needs to surround himself with good helpers]. Regulations should be safe and right, not at variance with Scripture. Still more important is it to obtain men; for it is only when men are obtained that orderly discipline is possible. With regard to them, their original qualities, and the duties to be undertaken must be kept in view; thus the Gospel will be spread, and the Church be kept pure. The people of Tientsin are bitter against the Church; yet, by the mercy of God, and the teaching of the Holy Spirit, it may be possible to manage matters as circumstances may require without committing foolish errors.”

IV.—Loyalty Islands.

MASSACRE OF PROTESTANT NATIVES ON UEA.

IN a brief paragraph in our last number, information was given respecting the outrages committed by the Roman Catholic priests and their followers upon the Protestant converts in Uea. To this we have now to add the following statement which has been prepared by the Rev. SAMUEL ELLA, the resident missionary on the island, who is at present in this country. It will be seen that our brethren have appealed to the French Governor of New Caledonia for his interference on behalf of their scattered and persecuted flocks, and that the Resident of the Loyalty Group has already been made acquainted with recent events. A military tribunal of inquiry has been appointed by the authorities, but no further intelligence has yet reached England. By the Australian mail of the present month full information is expected. It may, however, be found desirable, as before, formally to bring the case under the attention of Her Majesty’s Government.

"By the Australian mails of September and October, I received letters from some of the missionaries and native teachers, and others in the Loyalty Islands, informing me of a horrible massacre that had taken place in my station on Uea, full particulars of which have not yet arrived. From the accounts sent me, I learn that on the 24th of April the Roman Catholic natives were assembled from all parts of the island on the pretence of celebrating a festival. At night they attempted to carry out a plot that had been laid to massacre the Protestants, commencing with the principal village. The first who fell were four men engaged in fishing at a distance from the village. One was shot in his canoe, and the others were bound and conveyed to the beach. A message was then sent to the Papist chief, to inform him of what had been done, and he ordered the prisoners to be killed, and their bodies to be cast into the sea. This order was executed. Another mob fell upon two Protestant families engaged in their evening worship, and killed four of the men, and wounded some others. These families resided close to the priest's house. Other houses were attacked in a similar manner, and four more were killed. Here a slight defence was made, and one of the murderers was slain. The Protestants then fled to the bush, leaving some of their wounded, who were afterwards brutally mutilated and killed. The Papists then burned down the Protestant village, and took possession of their lands. After this, messages were sent from the Papist chiefs to the Protestant refugees, requiring them to abandon their religion, and become 'Catholics,' and threatening to exterminate them unless they obeyed. One of the teachers wrote to me from their

place of refuge, that they were houseless, destitute, and exposed to starvation in the bush, and threatened to be exterminated unless they would become Papists.

"Providentially, Mr. Sleigh arrived from Lifu on a visit to Uea, ten days after this horrible massacre, and he exerted himself to stop these proceedings, and deliver the persecuted Protestants. The Papist chief, however, persisted in his demands that the Protestants should abandon their religion, and forbade the missionary to have worship with the people. He also drove back the teachers when they attempted to see the missionary. Mr. Sleigh and Mr. Creagh, as soon as possible, communicated to the Governor of New Caledonia and the Resident of the Loyalty Group particulars of these atrocious proceedings. His Excellency appointed a military tribunal to inquire into the matter, and punish the guilty. We wait with some anxiety intelligence of the result. In the meantime the Papists are putting forth all their powers to force the Protestants to resign their religion and join the priests.

"In two other villages at the southwestern end of the island, the Protestants have been assailed in a similar manner by the Popish mobs. They have been dragged out of their houses, and tomahawks and clubs brandished over their heads, whilst the demand has been made upon them to yield their religion and their books, or their lives. Most of these poor creatures have succumbed to their fears, and have yielded under these brutal intimidations. Their books (the four Gospels, hymn-book, and catechism) have been taken from them and given to the priest. Some managed to conceal their books, others took them to the missionary to keep

for them, until deliverance shall arrive from the French Government of the colony, in whose name these barbarities are perpetrated.

"Mr. Sleigh expostulated with one of the Papist chiefs, and protested against these proceedings, but without any beneficial result. When he requested that the refugees should return to their lands, and follow their own religion, the chief replied that he must have time to consider what decision he would give, and that decision, we know, came from others who we believe have instigated this

massacre and intimidation to force the people to become 'Catholics.'

"A long letter from one of the Romish priests of Uea, to his superior, on New Caledonia, has been published in the local paper, assigning reasons for this massacre utterly at variance with truth. I trust that such a just and searching investigation will be made that the guilty will be brought to light, and the perpetrators and instigators of these atrocious proceedings be punished; and that our poor persecuted people will be delivered from their trials and fears."

2. FORMER PERSECUTIONS. THE SAME.

Our readers are aware that the present is not the first occasion on which the lives and liberties of the Protestant natives have been outraged.

"Two years ago a similar attempt was made by the Roman Catholics at the north of the island, to compel the Protestants to forsake their faith and join them. The Protestant teachers were driven away by a Papist mob, and the Protestant chiefs and men of their tribes, were seized and confined in a native house, guarded by their assailants, and they were required to abandon their religion. For several days they were kept in confinement, and closely watched, and they were repeatedly attacked by the Catholics, who daily abused them, and their religion, and threatened by word and action to kill them, unless they apostatised. At length, worn out by this treatment, they succumbed to the threats and their fears, and consented to become 'Catholics.' They were then required to prostrate themselves before the image of the Virgin, and to resign their books of the Gospels, &c., and receive in exchange Marist medals and rosaries. On the eve of

the day appointed for them to surrender their books, they resolved to make their escape. They knew that the roads were guarded, and they had been threatened that if any attempted to escape, he would be cut down. Abandoning their homes, lands, and property, and taking their wives and children, they forced their way through the thick bush; avoiding the roads, they crossed the island, and descending the rocks to the seashore, at the back of the island, they waded along the reef, to a place of shelter, and in the morning they sped to a Protestant tribe at a distance. Had this matter, which I faithfully reported to the local Government, been redressed, I believe the present massacre would not have been perpetrated.

"These persecuted people ask for our sympathies and prayers, which I am sure will be freely given by all who feel an interest in our missions, and by those also who hate bigotry and intolerance in every form."

V.—Widows' and Orphans' Fund.

NEW YEAR'S SACRAMENTAL OFFERING.

MORE than twenty years have passed since the Directors made their first Appeal to the friends of the Society on behalf of this Fund. Acknowledging that the salaries of missionaries, while freeing them from present anxiety, allow no provision to be made for future trouble, and especially for that which may follow sudden and unexpected decease, they stated that the claims of widows and orphans had begun to form a regular demand upon the Society's resources; and they urged that such claims should be met by a special offering from the Churches of the country at the first Communion Service of the year. The Appeal met with a most hearty response. It touched a tender chord in many hearts; it called forth many expressions of affectionate sympathy; and it was felt on all hands to be peculiarly appropriate to supply the desired help by a Sacramental Offering, specially gathered on its behalf. The first collection made for that distinct purpose added to the Society's income the sum of £1,547.

During the years that have since passed, the great increase made in the number of the Society's missionaries, together with the lengthened service of those previously labouring in various parts of the world, has naturally produced an increase in the number of widows and children thus thrown on the Society's care, and a corresponding increase in the expenditure which it entails. When the Fund originated, £1,350 sufficed to meet that expenditure; last year it required £3,930; and during the year on which we are entering it will probably need at least an equal amount. Though actually called the WIDOWS' AND ORPHANS' FUND, it should be distinctly understood that it seeks the comfort, not only of the families of DECEASED MISSIONARIES, but also of RETIRED MISSIONARIES themselves. During the year the fund will have to provide for THIRTY WIDOWS of missionaries; for TWENTY-EIGHT CHILDREN; and for TWENTY MISSIONARIES, who, by length of service or through broken health, have been compelled to retire from their accustomed work. Several of these esteemed friends commenced their service in the Society more than forty years ago. Some of them represent the early work of the Society in China, India, Africa, and the South Seas. And amongst the children it is pleasant to know that there are many who, by diligence in study and excellent behaviour, are fulfilling the earnest desires of their best friends.

While paying due regard to every case that may be brought before them, the Directors are anxious to administer the funds placed at their command wisely, and with care. They would wish that this Fund should completely meet all the claims made upon it. The obligation which it acknowledges is of a distinct kind; and the Directors feel sure that the friends of the Society prefer that it shall continue to be met in this distinct way. They are happy to report that last year, through the liberality of their friends, the Fund sufficed to meet all the claims made upon it. The Directors feel sure that the increased number of Churches aiding the Society, their increased resources, and their growing liberality, are more than sufficient completely to meet these increased claims. And they trust that at the first Communion Service of the new year, the widow and the fatherless will be remembered with loving sympathy, and the wants of those who have served Christ's Church in bygone years will be fully and fitly provided for.

(Signed)

ROBERT ROBINSON,
WILLIAM FAIRBROTHER, } *Secretaries.*
JOSEPH MULLENS,

MISSION HOUSE, *November 21st, 1872.*

It is hoped that, should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of *next month*, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.

VI.—Notes of the Month.

1.—ARRIVAL OF A MISSIONARY IN ENGLAND.

The Rev. JAMES GOOD, Mrs. GOOD, and family, from SHOSHONG, Central South Africa, per steamer *Iceland*, November 20th.

2.—DEPARTURE OF MISSIONARIES.

The Rev. GEORGE HALL, on his return to MADRAS, embarked *via* Venice, November 11th.

The Rev. A. CORBOLD, Mrs. CORBOLD, and two daughters, returning to MADRAS; Dr. T. S. THOMSON and Mrs. THOMSON, appointed to the Medical Mission, Neyoor; and Mrs. MATEER, returning to TREVANDRUM,—embarked for Madras, per steamship *Dhoolia*, at Greenhithe, November 20th.

On Monday, November 11th, our friends took leave of the Directors at the usual meeting of the Board at the Mission House.

VII.—Contributions.

From 23rd October to 16th November, 1872.

LONDON.		COUNTRY.	
Willats, Miss	57 0 0	Sutton. Mrs. E. Hill	0 5 0
Western, G. A., Esq.(D)	50 0 0	Trinity Chapel, Poplar.	
Ditto	2 0 0	Ladies Auxiliary	5 5 2
A Friend to India, for two			
Schools under care of Rev.			
J. Duthie, Nagercoil	20 0 0		
Grant, J., Esq.	10 0 0	Alfreton	10 0 10
A Brother in Christ, for South		Atherstone. Coleshill-street	12 5 8
Africa, per Rev. Dr. Moffat	10 0 0	Bath. Percy Chapel	17 0 0
G. and M. E.	6 0 0	Ditto, Vineyards Chapel..	10 1 2
Dyer, Mrs. D., for Moffat In-		Basings'oke. London Street	
stitute	5 0 0	Chapel	16 14 0
From Readers of "The		Belmont, near Bolton. T.	
Christian," for Madagascar	3 10 0	Naylor, Esq.	1 10 0
De G.	2 0 0	Birkenhead and Wirral.	
Western, Mrs. E. M., South-		Auxiliary	64 8 10
all	1 1 0	Birmingham. Auxiliary ..	64 19 6
T. W. T., for Madagascar ..	1 1 0	Boston. Red Lion Street	
A Friend	1 1 0	Chapel	9 18 6
H. T.	1 0 0	Bradford. Auxiliary	100 0 0
Edmonds, Mrs.	1 0 0	Buntingford	7 3 2
Hamilton, Mr.	0 2 6	Dushey	8 15 0
Legacy under the Will of the		Cerne Abbas	3 0 0
late Jno. Rogers, Esq., of		Chester. Auxiliary	85 0 0
Ilfrcombe, less duty, per		Ditto, for Moffat Institute	25 0 0
J. Towaley, Esq.	180 0 0	The Most Hon. the Marquis	
Legacy under the Will of the		of Westminster for ditto	10 0 0
late Mrs. Mary Mitchell,			120 0 0
less duty, per Messrs.		Clare. Collections	7 7 6
Heather & Son	45 0 0	Clitheroe. For Widows'	
Emberwell. Auxiliary	43 4 8	Fund	1 0 0
Croydon. Auxiliary Trinity		Dronfield	2 6 8
Church May Sermons....	15 8 0	East Moulsey. Miss Mar-	
Selhurst Congregational Ch.	12 3 6	shall	1 1 0
Mile End New Town.		Great Hormead. Collection	0 8 4
Auxiliary	8 13 9	Halifax. Auxiliary	322 11 4
Surrey Chapel. Auxiliary .	28 4 0	Hartshill	3 3 0
		Hunstanton. Union Chapel	0 10 0
		Ingress Vale Chapel	4 18 7
		Lancaster. Mr. T. Chirmiac	0 5 0
		Leeds. Ladies' Society for	
		Promoting Female Educa-	
		tion in India	60 0 0
		Ditto, East Parade Chapel	
		Missionary Working Party	
		for Native Teachers, New	
		Guinea	5 0 0
		Ditto, for Mrs. Haines,	
		Bellary	5 0 0
		Leamington. Clement Street	
		Church	2 2 0
		Ditto, Holly Walk Auxiliary,	
		Mrs. Burgess' Working	
		Meeting for Mrs. Corbold's	
		School, Madras	3 9 0
		Leek. Auxiliary	21 15 4
		Luddenden Foot. A Friend,	
		per Miss Whitworth, for	
		Tituvilei Chapel	5 0 0
		Manchester. A Friend	100 0 0
		Manningtree	2 14 0
		Margate. Mrs. Tanner	1 5 0
		Market Lavington	5 14 0
		Newcastle-on-Tyne. Auxil-	
		iary	98 2 3
		Newark. Auxiliary	45 1
		Penrith. Auxiliary	43 18 2
		Riddings	7 0 0
		Ryde, Isle of Wight. George	
		Street Congregational	
		Church, Auxiliary	49 3 8
		Saddleworth District.	
		Delph	7 14 9
		Dubcross	1 1 3
		Upper Mill	11 3 11
			19 19 11
		Less expenses	1 0 8
			18 19 3
		Saffron Walden. For School	
		at Parychale	1 6 0
		Salisbury	67 7 7
		Shropshire Per Rev. T. J.	
		Paterson	11 18 7
		St. Helens. J. E.	100 0 0
		Sedgeley, near Dudley ..	3 13 1

